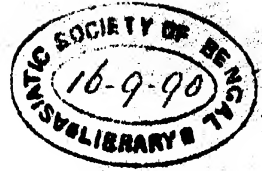




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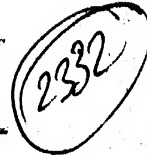




# INSCRIPTIONS AT ŚRAVANA BELGOLA,

*a chief seat of the Jains.*

Published for Government.



BY



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1245





## PREFACE.

The inscriptions here collected are of great interest, being entirely Jaina; and such is their literary merit that the study of them may be pronounced an education in itself, for poets of repute, among whom are named Sujanôttamasa, Arhad-dâsa and Maṅga Râja, have taken part in their composition. They cover a very extended period, even from the remote time of Chandra Gupta, the earliest authenticated date in Indian history, down to the modern year 1830. Next to the unique inscription No. 1, which introduces us to Bhadrabâhu and Chandra Gupta, and relates the story of the first settlement of the Jains at S'ravaṇa Belgôla, there is none of higher interest, whether from its style or from the fullness and novelty of its contents, than No. 54. And the information therein contained regarding the Jaina hierarchy and literature is well supplemented by Nos. 105, 108 and others. For purposes of history we have inscriptions giving us fresh details of great importance relating to the rise and growth in power of the Gaṅga kings, the death of the last of the Râshtrakûṭas, the establishment and expansion of the Hoysala kingdom, the supremacy of the Vijayanagar empire, and lastly the reign of the Mysore royal house.

The work has given far more trouble and been much longer in hand than I anticipated when first undertaking it in 1885. But owing to the untrustworthy nature of the copies supplied to me, which were made for the local District authorities in 1872, everything had to be done afresh. With very few exceptions the inscriptions are in Hale Kannaḍa characters, and are engraved either on the rough horizontal face of the rock, where they remain exposed to every vicissitude, or on prepared slabs or pillars of black hornblende, protected from the weather by maṇḍapas erected over them. As usual the inscriptions run on with few breaks or indications of stops from end to end in one unbroken expanse of type. To facilitate reading, the verses and half verses have been marked in the copies, and in those in Roman characters the contents have been arranged so as to show the style. In combined letters the anusvâra and nasals are used indiscriminately without any rule in the originals. The Kannaḍa copies show them as they are, but in the Roman characters the nasal has been uniformly employed, as otherwise ambiguous or strange looking words result, such as *nimna* for *ninna*, *Gaṅga* for *Gaṅga*, &c., which are apt to mislead.

My sincere thanks are due for assistance received from Brahma Sûri S'âstri, distinguished as the most learned Jain in the South; also to Sahukâr Barmmana, ever ready to help strangers. The drawings are by Namassivâyam Pillai, and the photo-lithographs by J. D. P. Chinnappa, both of my office.

BANGALORE, August 1889.



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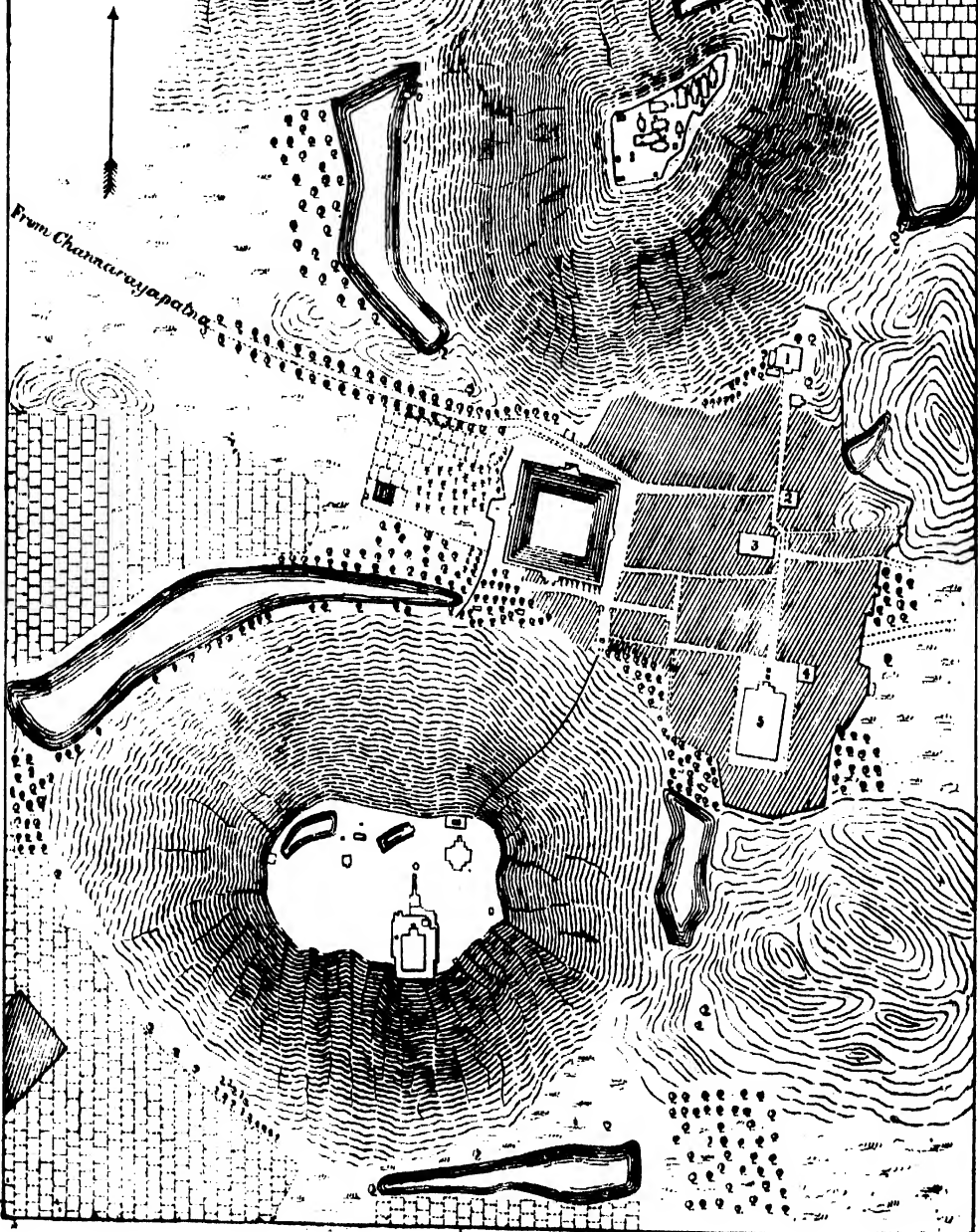


# SRAVANA BELGOLA

- 1 Akhara basti
- 2 Nagara Jinâlaya
- 3 Mangâyi basti
- † Gurûs malha
- 5 Bhandâra basti

Scale 100 200 300 400 500 feet

Jinanâthapur



## INTRODUCTION.

\*The eye of the traveller who is passing along the trunk road leading from Bangalore to the Western Coast through the Manjarâbâd ghât, is arrested on approaching Channarayapaṭṇa by a conspicuous hill a few miles to the south, bearing on its summit what appears at first to be a column, but which on drawing nearer proves to be a colossal statue in the human form. This striking and unusual object, which is visible for miles around, marks the site of one of the most interesting spots in the south of India, and one whose epigraphic records carry us back to the very earliest authentic period of Indian history, anterior in fact even to the famous edicts of Aśoka, the oldest inscriptions in the country. This noted place is moreover the chief seat of a religious sect at one time foremost in power and influence, whose origin is of higher antiquity than that of Buddhism.

S'ravapa Belgoḷa, or Belgoḷa of the Jains<sup>1</sup>, the place in question, derives its name from Hale Kannaḍa *be*, white, and *koḷa* (by euphony *goḷa*), pond, in allusion to the splendid large tank in the middle of the place. The name also appears in the forms Belguḷa, Beluguḷa and Belugula, which are merely variants of the same. The Sanskrit equivalents are Dhavaḷa-sarôvara (as in No. 108), Dhavaḷa-sarâsa and Svêta-sarôvara (as in No. 54). The tank is also said (in No. 141) to be called Bhû-dêvî-maṅgalâdarsa-kalyâṇî, the mirror of good fortune to the Earth goddess. The place is further designated Suranagara or Surapura, city of the gods, (No. 105)<sup>2</sup>; and Gommatapura, the city of Gommatâ (No. 137). It is also called a *tirtha*, or holy place (No. 136).

It is a large village situated in 12°51' north latitude and 76°33' east longitude<sup>3</sup>, in the Channarayapaṭṇa Taluq of the Hassan District of the Mysore State. The village lies, towards their eastern bases, between two prominent rocky hills, on the highest or southern of which, 3,347 feet above the level of the sea and about 470 feet above the plain at its foot, stands the colossal image of Gommatâ-âvara, besides many sacred buildings. On the lower or northern hill, 3,052 feet above the level of the sea, are the most ancient inscriptions and the most numerous bastis. The maṭha or monastery of the Jaina guru and several more bastis are in the town below.

The two hills are commonly spoken of as the *doḍḍa beṭṭa*, or big hill, and the *chikka beṭṭa*, or little hill, but they have the names Vindhya-giri and Chandra-giri (see No. 141). Through some popular misconception the former is called Indru-giri, due, it is said, to a rhyme about an Indragiri and a Chandragiri with a shining lake between, which applies to a place in the neighbourhood of Gerasoppe but was supposed to indicate Belgoḷa. The smaller hill derives its name of Chandra from the fact that Chandra Gupta was the first of the rishis who lived and performed penance there<sup>4</sup>. The name Vindhya given to the larger hill is said to be derived from *vin*, spirit, and *dhyâ*, meditation, as being the spot consecrated by rishis absorbed in meditation on the Supreme Spirit.

On the evidence of inscriptions the original occupation of the place was due to Bhadrabâhu, who, while leading a migration of Jains to the south, became conscious that his end was approaching and remained here (on the smaller hill) to die, ministered to in his last moments by one single disciple,

<sup>1</sup> *S'ravapaṭṇa* *ramaya*, a Buddha or Jain ascetic. Probably the same as the *Sarvapaṭṇa* of the Greek writers. This name prefixed to Belgoḷa distinguishes it from two other Belgoḷas in the same neighbourhood, namely Hale Belgoḷa and Kâṣṭh Belgoḷa.

<sup>2</sup> And Coorg Inscriptions, No. 10.

<sup>3</sup> Entered as *Sravan Belacull* in Indian Atlas sheet No. 30.

<sup>4</sup> Chandragupta, in the play named *Mudrâ-Râkshasa*, is often called simply Chandra. See Wilson's *Treatise of the Shudras*, II, 133.

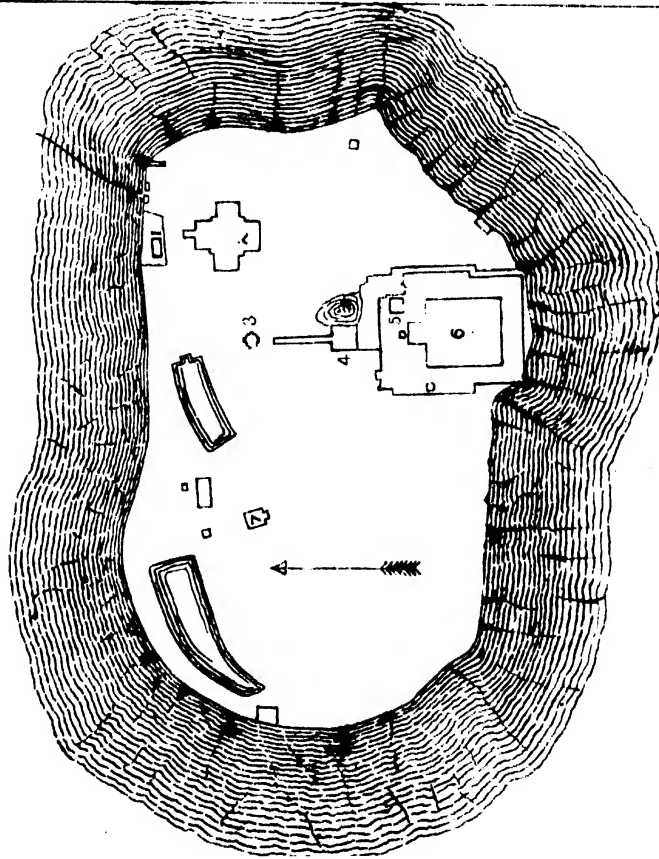




- 1 Chauriśatirthankara basti
- 2 Wodegal basti, or Triśiṣṭa basti
- 3 Tyāgada brahmadēva kumbhā
- 4 Akṛāṇḍa bāgilu
- 5 Siddara basti
- 6 Gommatēśvara
- 7 Channanna basti

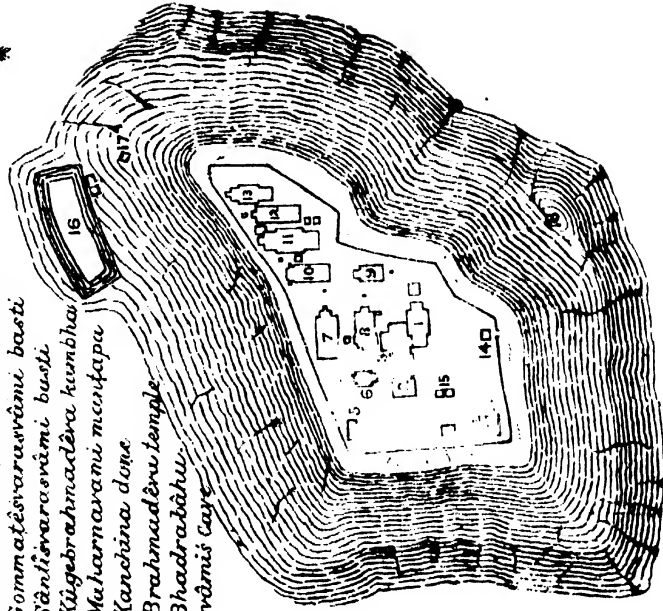
## VINDHYA GIRI

Scale 100 50 100 200 300 feet



## CHANDRA GIRI

- 1 Pārśvanāthasvāmi basti
- 2 Kattale basti
- 3 Chandra-guṇḍa basti
- 4 Śāntināthasvāmi basti
- 5 Sūgarśvanāthasvāmi basti
- 6 Chāndraprabhasvāmi basti
- 7 Chānundarāya basti
- 8 ŚṢana basti
- 9 Mājigūṇa basti
- 10 Eradikatte basti
- 11 Śarvatiṣandhāvāra basti
- 12 Tērua basti, Bāhubali basti or Gommatēśvarasvāmi basti
- 13 Śāntisvarasvāmi basti
- 14 Kūṭyabrahmadēva kumbhā
- 15 Mūṭarnavāni mēṭṭapa
- 16 Kanchina dome
- 17 Brahmadēv temple
- 18 Bhadrabāhu-svāmi cave







Through the svāmi's instruction he acquired a knowledge of the four great branches of learning—*yōgini*, *saṅgini*, *prajñāni* and *prajñapti*—of the veda of the four *anuyōga*,<sup>3</sup> of grammar and the fourteen *pūrvas*. Then, feeling a strong desire for renunciation of family, body and pleasure, he begged for *dīkṣhe*, on which the svāmi sent him first to see his father and mother. While he was at the court, the king showed him a writing which no one could understand and he at once interpreted it<sup>4</sup>, thus giving a satisfactory proof of his learning and discernment. Having obtained the consent of his parents, he took *dīkṣhe* and by the practice of *jñāna*, *dhyaṇa*, *tapas* and *samyama* became an *āchārya*. And Gōvarddhana S'ruta-Kēvali went to the world of gods.

The next appearance of Bhadrabāhu in the history brings us to the events mentioned in the inscription :—And Chandra-Gupta, the king of Pātaliputra, on the night of full moon in the month Kārttika, had sixteen dreams. He dreamed that he saw :—1. The sun setting. 2. A branch of the kalpa-vriksha break off and fall. 3. A divine car descending in the sky and returning. 4. The disk of the moon sundered. 5. Black elephants fighting. 6. Fireflies shining in the twilight. 7. A dried up lake. 8. Smoke filling all the air. 9. An ape sitting on a throne. 10. A dog eating the *pāyasa* out of a golden bowl. 11. Young bulls labouring. 12. Kshatriya boys riding on donkeys. 13. Monkeys scaring away swans. 14. Calves jumping over the sea. 15. Foxes pursuing old oxen. 16. A twelve-headed serpent approaching.

The king arose next day much troubled in mind on account of these visions. After performing the morning ceremonies, he entered the council-hall, when the keeper of the royal garden appeared with the intelligence that Bhadrabāhu Muni, travelling over many countries, had arrived there. The king with all his councillors immediately went forth to do him reverence, and after receiving religious instruction, informed him of the dreams.

Bhadrabāhu's interpretation of them was, in short, as follows :—1. All knowledge will be darkened. 2. The Jaina religion will decline, and your successors on the throne will not take *dīkṣhe*. 3. The heavenly beings will not henceforth visit the Bharata kshētra. 4. The Jainas will be split into sects. 5. The clouds will not give seasonable rain and the crops will be poor. 6. True knowledge being lost, a few sparks will glimmer with a feeble light. 7. Āryakhaṇḍa will be destitute of Jaina doctrine and falsehood increase. 8. The evil will prevail and goodness be hidden. 9. The vile, the low-born and the wicked will acquire power. 10. Kings, not content with a sixth share, will introduce land-rent and, demanding twice and thrice the amount, oppress their subjects. 11. The young will form religious purposes, but forsake them when old. 12. Kings of high descent will associate with the base. 13. The low will torment the noble and try to reduce them to the same level. 14. Kings will assist in oppressing the people by levying customs-duties and other unlawful taxes. 15. The low, with hollow compliments, will get rid of the noble, the good and the wise. 16. Twelve years of dearth and famine will come upon this land.

<sup>3</sup> The literature of the Digambara is divided into four Vēdas, viz. :—

(1.) The *Prathamānuyōga*, which comprises all works on their *Itihāsa*, their legends and history; to this division belong the twenty four *Purāṇas*, which give the lives of the twenty four Tirthankaras, the *Uttara-purāṇa*, *Harivamśa-purāṇa*, &c.

(2.) The *Karāṇanuyōga*, which includes the works describing the origin and the order of the universe, e. g. *Trilōkaśāstra*, *Trilōka-bhāṣa*, *Jōtisha-sāra*, *Bija-gaṇita*, *Chandraprajñapti*, *Sūrya-prajñapti*, &c.

(3.) The *Darsyanuyōga*, which treat of their doctrine or philo-

sophy. Some of the chief works belonging to it are the *Gōṇaśāstra*, *Pravachanasāra*, *Aś'asahasri*, *Pramāṇyakamala-Mūrtanīla*, *Rājavarttika*, &c.

(4.) The *Charaṇanuyōga*, which treats of the *āchāra*, customs, worship, &c. To this subdivision belong the *Trivargāchāra*, *Māla-chāra*, *Jōgamāla*, *Aś'apāthūda*, *Padmānanda-parichisi*, &c. (DR. BUNLER, *Ind. Ant.* VII., 28.)

<sup>4</sup> *Rāja-bhavanado'u patralambanamam mādīdud aṭan ārggaṃ bhēdisil nereyadd iral aṭam Bhadrabāhu nō'e tijid usuridoḍe*

One day soon after, when Bhadrabāhu had despatched his disciples in various directions to beg for alms, himself went and stood before a house where was an infant crying in its cradle. So loud were its cries that although he called out twelve times no one heeded. From this sign he knew that the twelve years' famine had commenced. And the king's ministers offered many sacrifices to avert the calamity, but Chandra-Gupta, to atone for their sin in taking life, abdicated in favour of his son Simha Sēna and taking *dīkṣa*, joined himself to Bhadrabāhu.

Simha Sēna's ministers advised him to send for Nammālva Bhaṇṭika and to perform a great yajña. But the Mūla (Jaina) Brahmins were called and a long discussion ensued regarding the innocence or sinfulness of animal sacrifices, when the advocates of the latter doctrine prevailed.

On the other hand, Bhadrabāhu, predicting that all rain and cultivation would cease from the Vindhya mountains as far as the Nilagiris; that the people would die of starvation; and that those who remained there would have their faith corrupted—collected a body of twelve thousand disciples and went southwards.

On coming to a certain hill he perceived that his end was approaching. He therefore gave *upaśānta* to Viśākha muni, and committing all the disciples to his care, sent them on under his guidance to the Chōḷa and Pāṇḍya countries. Chandra-Gupta alone received permission to remain, who, on his master's death, performed the funeral rites in a cave and there abode, worshipping his footprints.

Meanwhile Viśākhaśārya<sup>5</sup>, taking with him all the people, worshipping the Jaina *bimba* (or images) of the various Jinālayas in the villages and towns on the way, and milking the nectar of *dharma* to the Jainas in those places, dwelt in *vihāras* in the Chōḷa maṇḍala.

The narrative then returns to the scene of the famine and describes the sufferings of the Jainas who had remained behind under Sthūlabhadra muni and others. Religious observances were neglected and scruples about food disregarded. All the grain was consumed; no leaves, flowers, fruit, berries, roots, bulbs, or seeds were left; and the people, wandering here and there in search of food, perished.

And when the twelve years of famine were ended, Viśākhaśārya, with the twelve thousand disciples, turned northwards, and entering the Karmātaka country, journeyed to the cave in which his guru Bhadrabāhu had expired. There he found Chandra-Gupta muni engaged in the worship of the footprints, his hair grown into a great mass. The latter, on seeing Viśākha muni, rose and coming forward did obeisance, which he did not return, considering that Chandra-Gupta was corrupted by feeding on roots and berries during the famine. But accepting the obeisance, he learned from him the particulars regarding Bhadrabāhu's end. Fasting that day, they prepared next morning for a long journey, as they could not get food in that uninhabited country. But Chandra-Gupta offered to conduct them to a town in the forest close by. They wondering followed, and were entertained with the best of food by the Śravakas there. But on their way back to the cave a Brahmāchāri, discovering that he had left his pot behind in the town, returned to fetch it. What was his surprise to find the town vanished and his pot hanging on the branch of a tree! Viśākhaśārya then perceived that Chandra-Gupta had resorted to magic to supply them with food; so, after extracting the hairs of Chandra-Gupta's matted locks, he gave him absolution (*prāyaścitta*). And absolving himself and his disciples for partaking of that magical food, all went their ways.<sup>5</sup>

And after a time a king named Bhāskara, the son of Simha Sēna, came with all his forces for the purpose of worshipping at the place of Bhadrabāhu's decease, and doing obeisance to Chandra-Gupta, his guru and grandfather. There he set up some *chaityālayas* and, remaining for many days, built near the hill a city, which was named Beḷgoḷa.

<sup>5</sup> A similar narrative of all the events relating to Bhadrabāhu and Chandra-Gupta is given in a well written Sanskrit work called *Bhadrabāhu Charitam*, by Ratnanandi, whose guru was Jalpa-

kīrti. If, as seems likely, the latter was the same as is mentioned in connection with the image at Kārkala (see further on), this book would belong to about 1450 A.D.

The death of Chandra-Gupta at the same spot is subsequently related.

Such is the tradition as regards Bhadrabāhu and his connection with Belgola. It appears therefore that he was the last of the S'ruta-Kēvalis, and No. 108 asserts the same. This statement is supported by several authorities.

Wilson says—"The succession of Jaina teachers is always deduced from Mahāvira, through his disciple Sudharma. Of the rest, all but Gautama died before their master, and Gautama survived him but a month, which he spent in penance and fasting. Sudharma, therefore, was the only one who remained competent to impart instruction. His pupil was Jambusvāmi, the last of the Kēvalis, or possessors of true wisdom: six teachers follow, termed *S'ruta-Kēvalis*, or hearers of the first masters, and then seven others, *Daśapūrvīs*, from having been taught the works so named. These are common to all the lists when correct."<sup>6</sup> In a note to the above extract is given a list of the six S'ruta-Kēvalis, the last two being Bhadrabāhu and Sthūlabhadra. It is evident that the S'ruta-Kēvalis were contemporary; slight variations may therefore be expected in the order of naming them. Now we learn from the narrative of the *Viṣṇu-kaṭhe* that Gōvarddhana, Viṣṇu, Nandi-mitra and Aparājita were the names of four of them who visited in company the tomb of Jambusvāmi. Also that Sthūlabhadra, whom we will suppose to be a fifth, stayed out the famine in the north. Bhadrabāhu is therefore consistently called the last, that is, the sixth. The names occur in the same order in the inscription, but Sthūlabhadra is there omitted, the reason for which may be that those who remained in the famine-stricken districts were considered to have fallen from orthodoxy through forced neglect of religious observances.<sup>7</sup>

Professor Jacobi says—"According to the Thēravālis, Bhadrabāhu was the sixth *thēra* (or *sthācira* in Sanskrit) after Mahāvira. . . . In the Rishimangala-sūtra only one verse is devoted to Bhadrabāhu, whilst his successor Sthūlabhadra is praised in a score of stanzas. It runs thus:—

ḍasa-kappa-vvavahāra  
nigjūḍhā jēna navama-puvvāo |  
vandāmi Bhaddabāhuṃ  
tam apacchima-sayala-suya-nāṇi ||

'I adore Bhadrabāhu, the last of those who were possessed of the whole sacred lore, who extracted the ten kalpas and vyavahāra from the ninth pūrva.' *Apacchima* might be translated 'not the last', but as it has usually the sense of 'the very last' I have thus rendered it in our verse, though the common tradition makes Bhadrabāhu the last but one of the S'ruta-Kēvalins, Sthūlabhadra being the last who knew all the fourteen pūrvās. . . . But this interpretation is rather laboured, and I should therefore prefer to believe that the older tradition made Bhadrabāhu the last S'ruta-Kēvalin, and that in later times Sthūlabhadra, of whom so many stories are told, was included in the number of those privileged sages."<sup>8</sup>

To return to our inscription. The occurrence of the twelve years of famine we may perhaps admit as real. There is nothing improbable moreover about the emigration to the South arising out of the famine, for there is evidence that Jainas were settled in great numbers throughout Southern India in the earliest times of which historical records exist. That Bhadrabāhu was the leader of the pilgrims

<sup>6</sup> *Works*, Vol. I, p. 336.

<sup>7</sup> From No. 105 it would appear that only five S'ruta-Kēvalis are admitted by the Jainas here, Sthūlabhadra being omitted altogether. Bhadrabāhu would therefore in any case be the last.

Retanandi states that the disciples of Sthūlabhadra were so incensed at the strictness of his doctrines that they put him to death

by burying him alive, and formed themselves into the Arinapāla or Arinapālaka sect, from whom eventually the Śvētāmbaras arose.

<sup>8</sup> Introduction to *Kalpa-sūtra*, p. 11.

In the verse devoted to Bhadrabāhu in inscription No. 108 there is a play upon these very words *pacchima* and *apacchima*.

and that he died at Śravaṇa Belgola there seems no reason to call in question. For, apart from the existence of the inscription there, the cave in which he expired is still pointed out. That he was attended to the last by a disciple named Chandra-Gupta may also be allowed, on the evidence, first of inscription No. 17, and then on that of the two inscriptions at the Gautama kṣhētra near Seringapatam, already quoted (p. 2, n. 6), which speak of 'the broad summit of Kallhappu-giri, marked with the foot-prints of the great munis Bhadrabāhu and Chandra-Gupta.' But it is further confirmed by No. 108, which says that 'the greatness of his penance caused his fame to be spread into other worlds (or lands),' and by No. 54, which says that 'through the merit obtained from his discipleship (to Bhadrabāhu) that (i.e. the famous) Chandra-Gupta was for a long time served by the forest deities,' the notice of him in No. 40 being to the same effect. According to No. 1 he appears to have taken the clerical name of Prabhāchandra on retiring from the world, and it was the usual custom so to change the name on such an occasion.<sup>9</sup> But his original designation of Chandra-Gupta was too distinguished to be set aside and therefore he continued to be so called in spite of the requirements of orthodoxy.

✓ We have now to consider the tradition that this Chandra-Gupta was the celebrated king of Pātali-putra, the Sandrakottos of the Greek historians. Of the religious sects existing among the Hindus at that period, Wilson remarks :—"It has been supposed that we have notices of the Jaina sect as far back as the time of the Macedonian invasion of India, or at least at the period at which Megasthenes was sent ambassador to Sandracoptus, and that these notices are recorded by Strabo and Arrian."<sup>10</sup> Colebrooke, who examined the passages referred to, thus states the conclusion at which he arrived :—"The followers of Buddha are clearly distinguished from the *Brachmanes* and *Sarmanes*. The latter, called *Germanes* by Strabo and *Samanians* by Porphyrius, are the ascetics of a different religion, and may have belonged to the sect of Jina, or to another."<sup>11</sup>

Mr. Thomas says :—"That Chandra-Gupta was a member of the Jaina community is taken by their writers as a matter of course and treated as a known fact, which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion . . . . . The testimony of Megasthenes would likewise seem to imply that Chandra-Gupta submitted to the devotional teaching of the *Srmanas* as opposed to the doctrines of the Brahmanas."<sup>12</sup>

The same writer goes on to prove that the successors of Chandra Gupta were also Jains. That the celebrated Aśoka was a Jaina at first and afterwards became a Banddha or Buddhist, he deduces from the statements of that monarch's well-known edicts inscribed on rocks and pillars in various parts of India ; and also from the statement by Akbar's minister, Abul Fazl, in the *Ain-i-Akbari* that Aśoka introduced Jainism into Kashmir. This is confirmed by the *Rāja-taraṅgiṇī* or Brahmanical history of Kashmir, which states that Aśoka 'brought in the Jina śāsana.' In the earlier edicts, dating from the 10th and 12th years after his anointing to the throne, he styles himself *Dēvānampiyā Piyaḍasi*, 'king Piyaḍasi beloved of the gods', but in the Bhābri edict, which is the latest, dating from the 27th year of his reign, and which contains a positive profession of Buddhism, the epithet *Dēvānampiyā* is dropped, for not only was this inconsistent with Buddhist belief but it appears to have been a specially Jaina title.

Professor Kern, after an elaborate examination of the edicts of Aśoka, also makes the following admission :—"At fitting time and place (Aśoka) makes mention, in a modest and becoming manner, of the doctrine he had embraced ; but nothing of a Buddhist spirit can be discovered in his State policy.

<sup>9</sup> An instance of this occurs in No. 41, where Bṛhām Rāja's name was changed to Śubhachandra yati. On the other hand, the Gollā Rāja, mentioned in No. 40 and several other inscriptions, retained his designation, as Gollāchārya.

<sup>10</sup> *Works*, Vol. I, p. 574.

<sup>11</sup> *Essays*, Vol. II, p. 203. Conf. Lassen, *Indishe Alterthums-kunde*, Vol. II, pp. 706, 710.

<sup>12</sup> *Jainism, or the Early Faith of Aśoka*, p. 23. See *Journal R. A. S.*, Vol. IV.



From the very beginning of his reign he was a good prince. His ordinances concerning the sparing of animal life agree much more closely with the ideas of the heretical Jains than those of the Buddhists."<sup>3</sup>

As regards the relative priority of Jainism and Buddhism we may here incidentally state the conclusion arrived at by some of the latest authorities. Jacobi shows that Buddha and Mahāvira were two distinct persons but contemporaries. In conjunction with Bühler, he has discovered that Mahāvira is mentioned in Buddhist and Jaina writings as Nigantha-nātha or Nigantha Nātaputta or Nāyaputta, that is, the Nirgrantha (a common name for the Jains) Jñāti-putra, a name given to him, as stated in Jaina works, because his father was a Jñāti Kshatriya or belonged to the Rajput tribe called Jñāta or Jñāti. He further inclines to the opinion, mooted by Colebrooke,<sup>4</sup> that Mahāvira was not the founder but only the reformer of the sect, and that the origin of the Jaina faith may be traced back to Pārśvanātha, the tīrthānkara who preceded him,<sup>5</sup> if not farther.<sup>6</sup>

Thomas adds :—"The juxtaposition of the last representative of the one faith (Jainism) with the first exponent of the other (Buddhism) which took over so many traditions that it retained in common . . . is a point of marked importance. Eclipsed for a time by the energy of the reformers, whose missionaries carried the Buddhist doctrines over so large a section of the globe, non-proselytizing Jainism has survived in its simplicity—as the natural outcome of the ideas and aspirations of a primitive race—still undisturbed in the land of their common birth ; while Buddhism, with its fantastic elaborations, retains scant honour, and no place within the limits of its *nidus* in India proper."<sup>7</sup>

Sir Monier Williams, speaking a few months ago at a meeting of the Royal Asiatic Society, said : "Most scholars in the present day are of opinion that the Jain Teacher Vardhamāna Mahāvira Nātaputta and Gautama Buddha were contemporaries, and that the Jains were an independent sceptical sect, probably a little antecedent to the Buddhists. At any rate it seems certain that Niganthas or Digambara Jains, that is, a sect of naked ascetics, existed before the Buddha's time, and that the Tripiṭaka (besides the inscriptions) alludes to them."<sup>8</sup>

The history of Chandra-Gupta's accession to the throne of the Nandas has been dramatized in the Sanskrit play named *Madra-Rāksasa* by Viśākha-datta,<sup>9</sup> which has been translated by Professor Wilson.<sup>10</sup> In his introduction to the work the latter has included an exhaustive statement of the accounts of Chandra-Gupta contained in Hindu literature, such as those given in the *Bhāgavata* and *Vishṇu Purāṇas*, and by Vararuchi in the *Vijñāna-kathā*<sup>1</sup>, as well as of the accounts of Sandrocottus<sup>2</sup> (identified with Chandra-Gupta) in the classical writers—Diodorus Siculus, Strabo, Quintus Curtius, Arrian, Justin and Plutarch.

For our purpose we may resort to the *Rājīvañ-kathe*, already quoted, for the story as here current, which except in some minor details is substantially the same as other Hindu versions. It proceeds as follows :—"There was a king called Nanda in Pāṭalipatra who had four ministers—Bandhu, Subandhu, Kubera and Sakaṭāla—of whom the last named was the most skilled in the arts of government. On one occasion, when the Māchhas had invaded the country, Sakaṭāla, being consulted by the king, advised that they should be bought off, as being too powerful to withstand. The king thereupon

<sup>3</sup> *Ind. Ant.* V, 275.

<sup>4</sup> *Essays*, II, 212.

<sup>5</sup> He was 250 years before (ib. 213), which would bring us to the 8th century B.C.

<sup>6</sup> Conf. Jacobi, Introduction to *Kulpa-sūtra*, pp. 5, 6; Bühler, *Indian Antiquary*, VII, 143; Colebrooke, *Essays* (Cowell's edition) II, 278; Weber, *Hist. Ind. Lit.* 293; Barth, *Religions of India*, 150.

<sup>7</sup> *Ind. Ant.* VIII, 31.

<sup>8</sup> R. A. S. J. XX, 277.

<sup>9</sup> According to some Jain accounts identical with Viśākha-datta above named (p. 5), who accompanied Bhaṭṭa-lālu and Chandra-Gupta to the south and succeeded the former in the sacred office.

<sup>10</sup> *Theatre of the Hindus*, II, 125.

<sup>1</sup> This work appears to be known here as *Bekhat-kathā-māṭjari*.

<sup>2</sup> Athenæus, as first noticed by Wilford (*As. Res.* vol. V, p. 282), and subsequently by Schlegel (*Indische Bibliothek*), writes the name, Sandrocottus, and its other form, though more common, is very possibly a mere error of the transcriber. ib. 132.

empowered Śakataḥ to conclude a treaty with them, giving him an open order on the treasury. The minister accordingly distributed a large sum of money among the invaders and thus restored peace to the country.

• Some time after, the king, on visiting the treasury, discovered that it had been emptied by Śakataḥ in purchasing peace. Being much incensed thereat, he ordered the minister and all his family to be at once cast into a subterranean dungeon, only a handful of grain and a measure of water being let down to them daily through an air-hole. As this would barely suffice to keep even one person alive, Śakataḥ put it to his family that whichever of them felt confident of ability and destiny to work the overthrow of Nanda should take the nourishment and live. They unanimously replied that he was the only one qualified for the task, and leaving the food for him, all the others starved to death.

Meanwhile, the foreign kings, hearing that Nanda no longer had the aid of his powerful minister, again invaded the country. The king, at a loss what to do, bethought him of his old minister, and having released him from the dungeon, expressed regret for his treatment and requested him to free the country from the invaders. This the minister accomplished by stratagem, and on his return the king offered to restore him to his former position in the State. But Śakataḥ declined, and engaged himself as the agent of a chatram or inn, where he remained meditating the ruin of Nanda. One day he noticed a Brahman named Chāṇakya, who, because a spike of grass had pricked his foot, rooted up the clump, burnt it and scattered the ashes to the wind. A man so irascible and vindictive seemed to him a proper agent to carry out his schemes of revenge. He therefore invited him to the chatram and showed him great courtesy, but suddenly changing his behaviour, insulted and treated him with gross contempt. Chāṇakya, under the impression that this had all been done at the instigation of the king, vowed to be revenged, and conspiring with the foreign princes, succeeded in dethroning Nanda and setting up the aged (*vyidha*) Chandra-Gupta in his place.

This monarch, after reigning some time, appointed his son Bindusāgara as his successor, and retired to the forest with Chāṇakya to do penance. Bindusāgara, after a short reign, made over the throne to his son Aśoka and went to do penance.

Aśoka had a son Kunāla, whom, when the country was invaded by foreign powers and the king went forth to oppose them, he left under the tuition of a master (*upādhyāya*), having appointed the minister Kapila to conduct the government in his absence. The war having continued a long time, the king sent a message to the minister as follows :—*upādhyāya kareṇ datvā kunāra mandam adhyayātām*. (Having given a feast to the tutor, let the prince be taught gradually.) But the minister misread the latter part, as *kunāram andham adhyayātām*, 'let the prince be blinded', and accordingly had his eyes put out.<sup>3</sup> On the king's eventually returning home triumphant, he discovered what had been done and immediately ordered the minister's eyes to be put out and his banishment from the kingdom.

The prince Kunāla was subsequently married to a princess named Chandānane, who gave birth to a son Chandra-Gupta. When this boy had attained his majority he was put on the throne, Aśoka and Kunāla receiving dikṣhe and retiring to do penance.

Then follows the account already given of the 16 dreams that Chandra-Gupta had, the visit of Bhadrabāhu and the prediction of the twelve years' famine.

<sup>3</sup> The Buddhist accounts of Aśoka (see Burnouf's *Int. à l'Hist. Buddhisme Ind.*, p. 407) also contain the story of the blinding of Kunāla, but assign a different reason for it, namely, revenge for the slighted advances of one of the king's wives. The order for the deed is said to have been sealed with an ivory seal. But the Rev. S. Beal (*Oriental*, Oct. 1875; *Ind. Ant.* IX, 88) has pointed out that it was

probably sealed with the tooth, and quotes some interesting lines, proving a parallel use in England, which occur in the gift of lands by William III to the Rawdon family (Marquis of Hastings.) The two lines specially referring to the seal are—

And in token that this thing is sooth,  
I bit the whyt wax with my tooth.

The only point to be noticed is the introduction of two Chandra-Guptas, which seems to be due to some confusion in the traditions and is an unnecessary variation: perhaps intended to conceal the defection of Aśoka.

Having examined the accounts of Bhadrabāhu and Chandra-Gupta, we may now consider the period fixed for the death of the former, and ascertain how far it synchronises with the close of the latter's reign.

The *Rājavalī-kathe* supplies the following chronology:—Vira Vardhamāna, after a ministry of 30 years, obtained *Nirvāṇa* in the pleasure garden of Pāvāpura, on the 30th of the month Āśvija, in the year Kālayukti, 2,438 years of the Kali yuga having passed.

After the death of Vardhamāna, Gautama and the other Kēvalis occupied the priestly throne for 62 years.

Then Nandi-mitra and the other Śruta-Kēvalis for 100 years.

Then Viśākha and the other Daśapūrvis for 133 years.

Then Nakshatra and the other Ekadaśāṅgadhuras for 223 years.

Then was born Vikramāditya in Ujjayinī; and he, by his knowledge of astronomy, having made an almanack, established his own era from the year Rudhirōdgāri, the 605th year after the death of Vardhamāna.

All Jaina chronology turns upon the disputed period of the death of Vardhamāna. From the first and last of the above statements we obtain for that event the date 662 B.C., and for the death of the last Śruta-Kēvali 499 B.C.

Jacobi says, "The traditional date of Mahāvira's nirvāṇa is 470 years before Vikrama according to the Svētāmbaras and 605 according to the Digambaras.<sup>4</sup> The interval of 135 years between the dates of the nirvāṇa as recorded by the two sects, being equal to that between the Samvat and Śāka eras, makes it probable that the Vikrama of the Digambaras is intended for Śālivāhana, who is always con-

<sup>4</sup>The Svētāmbaras, 'clad in white,' and the Digambaras, 'clad with space,' i.e. nude, are the two great divisions of the Jains, the former being in the north of India and the latter in the south.

The following remarks by Sir Monier Williams on these two sects may here be quoted:—The Jains, like in many other ascetics, were impressed with the idea that it was necessary to maintain a defensive warfare against the assault of evil passions, by keeping under the body and subduing it. They had a notion that a sense of shame implied sin, so that if there were no sin in the world there would be no shame. Hence they argued rather illogically that to get rid of cloth was to get rid of sin; and every ascetic who aimed at sinlessness was enjoined to walk about with the air or sky (*dik*) as his sole covering. In the *Kalpaśūtra* of the Jains we read that Mahāvira himself began his career by wearing clothes for one year and one month, and after that he walked about naked.....

In process of time a party seems to have arisen, even among the Digambara Jains, opposed to strict asceticism in this particular. This party ultimately formed themselves into a separate sect, calling themselves Svētāmbaras, that is, 'clothed in white garments'.....It appears probable that the strict Digambaras preceded the more lax Svētāmbaras, though each sect claims to be the oldest. The two Jain sects have remained separate to the present day, and do not intermarry or I believe eat together, though in all essential points of doctrine and discipline they agree. (R. A. S. I. XX, 278.)

In older times the Digambara ascetics used to go naked, and from this custom they derive the names Digambara, 'sky-clad'; Nigrant'as,

'without a knot'; Nagnātas 'naked mendicants.' Now they make a compromise with the spirit of the times and the British law. They maintain, as formerly, in theory that a man can only attain salvation when he is perfectly *nirvāṇa*, free from all possessions and all desire to possess, and that hence clothes ought not to be worn by a true ascetic. But the pundits (or common ascetics) wear the usual dress of the country, and even the Bhāṭṭārakas (or high priests) cover themselves with a *chaddar*, which they put off when eating. At their meals they sit perfectly naked, and a pupil rings a bell to keep off all strangers. (DR. BUNLAK, *Ind. Ant.* VII, 28.)

Bhānumanāṇḍi, in the work already referred to (p. 5), written, as he says, 'precially to explain the origin of the Svētāmbaras,' gives the date 836 after Vikrama for the rise of the sect, in the following verse:—  
mritē Vikrama-bhūṣāṇē śhaṭ-triṃśad-adhikē s'ntē |

gūṇē śhāśāṇām abhīdī lōkē m-tap Svētāmbarābhīdīam |

According to him, Lōkyaśā, king of Vallabhi-pura in Saurāṣṭra, at the request of his wife Prajāvatī, who was a daughter of the king of Ujjayinī, sent for her gurus from Kānyakubja. And as they drew nigh to the city, headed by Jinachandra, he went forth with his retinue to meet them and receive them with all respect. But seeing them from a distance, he was disgusted at their nudity, and returned saying they were not fit to appear at court. The queen therefore sent them some white cloths, which they put on before they could enter the city. From that time began the Svētāmbara sect, at the date above given, being composed of the Ardhakāśas or Ardhapāśabhas, (regarding whom see p. 6 ab et seq.)

founded with the older Vikrama . . . That the Svêtâmbaras date from 57 B.C. will be proved in the sequel. The tradition that 470 years elapsed between the Nirvâna and the beginning of Vikramâditya's era is embodied in many books of the Svêtâmbaras. The oldest evidence for it are those *versus memoriales* which form the basis of Merutuṅga's *Vichāraśrēṇi*, and specify the interval between Vikramâditya and the Nirvâna by the number of years which are allotted to the intervening dynasties. I subjoin them here, and add the remarks of Dr. Bühler who first published them. (*Ind. Ant.* II, 362.)

jam rayanin kâlagao  
 arihâ tittthankaro Mahāvira ।  
 tam rayanin Avanti-vai  
 ahisitto Pâlagô râyâ ॥ 1 ॥  
 Sattthi Pûlaga-ranno  
 panavanna-sayanî tu hoi Namdâna ।  
 atttha-sayam Muriyânâ  
 tisam chia Pûsamittasa ॥ 2 ॥  
 Balamitta-Bhânûmittâ  
 sattthi varisâni chatta Nahavahape ।  
 taha Gaddabhilla-rurjam  
 terasa varisâ Sogassa chau ॥ 3 ॥

(1.) Pālaka, the lord of Avantī, was anointed in that night in which the Arhat and Tirthankara Mahāvira entered nirvāṇa. (2.) Sixty are (the years) of king Pālaka, but one hundred and fifty-five are (the years) of the Nandas ; one hundred and eight those of the Mauryas, and thirty those of Pūsamitta (Pushyamitra). (3.) Sixty (years) ruled Balamitra and Bhānumitra, forty Nabhōvāhana. Thirteen years likewise lasted the rule of Gardabhilla, and four are the years of Ś'aka.

‘These verses, which are quoted in a very large number of commentaries and chronological works, but the origin of which is by no means clear, give the adjustment between the eras of Vira and Vikrama, and form the basis of the earlier Jaina chronology.’

“The sum of years elapsed between the commencement of the era of Vikrama and the reign of the Mauryas, as stated in the verses just quoted, is  $255 = 4 + 13 + 40 + 60 + 30 + 108$ . By adding 57, the number of years expired between the commencement of the Samvat and Christian eras, we arrive at 312 B.C. as the date of Chandragupta's abhishēka. The near coincidence of this date with the date derived from Greek sources proves that the Vikrama of the third verse is intended for the founder of the Samvat era (57 B.C.) and not for the founder of the S'aka era (78 A.D.), because on the latter premiss Chandragupta's abhishēka would date 177 B.C. The reigns of Pālaka (66) and of the nine Nandas (155), in sum 215 years, make up the interval between Chandragupta and the Nirvāna; adding 215 to 312 B.C. we arrive at 527 B.C. as the epoch of Mahāvīra's nirvāna.

“There is also a different statement of the interval between the Nirvâṇa and Chândragupta's coronation. For Hémachandra says in the *Parīśiṣṭa-parvan*,—

évam cha śrī Mahāvīrē muktē varsha-śatē gatō |  
 pañcha-pañchāśad-adhikē Chandraguptō 'bhavan nripalī ||

And thus, 165 years after the liberation of Mahāvira, Chandragupta became king.

"Adding 155 to 312 B.C. we find that the Nirvâpa of Mahāvira would fall 467 B.C."<sup>5</sup>

For various reasons, stated at length, he considers the latter to be the correct adjusted date. Accepting this, and deducting 162 for the number of years after the nirvāṇa to which the śruta-kēvalis continued<sup>6</sup>, we obtain 305 B.C. as the date of the death of Bhadrabāhu, the last of them.

Introduction to *Kalpa-sūtra*, pp. 6 ff.

<sup>6</sup> The same period is given in a supplementary note by Jacobifrom a Gurravall obtained by Dr. Bühler in Jepur. *Id.*, p. 20.

On the other hand, Jacobi says "The date of Bhadrabāhu's death is placed identically by all Jaina authors, from Hēmachandra down to the most modern scholiast, in the year 170 A.V." Hēmachandra is quoted as follows :—

Vira-mōkshād varsha-śatē saptaty-agrē gatē sati |

Bhadrabāhur api svāmi yayau svargaṃ samādhinā ||

'After a hundred and seventy years from the liberation of Mahāvira had elapsed, Bhadrabāhu svāmi also reached svarga by profound meditation.' This latter calculation would give us 297 B.C. at the exact date of Bhadrabāhu's death.

We have already seen that 312 or 315 B.C. are given as the dates of Chandra-Gupta's accession. But according to other statements it fell in 316<sup>7</sup> or in 318 B.C.<sup>8</sup> He reigned 24 years, and thus might have joined Bhadrabāhu in some year between 288 and 294 B.C. There is a difference of only three years between the latter period and the death of Bhadrabāhu as above given, and this cannot but be regarded as a remarkably near coincidence for events which occurred at a time so remote and regarding which there are so many varying authorities.

But, whatever may be the case as regards Bhadrabāhu, are there any grounds, it may very naturally be asked, for supposing that the celebrated Chandra Gupta, the Maurya emperor ruling in Pātali-putra or Patna on the Ganges, ever had any connection with the south of India. The following evidence therefore is of special interest.

We have first to notice the line of Gupta kings who ruled in the north. The latest information regarding them is contained in Mr. Vincent A. Smith's article on their coinage.<sup>9</sup> His historical introduction is based on the researches of Mr. Fleet<sup>10</sup>, who has determined, a question so long in dispute, that the Gupta kāla or era, in which their coins and inscriptions are dated, began in 319 A.D.<sup>1</sup> as stated by Albīrūni.

The conclusion now arrived at is that Northern India was governed during the first three centuries of the Christian era by Indo-Scythian dynasties, which were displaced in the fourth century by the Guptas, except in the Panjab, where the former continued. The seven kings who so ruled, the crown passing from father to son, were the following, with their capital city at Pātaliputra.

Gupta	..	Dates A.D.
Ghaṭōtkacha	..	
Chandra Gupta I	..	
Samudra Gupta	..	
Chandra Gupta II	..	401—413
Kumāra Gupta	..	414—451
Skanda Gupta	..	452—480 ?

The first two, styled Mahārājās, probably ruled in Magadha (or Bihār) under Indo-Scythian suzerainty. Chandra Gupta I married Kumāra Dēvi of the Licchavi family ruling in Nepāl, and assumed the title of Mahārājādhirājā, significant of independence. Samudra Gupta extended his authority over the greater part of Northern India, and the extent of his dominions appears from the inscription on the pillar of Aśōka in the Fort at Allāhābād. His queen was Datta Dēvi. Chandra Gupta II ex-

<sup>7</sup> Hunter's *Indian Empire*, p. 167.

<sup>8</sup> *Report Arch. Surv. W. Ind.* 1883, p. 43.

<sup>9</sup> *The Coinage of the Early or Imperial Gupta Dynasty of Northern India*.—(*Journ. R. A. S.*, XXI, 1.)

<sup>1</sup> To appear in his forthcoming volume on the Guptas.

<sup>10</sup> *Ind. Ant.* XV, 189, 278. As they were formerly referred to the S'aka era of 78 A.D. by Mr. Thomas (see *Rep. Arch. Surv. W. Ind.*, for 1876, p. 70), and to other dates by various Orientalists, this makes a great difference in the period covered by the records.

tended his empire westward to Gujarat and Kathiawād and, in addition to the previous gold coinage, struck silver coins based on those of the Satraps of Saurāshtra in imitation of Græco-Bactrian hemidrachms. It is with his reign that the dated records begin. His queen was Dhruva Dēvi.

Kumāra Gupta had a long reign and was succeeded by Skanda Gupta, whose dominions extended from the borders of Eastern Nepāl to the shores of the Gulf of Kachchh. But he was disturbed by the inroads of a tribe of foreigners named Hūnas, which eventually broke up the Gupta empire. Skanda Gupta was succeeded in a portion of his western dominions by Budha Gupta, probably his son, who was ruling in the Sāgar District of the Central Provinces down to 500 A.D., but appears to have been succeeded in the west by the Hūna chiefs Toramāṇa and Mihirakula.

In Eastern Magadha the successor of Skanda Gupta was Kṛishṇa Gupta, no doubt a son or near relative. Ten princes of this line followed, ending with Jivita Gupta, who came to the throne about 720 A.D. During the same period Western Magadha was governed by the rival, and often hostile, dynasty of the Maukharī or Mukhara kings, whose names generally ended in Varmā. Traces of other minor Gupta dynasties are met with in Orissa, in Mahā Kōsala and Western Gauda of the Central Provinces, and elsewhere. During the reign of the great king Harshavardhana of Kanauj (A.D. 606—648) all Northern India including Magadha with its local chiefs was subject to his suzerainty.

But, to come further South and nearer to our object, there is the following testimony of Gupta connection with Mysore itself. "The Mauryas are mentioned in connection with (the Chalukya king) Kirttivarmma<sup>2</sup>, who was the father of Pulikēśi II and whose reign terminated in S'aka 489 (A.D. 567). They were a reigning family in the Koṅkana. It is not at all improbable that their capital was the Puri, or 'the city, the goddess of the fortunes of the western ocean,' which is mentioned in the verse immediately following that in which their subjugation is recorded, and that this is the same town as the Puri which in the eleventh century A.D. was the capital of the Silāhāras of the Koṅkana.<sup>3</sup> These Mauryas were perhaps descendants of the Maurya dynasty of Pātāliputra, which was founded by Chandragupta, the Sandrocottus of the Greeks, in the fourth century B.C. and of descendants of which we seem to have some still more recent traces in the twelfth and thirteenth centuries A.D. in the mahā-maṇḍalēśvaras or great feudatory nobles of the Gutta family, or the lineage of Chandragupta, whose inscriptions are found at Chaudādāmpur in the Dharwad district, and at Halēbid in Mysore, and who were feudatories of the Western Chalukya kings and their successors."

"The family is called sometimes the Gutta-kula, and sometimes the Chandragupta-vamśa, Chandraguptānvaya, or Chandragupta-mahārājādhirāja-kula; and it is deduced from, or through, the great Vikramāditya, king of Ujjayini in Mālava, whom one of the inscriptions appears to represent as a descendant of Chandragupta. The family is also attributed to the Sōma-vamśa or lineage of the moon. The members of it all had the family-title of *Ujjani-puravarādhiśvara*, or *Ujjeni-puravarādhiśvara*, 'supreme lord of Ujjayini, the best of cities,'—and in one instance also of *Pātālipuravarādhiśvara*, or 'supreme lord of Pātāli, the best of cities,' which was the city of Chandragupta. They also had the title of *Pannirbha-gaṇḍa*, or 'the punisher of the Twelve'; but the meaning of this is not quite clear, though it appears to refer to the conquest of twelve Maṇḍalikas or Maṇḍalēśvaras who attacked them. And they carried the banners of a sacred fig-tree and of Garuḍa, and used the mark or signet of a lion. Their family god was Śiva under the name of Mahākūla of Ujjayini."<sup>4</sup>

<sup>2</sup> The references are—in inscriptions at Yāśvīr and Miraj, *Mauryya-nirjīti*, conqueror of the Mauryas; *Mauryya-nirjyāṇa-hētuh*, cause of the exile of the Mauryas. *Ind. Ant.* VIII, 11, 13. There may be a punning allusion to nirvāṇa in the last.

<sup>3</sup> I would point out that Puri = Pō'li, Pō'li or Pō'li. See Gutta-vojal farther on.

<sup>4</sup> *Eccl. Dynasties of the Kanarese districts of the Bombay Presidency*, p. 6.

The following are the inscriptions referred to :—

- |                                |   |
|--------------------------------|---|
| At Chaudādāmpur <sup>5</sup> , | Gōvinda of the Gutta family, governing the Banavase Twelve-thousand under the Chālukya king Vikramāditya.                             |
| At Balagānve <sup>6</sup> ,    | in S'aka 1101, ? Sampakara of the Gupta family, under the Kalachurya king Saṅkama.  |
| At Haḷēbid <sup>6</sup> ,      | in S'aka 1103, Vikramāditya of the Gutta family, governing the city of Guttavolal <sup>7</sup> under the Kalachurya king Āhava-malla. |
| At Haḷēbid,                    | in S'aka 1109 } the same Vikramāditya, governing the Banavase Twelve-   |
| „ Chaudādāmpur                 | „ 1113 } thousand at his capital of Guttavolal.   |
| „ Haḷēbid                      | „ 1135 }  |
| At ? Guttal,                   | in S'aka 1159, Joyi Dēva of the Gutta family, under the Yādava king Siṅghana.   |
| At Chaudādāmpur,               | in S'aka 1184, Guttarasa of the Gutta family, governing at his capital of Guttavolal under the Yādava king Mahādēva.                  |

We have thus at length given grounds for accepting as true the statement of the inscription that Bhadrabāhu died at Sravana Belgola. We have also found that he was one of the S'ruta-kēvalis. Chandragupta, stated to have been his disciple, we have shown reasons for identifying with the celebrated Maurya emperor, and may further add that as a Jaina it was incumbent on him to take dikṣhe and that no more distinguished professor of the religion at that time existed than Bhadrabāhu under whom he could place himself.

Having got thus far, it remains to discuss the probable date of the inscription. The events recorded in it belong, as already shown, to somewhere about 297 B.C., but is there any evidence as to when it was engraved, for hitherto the edicts of Aśōka, dating about 250 B.C., have been generally received as the oldest specimens of writing yet found in India. On this point we can only approximate to a probable date than which it must be earlier. Yet, on the one hand, if Bhadrabāhu died in the year after the end of Chandragupta's reign or (say) 290 B.C. and the latter survived the twelve years' famine which followed, which would bring us to 278 B.C. and the inscription was engraved by his grandson, who is said to have erected chaityālayas and founded the town, this would carry us at least to the same period of 250 B.C. (for Aśōka was also a grandson of Chandragupta) as the earliest date to which it could possibly be assigned. On the other hand, by the aid of certain allusions in the associated inscriptions we are enabled, as this undoubtedly preceded them, to arrive at a period than which it is not later. Probably among the last engraved of them is No. 24, which records a gift by a son (*magandir*, a very old form) of the great king S'ri-Ballabha, that is, S'ri-Vallabha. Now this was the name of the Gaṅga king Bhū-Vikrama, whose reign would fall in about 650 A.D.<sup>8</sup> There was also a S'ri-Vallabha, son of Kṛishṇa, probably of the Raṭṭa family, ruling the South in S'aka 705 (A.D. 783).<sup>9</sup> But it is more probable that we have here the Gaṅga king, for the son's name is given as Nava-Lōka. Now the Nāgamaṅgala plates give us Nava-Kāma for this king's successor, more correctly known as S'ivamāra, while the Suradhēnupura plates give his name as Nava-Choka. It is true he is described in these as the younger brother, but this is not an insuperable difficulty and all are in agreement in attributing to him some name combined with Nava, which in the absence of fuller information we may accept as a

<sup>5</sup> In Dharwad.

<sup>6</sup> In Mysore.

<sup>7</sup> Mr. Fleet says, "This place may be either the modern Guttal near Chaudāmpur in the Karoji taluka of the Dharwad district, or the

modern Hōld in the Ballāri district, about six miles to the east of Guttal, and on the opposite bank of the Tungabhadra river."

<sup>8</sup> See *Coorg Inscriptions*, Intro. p. 3.

<sup>9</sup> *Āthak on the Jain Harivamśa*, Ind. Ant. XV, 142.

clue to the person indicated. Going a step back, from the note to No. 2 it will be seen that the district therein named appears in the same form in a Pallava grant which is assigned to the 4th or 5th century A.D.<sup>10</sup> Again in No. 13 we have a reference to Talekūl spelt in the oldest form of the name. Now this place first came into notice as the capital of the Gaṅga kings under Hari-Varmā who reigned about 247 A.D.

For comparison of characters of a similar type reference may be made to some of the excellent fac-similes published in the Indian Antiquary, but it is not easy to find any of sufficiently early date, and allowance must be made for the difference between inscriptions on copper plates or prepared stone tablets and inscriptions on the bare rock. In Vol. VIII, p. 168, is a Pallava grant of the 4th or 5th century A.D. from copper plates; in Vol. III, p. 305, is a Chālukya stone inscription on a pillar at Bādāmi dated Saka 500 (A.D. 578); in Vol. VIII, p. 241, is a Chālukya stone inscription dated Saka 556 (A.D. 634); in the same volume, p. 44, is a Chālukya copper plate grant from Nērūr, of the 6th century A.D.; in Vol. IX, p. 304, is a Chālukya copper plate grant of the 7th century A.D. But reference may perhaps be better made to the Pallava grant of about the 4th century A.D. in Burnell's South Indian Palaeography, plate 24; and to plate V in Vol. IV of the Report of the Archaeological Survey of Western India. On the whole the resemblance seems to me the closest to the characters of the early Kadamba grants on copper plates of the 5th century A.D. (See Ind. Ant. Vol. VI, p. 22ff; VII, p. 33ff.) I have recently obtained one dated in the 7th year of the reign of Kṛishṇa-varmā<sup>1</sup>, son of Siṃha-varmā, son of Viṣṇu-varmā, which corresponds pretty nearly in several of the letters. Now we know that Kṛishṇa-varmā's sister was married to the Gaṅga king Mādhava, whose reign ended in 425 A.D. Also that their grandson, who came to the throne in 478, had had for his preceptor the celebrated Pūjyapāda, which upholds the accuracy of these dates<sup>2</sup>. We further know that the Kadambas were lords of the ancient city of Banavasi, on the north-west frontier of Mysore, and that this city is mentioned by the same name both in the Mahawanso as a place to which a Buddhist missionary was sent in 245 B.C. and also by Ptolemy in his Geography in about 130 A.D. Wilks also mentions that Pārvada Haḷe Kannāḍa or the Primitive Old Canarese, the earliest form of the language, and that in which the present associated rock inscriptions are written, was the language of Banavasi.

In fine, a consideration of all that has been advanced on the subject may, it seems to me, be sufficient to warrant the conclusion that if this interesting inscription did not precede the Christian era, it unquestionably belongs to the earliest part of that era and is certainly not later than about 400 A.D.

We are now in a position to proceed with an examination of the inscriptions Nos. 2 to 21, 23 and 26 to 35. It will be observed that they are all somewhat similar in character, being brief records of the death of Jainas, both clerics and laics, male and female, who had given themselves up to fasting with the express object of quitting the body. In other words they committed religious suicide as a meritorious act, and in many cases the time they held out is mentioned.

The vow in performance of which they thus starved themselves to death is called *sallékhaṇa* (see No. 54 and other places) and the following is the description given of it in the *Ratna Kiraṇḍaka*, a work by Āyita-varmā :—

upasargē durbhikshē jarasi ruḷyāṃ cha nishpratikārē |  
dharmāya tanu-vimōchanam āhuḥ sallékhaṇāny āryāḥ ||  
antaḥkriyādhikaraṇaṃ tapaḥ-phalaṃ sakala-darśinas tu gatē |  
tasmād yāvad-vibhavaṃ samādhi-maraṇē prayatitavyaṃ ||

<sup>10</sup> Burgess, *So. Ind. Pal.*, 36; Fleet, *Kan. Dyn.* 18.

<sup>1</sup> The date is expressed as follows :—*varḥamaṇa-vijaya-ārya-  
svapatare septamē Kārtika-māsē āparyyamaṇa-akshē pañcha-*

*myān Jyēṣṭha-akṣatārē*. It is doubtful whether these elements would suffice to identify the year.

<sup>2</sup> See Dr. Bühler in *I. d. Ant.* XIV, 355; and *Coorg Ins. Int.* 3.



snēnam yairam saṅgam parigrahaṃ chāpahya śuddha-manāḥ ;  
 sva-janam pari-janam apicha kṣāntvā kṣamayēt priyair vachanaiḥ ||  
 ālōc'ya sarvaṃ (naḥ-kṛta-kāritam anumataṃ cha nirvyājam |  
 ārōpayēn mahā-vratam ā-marapa-athāyi niḥśēṣam ||

'When overtaken by portentous calamity, by famine, by old age, or by disease for which there is no cure, to obtain liberation from the body for the sake of merit the Āryās call *sallēkhana*. He who is perfect in knowledge possesses the fruit of all penance, which is the source of power, therefore should one seek for death by the performance of some meritorious vow, so far as his means will permit. Having purified his mind by renunciation of friendship, hatred, ties and acquisitions ; having forgiven his relations and dependants, and with kind words sought forgiveness from them : Viewing with a strong mind impartially (or with indifference) all that he does, causes to be done or desires ; should a man enter upon the performance of the great vow, not to be completed save by his death.'

The mode of performance is further thus described :—

āhāraṃ parihāpya kramaśaḥ snigdham nivartayitvānnaṃ |  
 snigdham cha varjayitvā karapānaṃ pūrayēt kramaśaḥ ||  
 karapānahāpanam api kṛtvā kṛtvōpavāsam api śaktyā |  
 pañcha-namaskāra-manāś tanuṃ tyajēt sarva-yatnēna ||  
 jivita-maraṇāsaṃsā-bhaya-mitra-smṛiti-vidhāna-nāmānaḥ |  
 sallēkhanāticārāḥ pañcha-Jinēndraiḥ samuddiśtāḥ ||

'He should by degrees diminish his food, and take only rice seasoned with milk. Then, giving up the milk, he should gradually reduce himself to only a handful of water. Then, abandoning even the handful of liquid, he should, according to his strength, remain entirely fasting ; and thus, with his mind intent upon the five kinds of reverence<sup>3</sup>, should by every effort quit his body. Desire of life or of death, remembrance of fear or friendship, action, these five are transgressions of *sallēkhana*—thus say the five Jinēndras.'<sup>4</sup>

All the inscriptions ending in *muḍippidar* indicate the completion of this vow of *sallēkhana* or religious suicide. The derivation of the term *sallēkhana*, evidently *sat + lēkhana* or *saṃ + lēkhana*, is difficult to account for, but is said to be equivalent to *samyak-lēkhana*. It is not found in the dictionaries and is a term peculiar to the Jains. It seems necessary here to take for *lēkhana* its meaning of scarifying, or scraping off, and to understand its application as referring to divesting the body of all its trammels, or getting rid of it as the serpent of its slough, 'shuffling off this mortal coil.'

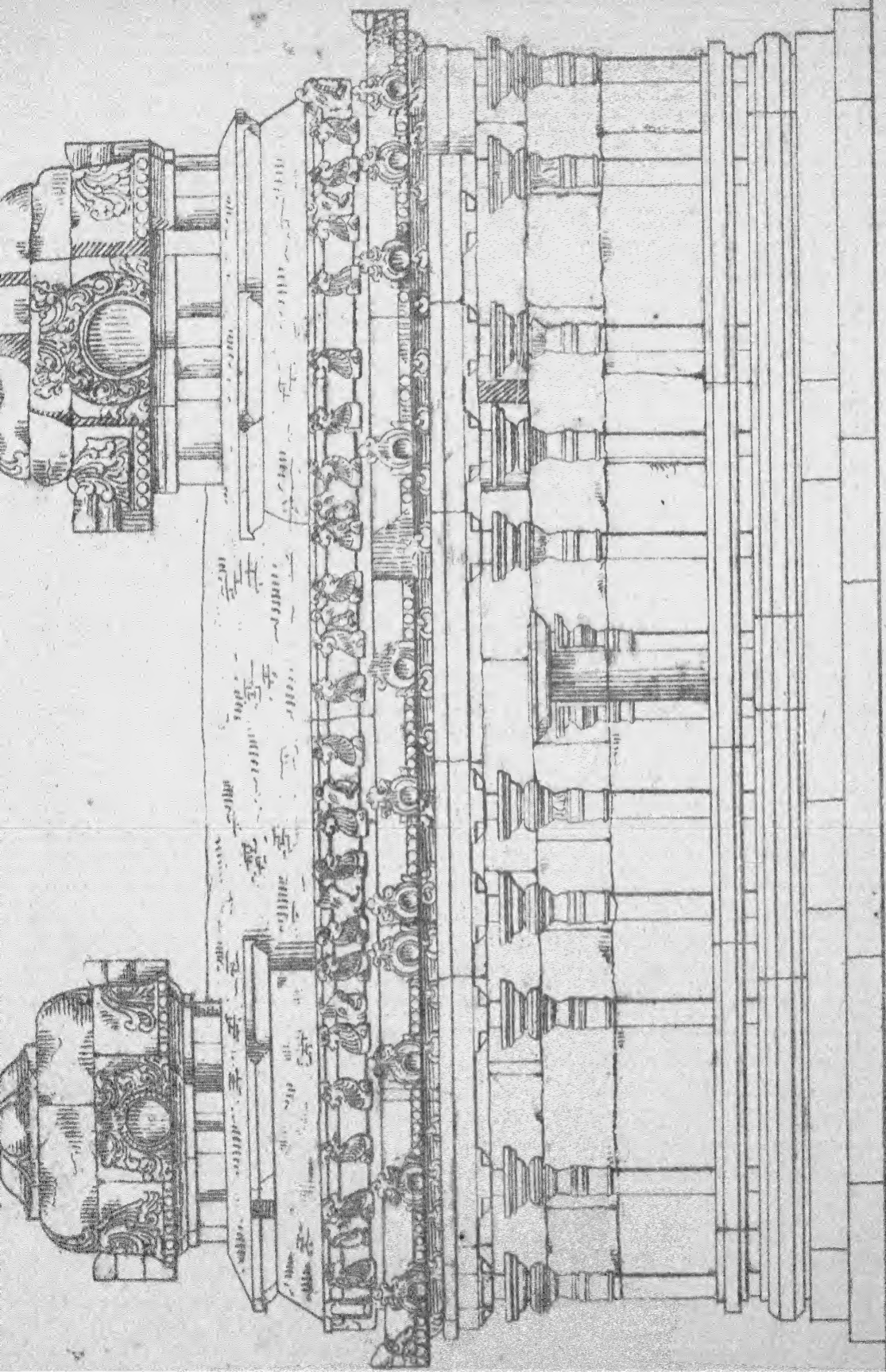
The term *muḍippidar* is also peculiar to the Jains. In the *Dhātuprakaraṇam* of the *S'abdamāṇḍarpana*, the root *muḍi* is explained as *kēśa-bandhanē*, to tie the hair ; *nirvahanē*, to end. On the analogy of *maḍi*, *maranē*, to die : *maḍipu*, *marana-karṇē*, to kill or cause death—*muḍipu* would be a causal form of *muḍi* and therefore mean 'to bring to an end, or cause to end' (in this case one's life). *Nirvahaṇa* is derived from *nirvaḥ* to which Benfey gives the meanings 'to extricate oneself, to pass away'—the first on the authority of Lassen. It has an evident relation to the Buddhist term *nirvāṇa*, derived from *nirvā*, to be extinguished. The *Amarakōśa* explains the latter thus :—*nirvāṇo muni caṇḥy dānu*, which means 'blown out or gone out, applied either to a sage or to fire'; extinct. Proceeding on these analogies I have translated *muḍippidar* in every case as 'expired'.

Of the contents of these inscriptions it is unnecessary to say anything. They are painfully plain as to the main object for which they were recorded. The bitterest satirist of human delusions could

<sup>3</sup>For these see the Translations, p. 125, note 4.

<sup>4</sup>Perhaps the *S'rutakṛmika* can assist.

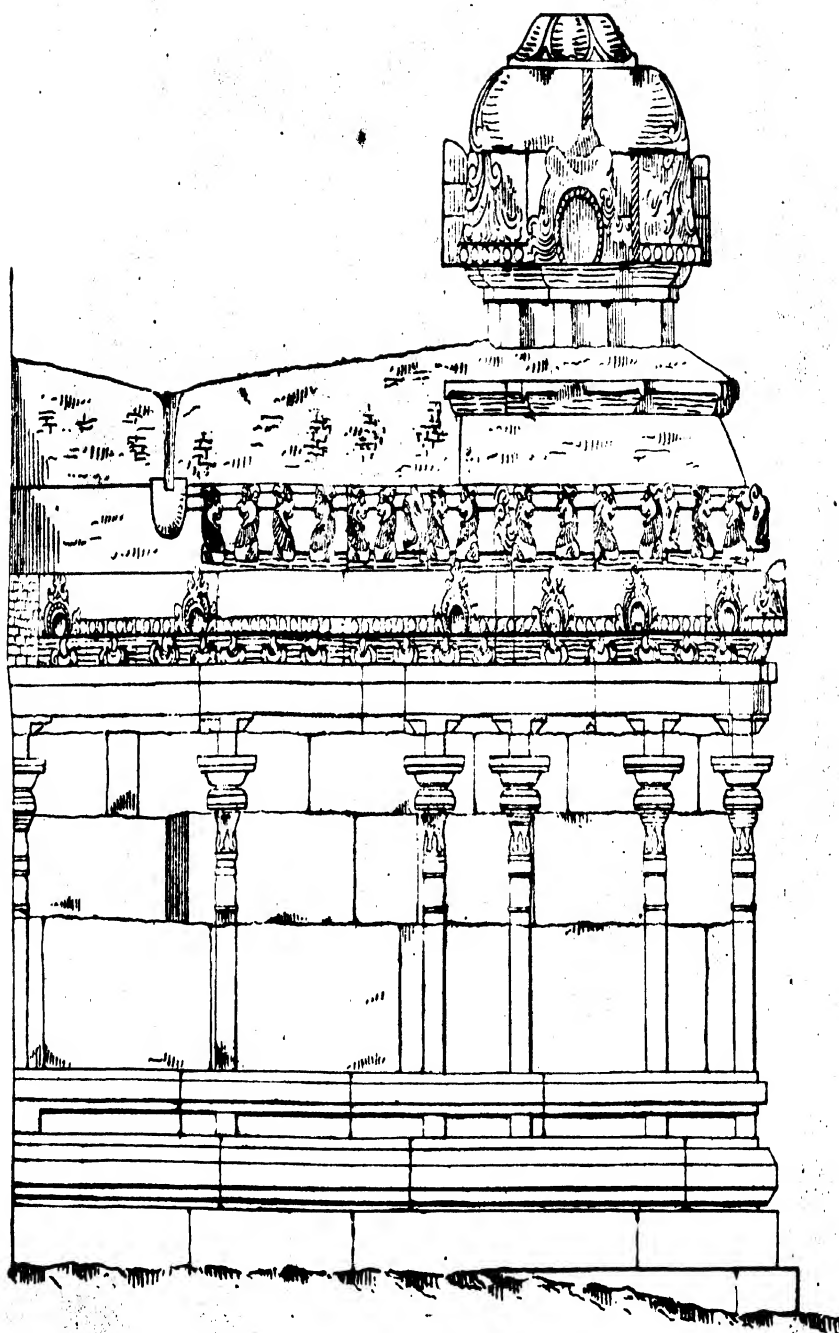




CHANDRAGUPTA BASTI NORTH SIDE

Scale  $\frac{1}{2}$  inch = 1 foot





CHANDRAGUPTA BASTI EAST SIDE

Scale  $\frac{1}{2}$  6 1 2 3 feet

hardly depict a scene of sterner irony than the naked summit of this bare rock dotted with emaciated devotees, both men and women, in silent torture awaiting the hour of self-imposed death. The irony is complete when we remember that avoidance of the destruction of life in whatever form is a fundamental doctrine of the sect.

It need scarcely be pointed out that these views regarding the release of the soul from the body were not altogether peculiar to the Jains or to India. Writing of the Pagan Empire of Rome, Mr. Lecky says<sup>5</sup> —“The conception of suicide as an euthanasia, an abridgement of the pangs of disease, and a guarantee against the dotage of age was not confined to philosophical treatises. We have considerable evidence of its being frequently put in practice.” “The act was committed under the most various motives . . . Most frequently however death was regarded as ‘the last physician of disease’ (Sophocles), and suicide as the legitimate relief from intolerable suffering.”

Referring to a later time he says—“We find among the Albigenses a practice, known by the name of *Endura*, of accelerating death, in the case of dangerous illness, by fasting and sometimes by bleeding.”

The instances recorded in the later inscriptions of the performance of the vow of *sallikhana* show that it was in vogue at all periods, even down to 1809, the date of No. 72. The question may well be asked whether it is still put into practice. On this point it is not easy to obtain information, but it seems to be the orthodox mode of quitting this life for Jāinas and is admitted to be resorted to in the case of persons whose death seems near. Their end is hastened by withholding nourishment, just as in other sects persons borne to the banks of the Ganges to die are sometimes suffocated with the holy soil. In the case of persons too weak to perform the requirements of the vow, the proper ritual is recited in their hearing, and this is done, I am told but do not vouch for the truth of it, even for domestic cattle and other animals at the time of their decease.

A few words may here be devoted to the Chandragupta basti, which, as already stated, must be the oldest in the place and facing in the direction of which the above rock inscriptions must be read. It is situated almost exactly in the centre of the temple area and at its highest point. The temple is a very small one, only 19 ft. by 15 ft. outside measurement, and faces south. It consists of three cells, containing—the middle one an image of Pārśvanātha, the one on the west side Padmāvatī and the one on the east side Kūshmāṇḍinī. A verandah about 4 feet wide runs along the front, with the figure of a Kṣhētrapāla at each end. The outer walls are about 8 feet high, pilastered, and a frieze of the heads and trunks of mythical lions runs round the top. Above are two small pinnacles of Dravidian style, one over each of the side cells. Such was probably the whole of the temple as originally built. But an ornamental doorway was subsequently placed in front, with a perforated stone screen on both sides of it, thus closing up the former open verandah. The screen, each half of which is 5 ft. 10½ in. by 5 ft. 5½ in., is pierced with square or rectangular openings in regular rows and on the spaces between are minutely sculptured scenes from the lives of Bhadrabāhu and Chandragupta, 45 on each side, or 90 altogether. This work I conclude is of later date than the temple and made for its protection. On one part, near about the middle of the eastern half of the screen, is the name Dāsōja, in small Hale Kannada characters. This may possibly be the name of the sculptor or it may have no connection whatever with the work. It is the only inscription on it. I should have been inclined to attribute the screen to a time subsequent to the erection of the Kūge Brahma Dēva pillar at the entrance to the temple area, or A.D. 973 as will appear from No. 38. But on examining the irregularity in the alternate rows of the eastern portion it is evident that the three stones of which it is composed have at some time,

<sup>5</sup> *History of Morals in Europe*, I, 231, 232, 233; II, 52.

probably in rebuilding, been misplaced. For by putting the present topmost stone at the bottom the rows will correspond regularly with those of the western half, and moreover the name of Dāsōja will fall into its natural place at the bottom. On these grounds there seems no reason to question that he was the sculptor and perhaps he may be identical with the Dāsōja who engraved inscription No. 50, the date of which is 1146 A.D.

The temple now opens into the pillared hall which also forms the entrance to the Kattale basti (the temple of darkness) and which is shut in on the south side by the large Pārśvanātha basti. When or by whom this last was built there is nothing to show. But the lofty elegant māna-stambha stands in front of it and inscription No. 54, dated A.D. 1128, is within the entrance. Owing to these various erections, and the hall above mentioned being shut in with a stone wall, the entrance to the Chandragupta basti is in pitch darkness and it is doubtful if the screen has ever been seen by a European before.

The character of the sculptures can best be judged from illustrations, but many parts have been mutilated. The explanation of the scenes, if possible at all, would require a separate study.

We may now pass on to inscription No. 38, engraved on the base of the Kūge Brahma Dēva pillar at the entrance to the temple area on the smaller hill. Unfortunately much of this important inscription is worn away and illegible, but what has been deciphered is sufficient to show its period and the nature of its contents. The pillar itself has a small seated figure of Brahma on the top, facing east. The name Kūge or "calling" pillar was given to it apparently from the practice of formerly exhibiting a light on the top when it was desired to summon the Jains for purposes connected with their religion.

The date of the inscription, if it was given, has gone, but reasons will be stated for fixing it with certainty as S'aka 895 (A.D. 973). Three sides are in Sanskrit and the fourth side in Haje Kannaḍa. The inscription is filled with the exploits and praises of a Gaṅga king, whose principal style and title was Satya-Vākya Koṅguni-Varmma dharinma-mahārājādhirāja, but whose distinctive name was Noḷamba-kulāntaka-Dēva (Yama to the Noḷamba family). This identifies him with the king called Mārasimha, the second of that name, and the other allusions as well as the actual occurrence of this name make the identity certain. Of his time we have several inscriptions. Of these, one at Kārya, dated in S'aka 890, says it was the 5th year of his reign<sup>6</sup>; and another at Mēlāgani, dated in S'aka 896, states that he died then.<sup>7</sup> He therefore reigned from S'aka 885 to 896 (A.D. 963 to 974). And as at the end of the present inscription is a later addition to the effect that he lived for one year after it was inscribed, it follows that its date, as above mentioned, is S'aka 895 (A.D. 973).

From the epithets in the inscription we learn regarding this king that from the time of Kṛishṇa Rāja's victorious expedition to the north, or expedition undertaken for Kṛishṇa Rāja, he was known as the supreme king of Gūrjara. This Kṛishṇa Rāja must have been the Raṭṭa or Rāshṭra-kūṭa king, having the titles Nirupama and Akāla-Varsha, of whose time there are inscriptions dated S'aka 867 and 878 (A.D. 945 and 956). This expedition is referred to in the Lakshmeśvara inscription<sup>8</sup>, where it says— "At his (Mārasimha's) victorious journeying forth, the lord of the Gūrjaras received information from messengers, (saying), Dēva, at the order of the king who was a Yama to the Chōḷas, the Gaṅga prince

<sup>6</sup>The Kārya inscription begins as follows:—

Svasti S'ri Saka-varshaṁ oṇṭu-nūpa toṇḍḍantaneya Prabhava-sampatana pravattisuttire Svasti Satya-Vākya Permmadigaḷ puttana gattila aydeneya varshaḷa Māḷa-māsa Perṇtale-diva-sam āra &c.

<sup>7</sup>The Mēlāgani inscription runs thus:—

Svasti Sakha-bhūyāḷlārānta-sampatana-satanga 896 neya Bha-

va-sampatana pravattise Āshāḷa-māsa...Svasti samadhi-gat-puncha-mahā-s'abda-Pallavānaya S'ri-prithuvī-vallabhaṁ Pallava-kula-tilakaṁ Pallavādityaṁ S'rinan-Noḷambādī-Rājan Chōṇṇya Noḷambar ttand i māvaruṁ Sāyra-Miniyūroḷi lḷḍa Mārasimha-Permmadiy atṭan ādan embudaraṁ kēḷḍu &c.

<sup>8</sup>Ind. Ant. VII, 101.









At the end is the subsequent addition already referred to, in which it is said that he continued to support works of merit at Belgoḷa and to rule the kingdom for one year longer, when he died in the Jaina orthodox manner at the feet of Ajitasēna-bhaṭṭāraka in Bankāpura. A satirical verse, is added bidding Chōḷa and Pāṇḍya dismiss their fears now that Gaṅga who was about to conquer them had gone to the world of gods.

We next have to take up Nos. 60 and 61, which are two Viragal or memorial stones for braves killed in battle. They are not dated but the references enable us to assign them to about the same time as the above. They are put up against the Tērina basti or Bāhubali or Gommatēśvara basti, which is therefore for this and other reasons probably the oldest on the hill, excepting of course the Chandragupta basti. It is near the north-east entrance to the temple area and faces north. It is called Tērina basti or Temple of the Car on account of its having a tower which is in tiers and supposed to resemble a temple car.

No. 61 is the older, as will appear from the examination of No. 60, which it is necessary to make first in order to explain the other. It is the record of the death in Gaṅga's war of a chief called Bāyiga, who was one of the household of Rakkasa-maṇi or the prince Rakkasa, the Gaṅga diamond (*vajra*), praised in poetry as *aṇṇana-baṇṇa*, elder brother's warrior. Now in an inscription in Coorg<sup>3</sup>, dated Ś'aka 899 (A.D. 977), we have an account of this Rakkasa, with the same title of *aṇṇana-baṇṇa*, ruling on the banks of the Bed-dore (here the Lakshmantirtha) under his brother Rācha-Malla. In the present inscription Rakkasa was evidently much younger and apparently under Bāyiga as his guardian or ward, for the latter sends him away for safety before going into the battle. We cannot for the above reasons be far wrong in putting down A.D. 975 as the date. As for Bāyiga, he is stated to have been a scion of the Kakka-line. This was the last of the Raṭṭa or Rāshṭrakūṭa kings, also called Karka, Kakkala, &c., and styled Amōgha-varsha, whose reign ended in A.D. 973, when the dynasty was overthrown by Taila, the restorer of the Western Chālukya supremacy.

No. 61 was erected by Bāyika (the Bāyiga of No. 60) as stated in the first verse, and is therefore older. It was set up to the memory of Guntī, his wife's sister. Their parents were Māluvara of Poḷalu and Dēyilamma, and they had a brother Jābayya. Guntī, also it seems called Sōyibbe, was married to Lōka-Vidyādhara, and had a son Udaya-Vidyādhara. From the continuation of the inscription round the top, which is almost illegible, we gather that out of affection for her husband she accompanied him to battle and fell fighting at his side. The sculptured figures at the top represent her as an amazon, nude and riding on a horse, flourishing a sword: opposing her is a man on an elephant, apparently aiming at her with some weapon held at the level of his waist. Lōka-Vidyādhara, her husband, was perhaps the Goṅka chief of that name who assisted Taila in gaining the successes above mentioned. See note, p. 148.

We have next to notice No. 57, an important and interesting inscription both on account of its contents and the style of its composition. It is all in Hale Kannaḍa verse, except the two opening lines, which are in Sanskrit. The obscurity of the allusions and the unusual metres have presented serious difficulties in certain parts, and the best Kannaḍa scholars in Bangalore, Mysore and other places have

<sup>3</sup> *Coorg Inscriptions*, p. 7. I may take this opportunity of explaining an obscurity in the date, guided by information since received from a Jaina. The day on which the grant was made is stated to be *Nandis'vara tulpa-devaraya*, and no satisfactory meaning was forthcoming. It now appears that Nandis'vara is the name of an island in the Jaina cosmography, being the eighth of the Jambūdvīpa. A plan of it on stone or brass is kept in many Jina temples, and a Nandis'vara temple in conformity with the plan has lately been erected by the Jains in Delhi.

From the 8th of the bright fortnight in the month Āshāḍha,

Kārttika and Phālguna, till full moon is the time of the Nandis'vara pūjā, or observance of the season when certain deified beings—Saudharanāndia, Is'ānēvara, Chamara and Vairāḍhana—are ble for worship at the island of Nandis'vara, which has 72 Jina temples on it. These are also the approved times for the commencement of any religious vows. The author it may be found in *Triśoka-stotra* and in *Nandis'vara-bhakti*.

The date of the Coorg inscription referred to must therefore be taken as Phālguna s'ukla 8, the beginning of the Nandis'vara days in that month.

tried in vain to satisfactorily explain them. Though the greater part of the inscription seems to be of an allegorical character, its main purport is perfectly clear. It is a record of the death, in S'aka 901, the year Chitrabhānu, (A.D. 982), of Indra Rāja, and is engraved on four sides of a high pillar erected in a maṇḍapa near the front of the same Tērina basti. The opening couplet is very effective, as giving the key-note to the whole, and the simile is as appropriate as it is simple, in fact it reminds one more of European than of Indian poetry. The carpenter Death (or Yama), it says, spies out and fells the tallest and soundest of the human trees standing in the midst of the forest of family cares, which seems to imply that the subject of the memorial died before his time, in the prime of life.

The second verse informs us that he was called Raṭṭa-Kandarppa, that he was the son's son of Kṛṣṇa Rāja, the daughter's son of Gaṅga Gāṅgēya, and the son-in-law of Rāja-Chūḍāmaṇi. From other verses we learn that among his titles were those of Rāja-Mārtāṇḍa, Chalad-ankakāra, and Kīrti-Nārāyaṇa.

Kṛṣṇa Rāja, his paternal grandfather, was no doubt the Raṭṭa king already noticed in No. 38, and we have here probably the memorial of the last representative of the Raṭṭa or Rāshtrakūṭa dynasty of Mānyakhēṭa. So far as the history of this period is known, Kṛṣṇa Rāja was succeeded by his son Kakka or Amōgha-varsha. The latter was defeated and probably slain by the Chālukya king Taila, which put an end to the Raṭṭa dynasty and restored to power that of the Western Chālukyas. Moreover the one line was absorbed into the other by Taila's marrying Jākabbe or Jākala Dēvi, the daughter of Kakka.<sup>4</sup> From the present inscription however it would appear that she was not the only representative of the Raṭṭa family.

We have next to consider who Gaṅga Gāṅgēya, his maternal grandfather, was. We have to choose between the Gaṅga dynasty of Mysore and the Gāṅgēya vamsa of Kalinga. As regards the former, the title Gaṅga-Gāṅgēya, it will be seen, is expressly given in the Ātakūṭ inscription already quoted (p. 19), to Satya-Vākya Kōṅṇi-Varmā who was ruling in S'aka 872 (A.D. 950) and was in alliance with Kṛṣṇa Rāja called Kannara Dēva, the son of Amōgha-varsha, of the Raṭṭa family. Moreover, from a subsequent addition engraved at the top of the same inscription, we learn that this Gaṅga king was Rācha-Malla, the son of Eṇṇappa; also, that he defeated a rival named Bātuga, who then proposed to Rājāditya, the Chōla prince mentioned in the previous part of the inscription, to join him in attacking Kannara Dēva. His treachery becoming thus known, he was defeated and slain, and the provinces of which he was governor absorbed into the Gaṅga territories.<sup>5</sup> I think there can be little doubt, considering the intimacy that thus existed between Rācha-Malla and Kṛṣṇa Rāja, and also between Rācha-Malla's successor Mārasimha and the same Kṛṣṇa Rāja as disclosed in No. 38, that it was the daughter of the Gaṅga king Rācha-Malla (ruling A.D. 921 to 963) who was married to the son of the Raṭṭa king Kṛṣṇa Rāja (ruling A.D. 945 and 956), and that the Indra Rāja here deceased, who was the offspring of this union, was destined to be the last of his race.

For the Gaṅga or Gāṅgēya kings of Kalinga we have no reliable dates, as the era in which their grants are dated has not been identified. The only actual date given for one is A.D. 985 by Dr. Burnell<sup>6</sup>, on what authority is not known. However, this is near about we want and a princess from that line may have been married to Kṛṣṇa Rāja's son. But I think that the other hypothesis is much the most likely to be correct.

It is difficult to decide who Rāja-Chūḍāmaṇi was whose daughter was the wife of Indra Rāja. He may have been the prince of that name mentioned in the next inscription, but the title is too common and indefinite to be identified with certainty.

<sup>4</sup> Fleet, *Kan. Dyn.* 38.

<sup>5</sup> The text is as follows:—Svasti S'ri Eṇṇappaṇa mṇṇa Rācha-Mallanṇa Bātugṇa kālīkondā tombhattaṇṇa-rāstramunṇa āttire Kannara-Dēva-vaṇṇaṇṇa kāḍuv eḍḍu Bātugṇa Rājādityanṇa leṇṇeṇṇe

kaḷḷan āḷi gōḷi ḷṇṇa kāḍi kondā Rānavāṇṇa-paṇṇirēḷḷhōṣṇamunṇa Bātugṇa-munṇṇṇa Kōṇḍāḷ-ḷṇṇatṭṭṇa Bātugṇa-ḷṇṇatṭṭṇa Bātugṇa Kannara-Dēvaṇṇa mēḷḷu gōḷṇṇa.

<sup>6</sup> *So. Ind. Pal.* 53.

Inscription No. 58 is of a similar character to the above and of the same period, being dated in the same cycle year, Chitrabhānu. The pillar on four sides of which it was engraved has been at some time thrown down and broken; and what remains has been built upside down into the side of steps leading up to the same Tērina basti. It is in Haḷe Kannāḍa and commemorates the death of Pilla, who, besides that of Rāja-Chūḍāmaṇi, had the title *māvana gandha-hasti*, father-in-law's rutting elephant or a rutting elephant to his father-in-law. It is difficult to conjecture who either he or his father-in-law may have been.<sup>7</sup>

We now come to consider the inscriptions Nos. 75 and 76, and it is impossible not to admire the original grandeur of their simplicity, so well befitting the completion of a stupendous work of devotion and art, the bold sculptor of which has not so much as left a record of his name. They are engraved on the rock representing an ant-hill which supports the lower part of the colossal image of Gommatēśvara and are immediately below its right and left hands. The upper line on one side, in Nāgarī characters, and the two upper lines on the other side, the first in Pūrvada Haḷe Kannāḍa and the second in Grantha and Tamil characters, are all three similar in their contents and contain the announcement in three languages that Chāmūṇḍa Rāya caused the image to be made. They are undoubtedly of the period when that work was completed.

The remaining two lines, the last on each side, one in Nāgarī and the other in Haḷe Kannāḍa characters, are also alike in their contents, and state in imitation of the foregoing, in two languages that Gaṅga Rāja had the enclosure or cloisters which surround the image erected. These as certainly date from the time when the work to which they refer was completed.

The date of the older lines is therefore that of Chāmūṇḍa Rāya, and he, according to Nos. 85 and 137 as well as tradition, was the minister of the Gaṅga king Rācha Malla (or Rāja Malla). It will be shown that this was the successor of Mārasimha (of No. 38): he therefore came to the throne in S'aka 896 (A.D. 974). From inscriptions in my possession yet to be published it is also known that his reign ended in S'aka 906 (A.D. 984). Between these dates therefore must the great statue have been erected. But we can get much nearer to the actual date, for Chāmūṇḍa Rāya composed a work called *Chāmūṇḍa Rāya Purāṇa*, containing an epitome of the history of the 24 Tirthankaras, and at the end its date is given as Saka 900, the year Īśvara (A.D. 978). Now in the account with which it opens and closes of Chāmūṇḍa Rāya's achievements no mention is made of the statue of Gommatēśvara. It is incredible that so great a work should have been unnoticed if then in existence. It is evident therefore that it was erected after A.D. 978. But as according to tradition it was completed during the reign of Rācha-Malla, which ended as above stated in A.D. 984, we may in the absence of any more precise information put down the date of the colossus and therefore of these inscriptions of Chāmūṇḍa Rāya's as Saka 905 or A.D. 983.<sup>8</sup>

It would be strange however if no claim were made to a much higher antiquity for so remarkable a monument. Accordingly, Wilson states that "an inscription is said to exist on a rock at Belligola, recording a grant of land by Chāmūṇḍa Rāya to the shrine of Gōmatīśvara, in the year 600 of the Kali age, meaning the Kali of the Jains, which began three years after the death of Varddhamāna. This inscription therefore, if it exists, was written about 50 or 60 years before the Christian era."<sup>9</sup> No such inscription has been found, though the local priests believe it to be among those on the pillars in front of the image. The tradition of this date however is perpetuated in the following verse which

<sup>7</sup> Compare Śāntula Pēva's title of *Savati-gandha-viraya* in No. 56.

<sup>8</sup> It will be seen from what follows that tradition gives the year Vibhava as that of the erection of the great statue, but to get Vibhava we must either go back to S'aka 890 (A.D. 968) or forward to S'aka

950 (A.D. 1028) neither of which will suit the facts of the case, as above given.

<sup>9</sup> Works, I, 332.

is known to most of the Jains and is said to be always inscribed at the head of the mandates issued by the Jaina guru of the place :—

Kaly-abdē shach-*chhatākhyō* vinuta-Vibhava-saṃvatsarē māsi Chaitrē |  
 pañcamaṃ śukla-pakṣhē Dinamaṇi-divasō Tvaṣṭri-yōgē su-lagnhē |  
 saubhāgyē Hasta-nāmnī-prakāṭata-bhagaṇō su-prasasthām cakāra |  
 śrīmach-Chāmunda-Rājō Deḷuṅḷa-nagarē Gōmatēsa-pratiṣṭhām ||

The lines in No. 77, being an ascription of praise engraved on the rim of the pedestal on which the image stands, may also probably belong to the time of its erection, or 983 A.D., as it is natural to suppose they were engraved on the completion of the work.

Of Chāmunda Rāja we shall have more to say later on in connection with No. 109. Of Guṅga Rāja, who had the cloisters around erected, we have abundant information in the inscriptions. Nos. 90 and 137 inform us that he was the minister of the Hoysala king Vishṇu-varddhana, and from an inscription at Halebid we know that his death occurred in Śaka 1055 (A.D. 1133). We are able to state with precision that these two lines relating to him belong to A.D. 1116, for No. 47, dated in 1115, while describing his erections makes no mention of the *suttālayaṃ*, which would certainly have been referred to had it been in existence, whereas, on the other hand, No. 59, dated in 1117, expressly mentions it.

A word is necessary as to the language of the two lines in No. 75 in the Nāgarī character. They should be in either the sacred language of the Jains called Arddha-Māgadhi or in Jaina Mahārāṣṭrī. The following account of these is taken from Jacobi<sup>10</sup>:—"The language which Mahāvīra and his immediate disciples, the Guṇadharas, spoke, was, of course, the vernacular dialect of Magadha. For it is not likely that Mahāvīra used Sanskrit. But the Jaina Prākṛit has very little affinity to the Māgadhi either of Aśoka's inscriptions or of the Prākṛit grammarians. Nevertheless it is called Māgadhi by the Jains themselves. In a half stanza quoted by Hēmachandra (Prākṛit Grammar, IV, 287) it is said that "the old sūtra was exclusively composed in the language called Arddha-Māgadhi."

porāṇam arddha-māgaha-  
 bhāṣā-niayam havai suttam ||

Hēmachandra appends the remark that notwithstanding such is the old tradition, the Jaina Prākṛit is not of the same description as the Māgadhi. . . . . It must be noticed that there are two varieties of language observable in their Prākṛit. The older prose works are written in a language which considerably differs from the language of commentators and poets. The latter entirely conforms to the rules which Hēmachandra gives in the first part of his Prākṛit Grammar for the Mahārāṣṭrī. But the Mahārāṣṭrī of Hēmachandra is not identical with the Mahārāṣṭrī of Hāla, of the Sētubandha, and of the dramas. The Jaina Mahārāṣṭrī it may be appropriately called . . . . . The language of the older Sūtras I shall call Jaina Prākṛit . . . . . I believe that the Jaina Mahārāṣṭrī nearest approached the language of Surāṣṭra, because the edition of the Jaina scriptures, according to tradition, took place in Valabhi. It might therefore more appropriately be called Jaina Saurāṣṭrī. But as it shares the general character of the Prākṛit commonly called Mahārāṣṭrī, and it is thus called by Hēmachandra, I dare not introduce a new name. The Jaina Prākṛit . . . is on the whole the same language as the Jaina Mahārāṣṭrī, from which it differs merely by the retention of archaic forms; we may justly look upon it as an older or archaic Mahārāṣṭrī. Hēmachandra calls it *drāṇam*, the language of the Rishis, and treats it together with the Jaina Mahārāṣṭrī. . . . . The only Māgadhi which he discovered in Jaina Prākṛit is the nominative singular in *a* formed from masculine bases in *ā* . . . . . I therefore do not hesitate to declare the Jaina Prākṛit to be Mahārāṣṭrī, as has already been done by Lassen in his *Institutiones linguae Pracriticae* p. 42. In those cases in which Jaina Prākṛit differs from the Mahārāṣṭrī, it has usually retained the older forms."

Before proceeding further it is necessary to enter upon the inquiry as to who Gômatā or Gommatā was, and how this remarkable statue of him came to be erected here, with such descriptive details of the image as have been obtained.

The name Gômatā is said, according to one statement, to be derived from *gô*, the earth, and *at*, to wander, or *mat*, to go. According to another account, it is derived from *gô*, speech, and *mat* (for *ma*!)<sup>1</sup>, to gladden, he who gladdens with his words. It is evident that these are merely forced derivations to account for the name, which also appears in the forms Gommatā and Gummatā, said to be *taulbharas*. The Jains, to whom everywhere the images of their Tirthankaras are the only objects of worship, can give no explanation of the worship of Gômatā, who is not one of them, further than that he is worshipped out of respect for the first Tirthankara as being his son.<sup>2</sup>

So far as I am aware the name does not occur throughout Hindu literature<sup>3</sup> except in connection with this Jaina image and two others in South India like it but more modern and of smaller proportions, to be mentioned hereafter. The name Gomati occurs in Fah Hian's travels 400 A.D. in connection with Khoten in Turkistan. It is there said—"The ruler of the country located Fah Hian and his companions in a Saṅghārāma, which was called Gômati (Ku-ma-ti)."<sup>4</sup> The only other occurrence of such a name that I have met with is in connection with the ancient history of Persia. In the celebrated cuneiform inscription of Darius Hystaspes at Behistan<sup>5</sup> it will be seen that Gomates (in the original Persian, Gaumātā) is given as the name of the Pseudo-Bardes or Pseudo-Smerdis, the Magian who usurped the throne of Cambyses by personating his brother. The deception was at length discovered and Gomates slain by Darius. A general slaughter of the Magi followed, and the day was observed ever after as a great festival, called the Mago-phonía, or Slaughter of the Magi.<sup>6</sup> I merely point out the seeming coincidence with the singular name Gômatā, and there it appears Jaina traditions connecting the Tirthankara Pārisnāth or Pārśvanātha with Persia.<sup>7</sup>

<sup>1</sup> Compare *mayāpā* used for *mayāpā*.

<sup>2</sup> Ferguson says—He is not known to the Jains in the north. All the images on the rock at Gwalior are of one or other of the Tirthankaras, and even the Ulwar colossus, Nan Gōgi, can hardly be identified with these southern images. *Ind. and East. Arch.* 267.

<sup>3</sup> There is the Gômati or Gaṇti river in Oudh; also a Gômatu mountain in the Western Ghats, where Kṛishṇa is said to have defeated Jarāśandha.

<sup>4</sup> *Beal's Records of Buddhist Countries*, p. 9.

<sup>5</sup> Rawlinson's *Herodotus*, Vol. II, pp. 464 ff.; Vaux's *Ancient History of Persia from the Monuments*, p. 28.

<sup>6</sup> The following is the passage referred to, according to the translation by Sir H. Rawlinson. The inscription itself belongs to the 5th year of Darius, or B.C. 516.

Says Darius the king—Afterwards there was a (certain) man, a Magian, named Gomates. He arose from Persia's side, the mountain named Armodres, from thence. On the 14th day of the month Viyakhana, then it was that he arose. He thus lied to the state:—"I am Bardes, the son of Cyrus, the brother of Cambyses." Then the whole state became rebellious. From Cambyses it went over to him, both Persia and Media and the other provinces... He seized the empire. On the 9th day of the month Garnaṇaṇa, then it was he so seized the empire. Afterwards Cambyses having killed himself, died.

Says Darius the king—The empire of which Gomates, the Magian, dispossessed Cambyses, that empire from the olden time had been in our family. After Gomates the Magian had dispossessed Cambyses both of Persia and Media and the dependent provinces, he did as ordering to his desire: he became king.

Says Darius the king—There was not a man, neither Persian, nor Median, nor any one of our family, who could dispossess that Gomates the Magian of the crown. The state feared him exceedingly. He slew many people, who had known the old Bardes; for that reason

he slew them, "lest they should recognize me that I am not Bardes, the son of Cyrus." No one dared to say anything concerning Gomates the Magian, until I arrived. Then I prayed to Ormazd; Ormazd brought help to me. On the 10th day of the month Bagayadish, then it was, with my faithful men, I slew that Gomates the Magian, and the chief men who were his followers. The fort named Sietales in the district of Media called Nisea, there I slew him. I dispossessed him of the empire. By the grace of Ormazd I became king; Ormazd granted me the sceptre.

Says Darius the king—The empire which had been taken away from our family, that I recovered. I established it in its place. As (it was) before, so I made (it). The temples which Gomates the Magian had destroyed, I rebuilt. I reconstituted for the state both the religious chants and the worship, and (gave them) to the families which Gomates the Magian had deprived of them. I established the state in its place, both Persia, and Media, and the other provinces. As (it was) before, so I restored what (had been) taken away. By the grace of Ormazd I did (this). I laboured until I had established our family in its place, as (it was) before. Thus I laboured, by the grace of Ormazd, that Gomates the Magian should not supersede our family. Rawlinson's *Herodotus*, Vol. II, pp. 564 ff.

The usurpation of the Pseudo-Bardes checked for a while the carrying out of the decree of Cyrus for the rebuilding of the Temple of Jerusalem; and the Samaritans were able to persuade the usurper to countermand these works, and to make "the Jews to cease, by force and power" (Ezra iv, 23). Vaux's *Ancient History of Persia from the Monuments*, p. 29.

Cyrus had extended his dominions as far as the Indus, but Darius Hystaspes it was who first crossed that river and added the Punjab to Persia under the name of India as the 20th Satrapy, and the connection continued until the overthrow of the Persian monarchy by Alexander the Great in 330 B.C.

According to Nos. 85 and 105 Gômaṭa is identified with Bāhubali or Bhujabali. He was the son of Puru and the younger brother of Bharata.<sup>8</sup> There was a struggle for empire between the two, which resulted in Bāhubali resigning his claims and retiring from the world in order to do penance. He thus became a Kēvali, and attained such eminence by his victory over *karma*, or action, that Bharata erected at Pôdanapura an image in his form, 525 bow-lengths in height, which came to be known as Kukkuṭôśvara. In course of time the image became invisible to all except the initiated. But Chāmunḍa Rāya, having heard a description of it, set out with the desire of seeing it. Finding however that the journey was beyond his power, he resolved to erect such an image himself, and by his own efforts succeeded in getting this statue of Gômaṭa made and set up.

The account given in the *Bhujabali Charita* is substantially the same, with some variation in the details. It states that Bharata and Bhujabali were sons of Nābhī. At a city in the north, called Pôdanapuri, the rājārshi Bharatēśvara, son of Ādi Brahma, set up a *binda* or image of Bhujabali, in the form of a man, 525 bow-lengths in height, so natural that he seemed as if smiling and speaking. This Bhujabali received the new (*abhinava*) name of Gummaṭa. A merchant who visited the court of Rāja Malla gave such a description of this image that Chāvuṇḍa his minister resolved to go and see it. He set out, with his mother Kālikāmba and their guru Siṃha Nandi, taking a vow that he would not taste milk until he had seen this wonder. In the course of their journey they met with unexpected difficulties, and while resting one night at a Jinālaya near a small hill, each of them had the same dream, in which a muni appeared and informed them that an image of Bhujabali, set up by Rāvaṇa, was on that very hill, 10 palmyra (*tāle*) trees in height, or 20 bow-lengths. They accordingly found the image; and in the year 600 of the Kali yuga, the year Vibhava, Chaitra sūddha 5, Sunday, under the Mṛgaśīra nakshatra, Saubhāgya yōga and Kumbha lagna, Chāvuṇḍa consecrated this Gummaṭôśvara, who thus appeared to him in Beḷagūḷa in the Kūshmāṇḍāranya, endowing it with lands to the value of a lakh and a half of pagodas. The king Rāja Malla, on hearing of his munificence, gave him the title of Rāya.

The *Rājīvaṛi Kathē* has the same story but in a different version. After relating the defeat of the Bauddhas by Akalaṅka at the court of Himaśītala (see No. 54)<sup>9</sup>, it goes on to say—"And after that, in the Yulu kula, there was Rāja Malla, who was in Dakshina Madhura (the southern Madura). He, having subdued Karṇāṭa, Drāviḍa, Mahārāshṭra, Taurushka and other countries, was celebrated as Vira Mārttāṇḍa Dēva.<sup>10</sup> While his great feudatory (*mahā sāmanta*) Chāmunḍa Rāya, a Yama to the Noṇamba family (*Noṇamba-kulāntaka*), ornament of the Gaṅga race (*Gaṅga-vaṇṣa-lalāma*), was ruling in peace and wisdom,—his mother hearing it read in the Ādi Purāṇa (or an early purāṇa) that in Pôdanapura there was an image of Bāhubali Dēva, 500 bows in height; he, with his mother Kālikā Dēvi, set forth in order to see it, vowing not to taste milk or fruit until they did. They went by marches, attended by their forces, and at each camping-ground where they halted they set up a Jinālaya. Thus they arrived at the hill where Bhadrabāhu, svāmi's tomb (*nis'iddhi*) was. On the night before they left it, Padmāvatī Dēvi appeared in a dream to both mother and son and said,

<sup>8</sup> More properly the half-brother, as they were sons by different wives: Bharata's mother was Yāsavati, and Bāhubali's mother was Sumanda.

<sup>9</sup> Wilson places this event in A.D. 788.—*McK. Coll.* I, lxvii.

<sup>10</sup> This would seem to imply that Rāja Malla was a king of the Pāṇḍya country, of which Madura was the well-known capital. Of his rule extending thus far we have no other information. There is only one Mārttāṇḍa in the list of Pāṇḍya kings.—No. 28 in the Madura Shihā-Purāṇa list and No. 13 in Mr. Nelson's list (27a

Madura Country, pp. 38, 74)—and no particulars whatever are given regarding him. Possibly the tradition has arisen out of the fact that a Vira Pāṇḍya (as will be seen further on) erected the image at Kārkala, and this, in ignorance of any other origin, has been transferred to the one at Srīrāva, a Beḷgoḷa.

But it should be stated that in inscriptions the Jain town of Humḍa (Paṭṭi Pombuchapura) in Shimoga District, where Jinadatta Rāya set up a dynasty with which these Pāṇḍyas were connected, is called Dakshina Madhura.



\*You are not able to go to Pôdanapura. Here, in the larger hill, is a stone image of Gamaṣa Jina, which was worshipped by Râma and Râvaṇa and seen by Maṇḍodari. It is covered up with stones. Purify yourselves, and going to the rock on the smaller hill, shoot an arrow to the south, when, before the sound dies away, the image will rise and appear." At sunrise on the morning after that dream, on shooting an arrow as directed, the image of Bhujabali Yati, which had been hidden by stones, appeared, and proved to be of the height of 13 men.

Erecting a platform round it and building chaityâlayas, Châmuṇḍa Râya, having collected coconut milk and the five nectars, performed the final anointing four separate times. But the anointing liquid would not descend lower than the navel.<sup>1</sup> Being greatly distressed thereat, he besought all the priests there to perform the anointing. Still it would not go below the navel. At this moment Kûsh-māṇḍinî Dêvi presented herself in the form of an old woman, with a little drop of milk in the half of a *guḷḷa kâyi*<sup>2</sup> and said "let my faith be tried" (by anointing the image with the milk she had brought), whereon they all derided her. But some of the priests, taking her offering, poured it on the head of the image, when, instantly, it ran down all over the image and covered the hill and the town; whence the town was named Belgula.<sup>3</sup>

After this, Châmuṇḍa Râya founded many new towns, which he presented for the worship of the god, and bestowing by means of stone inscriptions villages and lands of the value of 1,96,000 *ponn*, he continued to rule the kingdom with justice.

In another place, it further states that Châmuṇḍa Râya, having established many Jinâlayas and endowed them, brought from his country 64 Jaina Brâhmanas and made them temple priests (*archakas*). Next follows an event dated in S'aka 780.

In the face of the plain inscription at the side of the colossal image, stating in several languages that Châmuṇḍa Râya had it made, it is needless to inquire further into the above stories, so far as they pretend it to have existed ages before, from the time of Râma and Râvaṇa, &c.<sup>4</sup> But both the inscription No. 85 and all the accounts agree in stating that it was a desire to reproduce a certain gigantic image at Pôdanapura, of which he had heard, that led Châmuṇḍa Râya to have this colossus at Sravapa Belgula made. We also learn from the inscription that the image at Pôdanapura was known as Kukkutâsvara<sup>5</sup>, from the thick forest which grew up around it being infested with cocks (*kukku(a)*) and serpents (*sarpa*), or *kukku(asarpa)*, cockatrices.<sup>6</sup> - ]

<sup>1</sup> Owing to his feeling pride in what he had done.

<sup>2</sup> The fruit of the egg plant, *solanum ferax*, Linn.

<sup>3</sup> The story as given by Colonel MacKenzie is as follows:—

Châmuṇḍa Râya, after having established the worship of this image, became proud and elated, at placing this god by his own authority at so vast an expense of money and labour. Soon after this, when he performed in honour of the god the ceremony of *pakeḍurita snâna* (or washing the image with five liquids,—milk, curds, butter, honey and sugar), vast quantities of these things were expended in many hundred pots; but through the wonderful power of the god the liquor descended not lower than the navel, to check the pride and vanity of the worshipper. Châmuṇḍa Râya, not knowing the cause, was filled with rage, for that his attempt was frustrated of cleaning the image completely with this ablution. While he was in this situation, the celestial nymph Padmavati, by order of the god, having transformed herself into the likeness of an aged poor woman, appeared, holding in her hand the five *auris* as in a *beliya gola* (or small silver pot), for washing the statue; and signified her intention to Châmuṇḍa Râya, who laughed at the absurdity of this

proposal for accomplishing what it had not been in his power to effect. Out of curiosity, however, he permitted her to attempt it: when, to the great surprise of the beholders, she washed the image with the liquor brought in the little silver vase. Châmuṇḍa Râya, repenting his sinful arrogance, performed a second time with profound respect his ablution on which they formerly wasted so much valuable liquids; and washed completely the body of the image. From that time this place is named after the silver vase (or *beliya gola*) which was held in Padmavati's hand. (*As. Res.* IX, 268.)

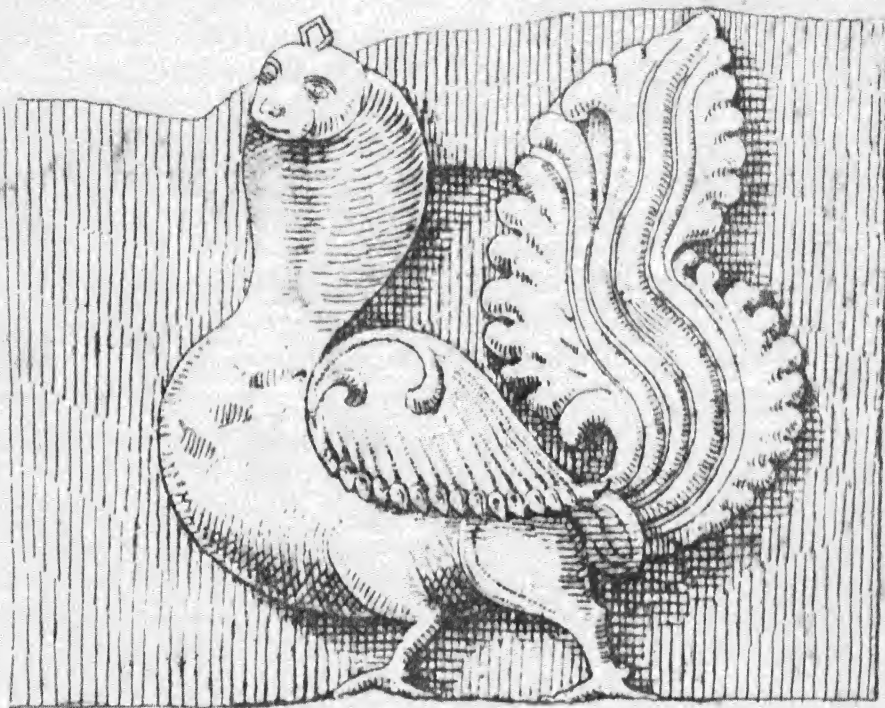
<sup>4</sup> But through inability to read the inscriptions accurately, it was popularly supposed at the place that the word "Châmuṇḍa" was "Râvaṇa," and this was referred to in support of the story that Râvaṇa had made the image.

<sup>5</sup> In Nos. 85 and 138 the image of Gommatâsvara at Sravapa Belgula is called the southern Kukkutâsvara.

<sup>6</sup> The *kukku(asarpa)* is the emblem of Padmavati, and is represented in sculptures at Belgula as a cock or fowl with a serpent's head and neck.







KUKKUTA SARPA

Scale <sup>1</sup>/<sub>2</sub> — 1 — 2 — 3 — 4 — 5 — 6 — 7 — 8 — 9 — 10 feet



The latter reference at once directs our attention to the Kukkuṭa-pāda-giri or Cock's-foot mountain near Gayā in Bihār. It is mentioned by Buddhist pilgrims from China, namely, Fah-Hian, who travelled in India 400 to 415 A.D.<sup>7</sup>, and Hiuen-Tsiang, who travelled in India 629 to 645 A.D. It was celebrated as the abode of Kāśyapa, as well as the scene of his death. On this account it was also called Guru-pāda-parvata, or mountain of the master's foot. There was also a monastery, called the Kākkūṭārāma or Kukkuṭa-pāda-vihāra, near Pāṭaliputra or Patna.

Fah-Hian's account is as follows:—"From this place (Gayā), going south three *li*, we arrive at a mountain called Kukkuṭa-pāda-giri. The great Kāśyapa is at present within this mountain. (On a certain occasion) he divided the mountain at its base, so as to open a passage (for himself). This entrance is now closed up. At a considerable distance from this spot, there is a deep chasm; it is in this (fastness as in a) receptacle that the entire body of Kāśyapa is now preserved. Outside this chasm is the place where Kāśyapa, when alive, washed his hands. The people of that region, who are afflicted with head-aches, use the earth brought from the place for anointing themselves with, and this immediately cures them. In the midst of this mountain, as soon as the sun begins to decline, all the Rahats<sup>8</sup> [i. e. Arhats] come and take their abode. Buddhist pilgrims of that and other countries come year by year (to this mountain) to pay religious worship to Kāśyapa; if any should happen to be distressed with doubts, directly the sun goes down, the Rahats arrive, and begin to discourse with (the pilgrims) and explain their doubts and difficulties; and, having done so, forthwith they disappear. The thickets about this hill are dense and tangled. There are, moreover, many lions, tigers, and wolves prowling about, so that it is not possible to travel without great care."<sup>9</sup>

General Cunningham identifies Kurkihār, near this spot, with a Kukkuṭa-pāda-vihāra, which in Hindi would form Kurak-vihār (*kurak* meaning cock) and so Kurkihār. "The remains at Kurkihār" he says "consist of several ruined mounds, in which numerous statues and small votive topes of dark blue stone have been found. The principal mass of ruin, about 600 feet square, lies immediately to the south of the village. A second less extensive mound lies to the south-west; and there is a small mound, only 120 feet square, to the north of the village. The last mound is called Sugatgarh or the house of Sugata, one of the well known titles of Buddha. In the principal mass of ruin, the late Major Kittoe dug up a great number of statues and votive topes; and a recent excavation on the west side showed the solid brick-work of a Buddhist stūpa."<sup>10</sup>

This Kukkuṭa-pāda mountain and forest is perhaps the place which inscription No. 85 refers to as the site of the Kukkuṭēśvara image. Pōdanapura or Pādanapurī may perhaps refer to the name Guru-pāda, which we have seen is another name used for the place. No remains appear to have been found of any statue of such dimensions as the latter is described to have had. Of course Buddhists would never mention such an object, owing to its connection with their inveterate enemies the Jains; and, if it ever existed, the former, having occupied every part of the neighbourhood as consecrated to the memory of Buddha, would have removed all trace of Jaina worship there.

But of gigantic statues of Buddha in those early times we have notices. Fah-Hian says, "On passing this mountain chain (the Tsung Ling or Snowy mountains) we arrive in North India. On the confines of this region is a little kingdom called To-li<sup>1</sup>, in which, likewise, there is a congregation

<sup>7</sup> Beal, *Travels of Fah-Hian*, ch. xxviii: Julien, *Hiouen Tsiang*, III, 6.

<sup>8</sup> According to the Chinese Forty-two section Sūtra, "the Rahat [Arhat or Arhan] is able to fly, change his appearance, fix the years of his life, shake heaven and earth."

<sup>9</sup> Beal, loc. cit.

<sup>10</sup> *Archæological Reports*, I, 14: *Ancient Geography of India*, 480.

<sup>1</sup> Mr. Beal's foot-note is,—"Rāmuset identifies this with Darab, Dardū, "the capital of the Dard country, situated among the mountains where the Indus takes its rise." (Widdow). But I would suggest the little town still known as Tāli, near the river Tal.

of priests belonging to the Little Vehicle. In this kingdom there was, formerly, an Arhat, who, by his spiritual power transported a sculptor up to the Tushita Heavens<sup>2</sup>, to observe size, colour, and general appearance of Maitrêya;<sup>3</sup> Bôddhisatwa, so that, on his return, he might carve a wooden image of him. Having first and last made three ascents for the purpose of correct observation, he finally completed the image. It was 94 ft. high, and the length of the foot of the image 9 ft. 4 in. On festival days it always emits an effulgent light. The princes of all the neighbouring countries vie with each other in making religious offerings to it. It still exists in this country."<sup>4</sup>

Recently, in connection with the Afghan Boundary Commission, general attention has been directed to the gigantic Buddhist statues at Bâmiyân<sup>5</sup>, which place stands at a height of about 8,500 feet, in a valley of the region occupied by Hazâra tribes, on the chief road between Kabul and Turkestan. The earliest mention of the place is by the Chinese pilgrim Hiuen Tsiang in 630 A.D. It was taken and utterly destroyed by Chinghîz Khân in 1222 A.D.

Hiuen Tsiang's account is as follows:—"To the north-east of the royal city there is a mountain, on the declivity of which is placed a stone figure of Buddha, erect, in height 140 or 150 feet. Its golden hues sparkle on every side, and its precious ornaments dazzle the eyes by their brightness. To the east of this spot there is a convent, which was built by a former king of the country. To the east of the convent there is a standing figure of Sâkya Buddha, made of metallic stone<sup>6</sup>, in height 100 feet. It has been cast in different parts and joined together, and then placed in a completed form as it stands. To the east of the city twelve or thirteen *li* there is a convent, in which there is a figure of Buddha lying in a sleeping position, as when he attained Nirvâna. The figure is in length about 1,000 feet or so".<sup>7</sup>

Captain Maitland of the Afghan Boundary Commission, the latest visitor to Bâmiyân, says, "To the north is a fairly continuous wall of cliffs, averaging about 300 feet in height . . . The cliffs are everywhere pierced with numerous caves . . . and here are also the famous idols, the Bût-i-Bâmiân. . . . They are about a quarter of a mile apart, and supposed to be male and female. Their heights are respectively 180 and 120 feet. Their names are, as reported by former travellers, Sal Sâl for the male and Shâh Mameh for the female figure. The idols are standing figures, sculptured in very bold relief in deep niches . . . . The depth of the niches is about twice the thickness of the figures standing in them: the latter are therefore fairly well protected from the weather, and this accounts for their excellent preservation, nearly all the damage done to them being due to the hand of man. . . . The idols themselves are rather clumsy figures, roughly hewn in the tough conglomerate rock and afterwards thickly overlaid with stucco, in which all the details are executed. The whole arrangement clearly shows that this was not done at a later period, but is part of the original design of the figures. The stucco appears to have been painted, or at least paint was used in some places. The features of the figures have been purposely destroyed, and the legs of the larger one have been partly knocked away, it is said by cannon shot fired at it by Nadir Shah. Both idols are draped in garments reaching below the knee. The limbs and contour of the body show through, and the general effect of muslin is excellently imitated in the stucco. The arms of both are bent at the elbow, the forearms

<sup>2</sup>The Tushita heaven (from the [Sanskrit] root *tus*\*, to be joyous) is, according to the Buddhist system of the universe, the second heaven above Mount Sumeru.

<sup>3</sup>Maitrêya, possessed of love (root, *maîtra*, love or charity), is to succeed the Buddha Sâkya muni (the present Buddha), after a lapse of time equal to 5,670,000,000 of years. *Reincarnat*—The Bôddhisatwa destined to become Buddha, is always supposed to reside in the Tushita

heavens from the time of his predecessor's incarnation till his own advent

<sup>4</sup>Ken's *Far-East*, ch. vi.

<sup>5</sup>See *Journal R. A. S.* Vol. XVIII, pp. 323 ff. Also *Illustrated London News* in 1886.

<sup>6</sup>Julien translates "brass."

<sup>7</sup>Ken's *Si-yu-ki*, i, 50.

and the hands projecting, but the latter are now broken off. The feet have also been battered out of shape."<sup>8</sup>

Gigantic statues therefore were not unknown in the north of India, and of some such Chāmunḍa Rāya may have heard the account which so powerfully impressed him. But those hitherto brought to notice are exclusively statues of Buddha; none on this scale have been discovered representing a Jina.<sup>9</sup> The fundamental difference between the two is that the Jaina figures are nude while those of Buddha are always clothed. On the other hand, as the northern Jains were Svêtāmbaras, or those clad in white, while the southern Jains were Digambaras, or the sky-clad, that is, nude, it does not follow that Jaina statues in the north would be nude. As a matter of fact however it is believed that all statues of Jaina tirthankaras are invariably nude, thus confirming the statements that the Digambaras are the original and orthodox sect. Indeed, Vardhamāna is expressly said to have been a Digambara: "he went robeless and had no vessel but his hand."

As already stated there are only three of these colossal images of Gomatêśvara known to exist, namely, this one at S'ravaṇa Belgola, and two in the South Kanara district at Karkala and Yêûr.<sup>10</sup> They are identical in the way in which they are represented, but differ considerably in the features of the face. The Belgola statue is not only the most ancient in date and considerably the highest of the three but from its striking position on the top of a very steep hill and the consequently greater difficulty involved in its execution is by far the most interesting.

The image is nude and stands erect, facing the north or in the direction of the smaller hill. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills, from which emerge serpents: a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a clustre of fruit or berries. The pedestal on which the feet stand is carved to represent an open lotus. On this the sculptor has engraved a scale, which corresponds almost exactly with 3 feet 3½ inches English, or with the French metre, which is 39·37 inches English, and is evidently the one employed in the original design.<sup>1</sup> The general aspect and proportions of the figure will be seen from the published illustrations<sup>2</sup>, but, owing to the great height of the image and the want

<sup>8</sup>Journal R. A. S. xviii, 347.

<sup>9</sup>Weber says (*über das Çatruṅḡaya Mâhâtmyam*) "It is Kishabha's image erected by Bâhubali that imparts its peculiar sanctity to S'atruṅḡaya" (near Palitāna in Kāṭiāwād or Surāshtra) but this is not of colossal proportions.

<sup>10</sup>At S'ravaṇa-guṭṭa, about 4 miles north-west of the Yelwāl (Hivāla) Residency near Mysore, is an abandoned Jaina statue of Gommatā, about 20 feet high, on the top of a small rocky eminence. The image faces east and has a half smile like that of the Yêûr image. The creeper as at S'ravaṇa Belgola twines round the thighs and arms, while a fully formed cobra, with hood expanded, forms a support for each hand. The buildings erected over and in front of it are much more modern. The sloping rock in front, by which the ascent to the image was made, was some years ago split into a great chasm by lightning. But the top can be reached by climbing up a narrow cleft on the north side, with the aid of the roots of the trees growing out of the rock. There are no inscriptions anywhere. A mile to the south there is said to have been a town called Gommatapūra of which no traces remain.

There is also a Jaina image, 9 feet high, on the summit of a hill called S'ravaṇa guṭṭa, of about 200 feet in elevation, on the borders of the Chinnarayana and Malavalli taluqs, near

Tippur in the latter. But the image, which faces east, is only in half-relief, carved on a large slab rounded at the top. It is quite deserted and there is no inscription or mark to indicate who it represents or who made it. But at Kuligere in Malavalli taluq there is an inscription, dated Saka 838 (A.D. 916), of the time of the Chōḡa king Niti-māḡga, which shows that Tippur was as far back as that a sacred place of the Jains, and there are numerous Jaina remains at the place, as well as a fine inscription of the time of the Hoysala king Vishnu Vardhamāna.

<sup>1</sup>There is an abandoned image, about 10 feet high, on the smaller hill, facing west, which may have been carved to serve as a model and to test the stability of such a figure when erected. It is complete only to the thighs, from which point it rises from the face of the rock, and may have been cut out of a large upright boulder on the spot where it stands. According to Nêûr it was first to Nêûr who made it *viddām* or in other words demonstrated its feasibility as the inscription may be held to imply. The date of this inscription therefore would be about A.D. 990 and Anantashakti may have been the sculptor of the great colossal.

<sup>2</sup>*Ind. Ant.* II, 129; Mon's *Hindu Travels*, 350; *Peuhaut's Travels in Mysore &c.* II, 438; *As. Res.* IX, 163.



of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting. The hair is in spiral ringlets flat to the head, as usual in Jaina images, and the lobe of the ears lengthened down with a large rectangular hole.<sup>3</sup>

The most trustworthy measurements of the different parts seem to be those taken by Mr. Scanlon, of the Public Works Department, in June 1871, and published by Captain Mackenzie in the *Indian Antiquary* for May 1873 (II, 129). Advantage was taken of the platforms and scaffolding erected for the anointing of the god (which is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost)<sup>4</sup> to secure accurate measurements, but unfortunately the priests interfered before the work was quite completed. The following were the dimensions obtained :—

	Ft.	In.		Ft.	In.
Total height to the bottom of the ear ..	50	0	Breadth across the pelvis ..	13	0
From the bottom of the ear to the crown			"    at the waist ..	10	0
of the head (not measured) about ..	6	6	From the waist and elbow to the ear ..	17	0
Length of the foot ..	9	0	"    armpit to the ear ..	7	0
Breadth across the front of the foot ..	4	6	Breadth across the shoulders ..	26	0
Length of the great toe ..	2	9	From the base of the neck to the ear ..	2	6
Half girth at the instep ..	6	4	Length of the forefinger ..	3	6
"    of the thigh ..	10	0	"    middle finger..	5	3
From the hip to the ear ..	24	6	"    third finger ..	4	7
"    coccyx to the ear ..	20	0	"    fourth finger ..	2	8

<sup>3</sup> The best representation I have seen is a photograph (copyright reserved) by Appavoo Pillai of Mysore, for whom special facilities were provided by the Jain authorities of the place at the time of the last abhisheka, when high scaffoldings were erected level with the top of the image.

<sup>4</sup> The ceremony was performed in 1887, at the expense of the Kollāpūr Svāmī, who spent Rs. 30,000 for the purpose.

The following account of the ceremony was published by an eye witness, B. Venkatasūchlam Aiyar, B. A., in the *Ha vest Field* (for May) :—"The 14th March last was the day of anointing for the statue of Gomatī'svara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujjaris also, and Tamil people in great numbers. Some arrived a full month before the time and the stream continued to flow until the afternoon of the day of the great festival.....For a whole month there was daily worship in all the temples, and *pada pūjā* or worship of the feet of the great idol besides.....On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewn with bright yellow paddy, on which were placed 1,000 gaily painted earthenware pots, filled with

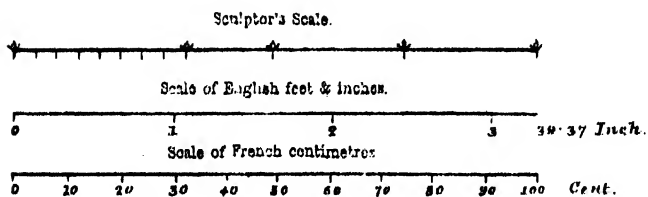
sacred water, covered with coconuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with ghee, milk and such like things. At a signal from the Kollāpūr Svāmī, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai, jai, Mahārāja,' and 'Abaha, abaha,' the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing fifteen different substances were used, namely—

- |                  |                   |                     |
|------------------|-------------------|---------------------|
| 1. Water.        | 8. Sugar.         | 11. Curds.          |
| 2. Coconut meal. | 7. Almonds.       | 12. Sandal.         |
| 3. Plantains.    | 8. Dates.         | 13. Gold flowers.   |
| 4. Jagzoy.       | 9. Peppery seeds. | 14. Silver flowers. |
| 5. Ghee.         | 10. Milk.         | 15. Silver coin.    |

With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coin to the amount of Rs. 500 completed the offering."



UPPER PART OF COLOSSAL STATUE OF GOMATESWARA





The extreme height of the figure may thus be stated at 57 feet, though higher estimates have been given,—60 ft. 3 in. by Sir Arthur Wellesley (the late Duke of Wellington) and 70 ft. 3 in. by Buchanan. The difficult problem involved in the execution and erection of such a gigantic form is thus stated by the eminent architectural authority the late Dr. Fergusson—"The images of this king or Jaina saint are among the most remarkable works of native art in the south of India. Three of them are known and have long been known to Europeans, and it is doubtful if any more exist. They are too remarkable objects not to attract the attention of even the most indifferent Saxon. That at Sravana Belgola attracted the attention of the late Duke of Wellington when as Sir A. Wellesley he commanded a Division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill called Indragiri is one mass of granite about 400 ft. in height, and probably had a mass or Tor standing on its summit, either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 70 ft. 3 in. in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such a mass up the steep smooth side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit."<sup>5</sup>

Of the two other colossal images of Gomatāśvara previously referred to as being in the South Kanara district, that at Karkala was erected in A.D. 1431 and is stated to be 41 ft. 5 in. in height: the other one at Yēnūr was erected in A.D. 1603 and is about 37 feet high.<sup>6</sup>

Of the former an account has been given by Dr. Burnell<sup>7</sup>, who says "it is on the top of a hill, a rounded mass of gneiss of some elevation, and is visible from several miles' distance. The block from which it has been cut was evidently taken from the southern slope of the hill<sup>8</sup>, and, as the figure is 41 feet 5 inches high and weighs about 80 tons, it almost rivals the Egyptian statues in size, though its artistic merit is not nearly so great. The date is given in an inscription near the right foot of the statue. It is in Sanskrit but in the Hale Kannada character, and is only partly legible owing to the exfoliation to which gneiss is peculiarly subject when exposed to the weather. "It runs" :—

S'ri . . . . . vikhyātē . . . . . (maṇḍ)alēśvaraḥ |  
yō 'bhūl Lalitakirtty-ākhyas tan-munindrōpadēśataḥ ||

Svasti śri-S'aka-bhūpate(s) tri-śara-vahnindōr Vvirōdhādīkrit |  
varshē Phālguna-Saumyavāra-dhavalā-śri-dvādaśi-sat-tithau ||

<sup>5</sup> Hist. Ind. & East. Arch. 267.

<sup>6</sup> There is a drawing of the Karkala image in Ind. Ant. II, 353; and of the Yēnūr image in Ind. Ant. V, 36.

<sup>7</sup> Ind. Ant. II, 353.

<sup>8</sup> Mr. Walhouse says—"The Karkala statue stands upon a rounded rocky hill some three or four hundred feet high [facing east].....The spot shows where it was excavated and cut into shape—on the western declivity of the hill—and now appears as a long irregular trench, overgrown with herbage and bushes. A considerable depression or hollow runs transversely between this spot and the summit

of the hill; this is said to have been filled with earth, and the column, when finished, raised on to a train of twenty iron carts, furnished with steel wheels, on each of which ten thousand propitiatory coconuts were broken, and covered with an infinity of cotton. It was then drawn by legions of worshippers up an inclined plane to the platform on the hill-top where it now stands, the transit taking many days." Ind. Ant. V, 36.

<sup>9</sup> I have made some additions and corrections from a copy supplied to me, taken by Brahma Śūri Ś'astri.

śrī-Somānaya-Bhairavendra-śaṅga-śrī-Vīra-Pāṇḍya-śaṅga  
nirmāyā pratimātrā Bāhubalinō jyāt pratishṭhāpitā ||

S'aka varsha 1353 na Virōdhikṛita-samvatsarada Phālguna-suddha 12 Budhavāra-dinasa Pratishṭhāpitā ||

"May the worship-worthy status of Bāhubalin, consecrated here by śrī Vīra-Pāṇḍya, son of Bhairavendra, of the Lunar race, on the bright 12th lunar day, Wednesday, in Phālguna of the (cycle) year Virōdhikṛit, in the S'aka prince's year 1353, be victorious.

"The remains of the śloka which commenced the inscription show that this status was probably consecrated by advice of Vīra-Pāṇḍya's guru, by name Lalitakṛiti.<sup>10</sup> Its date—1432 A.D. Vīra-Pāṇḍya seems to have been a Jain feudatory of Vidyānagara, at Ikṛeri above the ghāts, but his successors seem to have been bigoted Līngāits and to have much contributed to the decay of the Jains in South Kanara.

"The purpose of these colossal statues has been questioned, but I am not aware of any explanation having been given. I would suggest the following. The Jain saints are said to have been giants in size, according to the fabulous stature of men in the ages in which they lived, but which has been, the Jains say, gradually decreasing. Bāhubalin, as a son of Vṛishabhanātha, the first Tīrthankara, is thus assumed to be of enormous height."

The statue at Yēnūr has been described as follows by Mr. Walhouse<sup>1</sup> :—"This statue is not, like the other, placed on a hill, but on an elevated terrace on the south bank of the Gūṛṇḍ river . . . The terrace rises about fifty feet above the river's bed . . . [The statue] resembles its brother colossi in all essential particulars, but has the special peculiarity of the cheeks being dimpled with a deep grave smile. I could get no explanation of this . . . Like its brother at Karkala, the Yēnūr giant looks eastward towards the prodigious slopes of the Kudare-mukh [Horse-face] mountain, the highest part of the Western Ghāts, which rises abruptly more than 6,000 feet, about twelve miles in front . . . The natives say that this statue was cut and wrought at a spot three or four miles distant from where it now stands and on the *other* side of the river: if so, its transport to its present site must have been a marvel of engineering and skill."

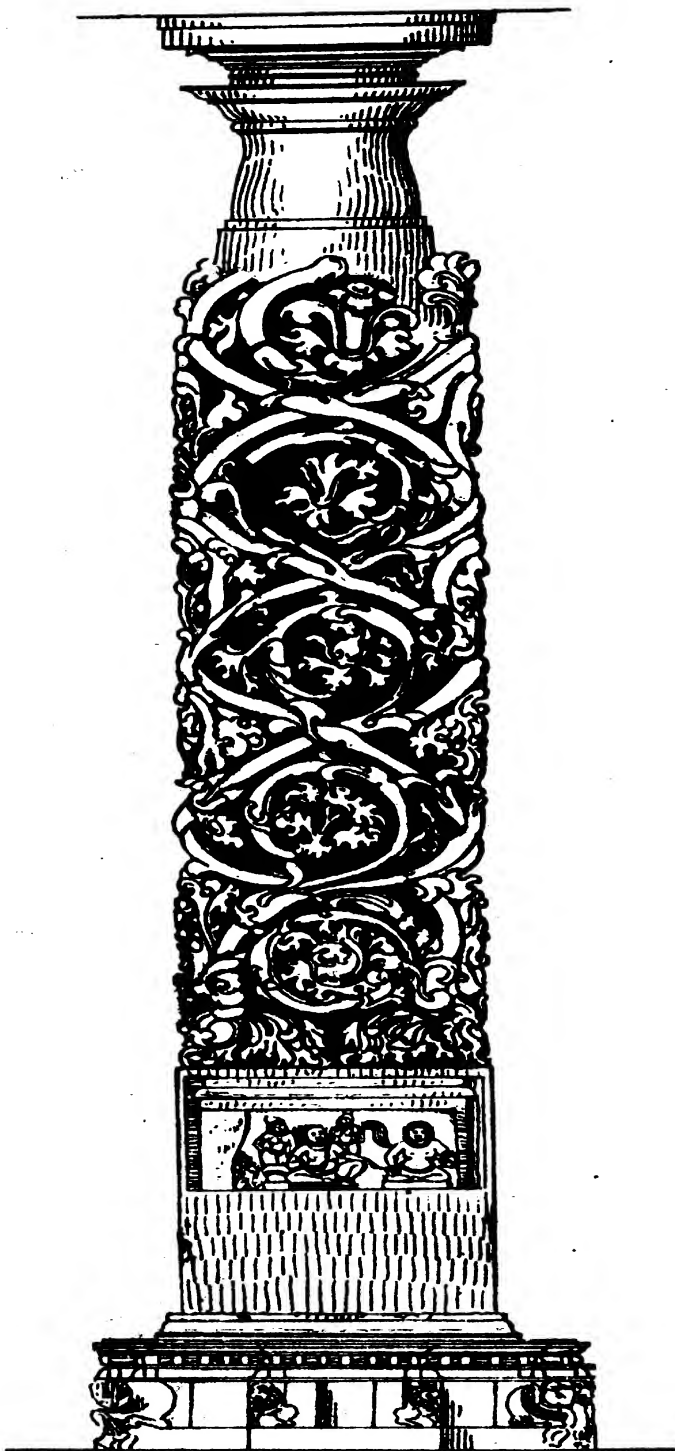
The following inscription to the south of the image gives its date &c :—

S'aka-varshēshv atitēshu viśayākṣhi-śarēndushu |  
varttamānē S'ōbhakṛiti vatsarē Phālgunākhyakē ||  
māsē 'tha śukla-pakṣe'śōddha-dāśamyām Indu-Puṣhyakē |  
su-lagnē Mithunē Dēvī-gaṇātmhara-dīrṣṣituh ||  
Belgūlākhyā-purī-paṭṭa-kṣhīrāmbudlī-nīśāpatēh |  
Chārūkirtti-munēr divyā-vākyād Epūra-pattanē ||  
śrī-Rāya-kuvarasyātha jāmātā tat-sahōdari |  
Pāṇḍyakākhyā-mahā-dēvyāh su-putrah Pāṇḍya-bhūpatēh ||  
anujēndra-su-rājākhyā Chāmupānaya-bhūśakah |  
sathāpayat pratishṭhāpya Bhujabalyākhyakam Jinam ||

From this we learn that it was an image of Bhujabali, erected in S'aka 1525, the year Sōbhakṛiti (1603), on the advice of Chārūkirtti-muni, the guru of Belgūla, by Indra Rāja, a descendant of the line of Chāmunda. Indra Rāja it is stated was the son-in-law of Rāya-kuvara, and the son of Pāṇḍyaka mahādēvi, sister of Rāya-kuvara. Also he was the younger brother of Pāṇḍya mahādēvi.

<sup>10</sup> This may be confirmed from another inscription. (See Ind. Ant. V. 431.)





TYĀGADA BRAHMA DĒVA PILLAR

Scale 1' — 2' — 3' — 4' foot







Of the accessories of these images it is necessary to notice the ant-hills, with serpents issuing from them, which surround the lower limbs, and the climbing plant which twines round both legs and arms. These details are identical in all three, and are supposed to represent so rigid and complete an absorption in penance that ant-hills had been raised around his feet and plants had grown over his body without disturbing the profoundness of the ascetic's abstraction from mundane affairs, which seems a natural explanation.

But in the traditional stories about Bāhubali it is said that, on his refusing to acknowledge the supremacy of his half-brother Bharata, he wandered away in search of territory belonging to some other in which he might perform penance. But wherever he went he still found himself in Bharata's dominions, for all the land was his (see No. 85). In this predicament a *Vyantara* or demi-god presented himself in the form of a Nāga or serpent and offered his head as a standing-place on which he would support Bāhubali for the performance of his penance.

However this may have been, the figures are not represented as standing on a serpent's head. But it is impossible not to see in the actual sculptured details some connection with the Tree and Serpent worship whose significance and universality have been so splendidly illustrated in Fergusson's work of that name. He has indeed called attention to this, and says<sup>2</sup>:—"All (these three figures) possess the peculiarity of having twigs of the Bo-tree of Sakya muni—the *ficus religiosa*—twisted round their arms and legs in a manner found nowhere else, and in having serpents at their feet. In the Jaina cave at Badami a similar figure has two serpents wound round its arms and legs precisely as these twigs are here, and the Bo-tree is relegated to the back ground . . . . . In that at Yēnūr the serpents are three-headed and very prominent beside the statue, on steles alongside the legs. At Karkala they are less so, and at Belguḷa they are relegated to the base, while the tree with its leaves is there thickly spread over the whole figure." This last statement is a mistake, as the climbing plant winds in precisely the same manner over all three figures, each branch taking one turn over the thighs and two turns over the arms. The leaves may be more numerous or prominent in the S'ravaṇa Belguḷa statue but they cannot be rightly described as "thickly spread over the whole figure." As regards the plant, again, it certainly is a mistake to describe what is evidently a creeper as a twig of the Bo-tree or sacred fig, much more to call it the Bo-tree of Sakya muni or Buddha, which would be quite inadmissible in a Jaina statue. In fact the plant is explained by the Jains to be the *Mūdhart* or *Gaertnera racemosa*, a large creeper with fragrant white flowers which springs up and blossoms in the hot weather. It appears to be known in the vernacular as *kāḍa gulagūḷi*.

We may now revert to Chāmunda Rāya, who had this colossus made, and examine the accounts given of his achievements, so far as any are available. His own account of himself is contained in No. 109, and if this inscription on the Tyāgada Brahma Dēva kambha had been left intact we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Heggade Kanna, in order to have only two lines and a half inscribed regarding himself (No. 110), appears to have caused three sides of Chāmunda Rāya's original inscription to be entirely effaced, leaving only the one side which is here given in No. 109. So far as this goes, we learn that Chāmunda Rāya was born in the Brahma-Kshatra varṇa: that by order of a king Indra he conquered Vajvala Dēva, the younger brother of Pātāla Malla, putting his forces to flight before the face of king Jagadēkavira, his own lord: that the latter, in the war with Nolamba Rāja and in the war with king Rana Siṅga applauded him as equal to any conquest however

<sup>2</sup> Hist. Ind. and East. Arch. 268.

arduous : and that he overthrew an attempt by Chaladañka Gaṅga to seize by force the Gaṅga empire.<sup>3</sup>

These statements accord with those given in the *Chāmunda Rāya Purāṇa*. It is there said, in the opening chapter, that his lord was the Gaṅga-kula-chūḍāmaṇi, Jagadēkavira, Nopamba-kulāntaka-dēva<sup>4</sup> ; and that he was born in the Brahma-Kshatra varṇa. In the concluding chapter it is said that he was the disciple of Ajita-sēna : also that in the Kṛita yuga he was Shanmukha, in the Trēta yuga Rāma, in the Dvāpara yuga Gāṇḍivi, and in the Kali yuga Vira-mārttāṇḍa.<sup>5</sup> The origin of his various titles is then related. From his defeat of Vajraḍa Dēva in the Khedaga war he obtained the title *Samara-dhuranthara* ; from the valour he displayed in the plain of Gōnūr in the Nopamba war, the title *Vira-mārttāṇḍa* ; from his fight in the fort of Uchelaṅgi, the title *Raṇa-raṅga-siṅga* ; from his killing Tribhuvana-Vira and others in the fort of Bāgalūr and enabling Gōvinda to enter it, the title of *Vīri-kula-Kūḷaṇḍa* ; from his defeat of Rāja and others in the fort of king Kāma, the title of *Bhaja-vikrama* ; from his killing his younger brother Nāga-varmma on account of his hatred, the title of *Chhaladāika-Gaṅgi* ; from his killing the Gaṅga warrior (*Bhaṭa*) Mudu Rāchayya, the titles of *Samara-Paraśurāma* and *pratipakṣa-rākṣasa* ; from his destroying the fort of the warrior (*Bhaṭa*) Vira, the title of *bhaṭa-Māri* ; from upholding the brave qualities of himself and others, the title of *gaṇavaṇa kāva* ; from his virtue, liberality &c., the title of *saṃyaktra-ratnākara* ; from his not coveting the wealth or wives of others, the title of *sauchābharaya* ; from his never telling an untruth even in jest, the title of *Satya-Yudhishṭhira* ; from his being the head of the bravest, the title of *Su-bhaṭa-chūḍāmaṇi*. Finally, in his composition, he calls himself *Kavi-jana-sēkhara*, the head of the poets.

Of most of these allusions we have no other information, but it is remarkable that among so many distinguished actions no mention is made of a single work of religious merit, such as we should expect to characterise the man who conceived the project of creating the colossal image as an object of worship. On the contrary, there is little more than a record of warfare and bloodshed from beginning to end. On the other hand, in No. 89 Chāmunda Rāya is mentioned simply by his title of Rāya (which is also used in other reference), along with Gaṅga Rāja, and Hulla, to be noticed further on, as one of the chief promoters of the Jaina faith, in the following verse :—

sthira-Jina-sāsanōddharanar ādiyoḷ ār ene Rācha-Malla-bhū- |  
vara-varamantri-Rāyane balikke budha-stutan appa Vishṇu-bhū- |  
vara-varamantri-Gaṅganane matte balikke Nṛsiṃha-Dēva-bhū- |  
vara-varamantri-Hullanē paravṇiṇiṭ ulloḍe pēḷal āgaḍe ||

‘If it be asked who in the beginning were firm promoters of the Jina doctrine (i. e. in Śrāvāṇa Bāḷgola) :—(they were) Rāya, the minister of king Rācha-Malla ; after him, Gaṅga, the minister of king Vishṇu ; and after him Hulla, the minister of king Nṛsiṃha-Dēva : if any others could claim as much would they not be mentioned ?’

We may now pass on with our review of the inscriptions, taking up No. 67, which is inscribed at the base of the image in the upper storey of the Chāmunda Rāya basti. It is in Hale Kaunaḍa, and states that the temple was erected by the son, no name given, of the mantri Chāmunda, and that he was a lay-disciple of Ajitasēna muni. It would appear that it must have been originally built in

<sup>3</sup> It is not improbable that the battle referred to in No. 80 was connected with this affair. On the other hand it will be seen that he himself also got the title Chaladañka-Gaṅga.

<sup>4</sup> A title inherited from his father who preceded him on the throne, and who, so far as we know, was the first to bear it.

<sup>5</sup> See above, p. 25 and note 10.

memory of Chāvunḍa Rāja's death. No date is given, but it clearly belongs to somewhere about A.D. 995. This temple is the handsomest in the place, both in style, dimensions and decorative features. It stands at the extreme north of the temple area, towards the middle of the space, and faces east. It does not however in its present form belong to that date, for No. 66, inscribed on the image in the lower temple, shows that the building as it now exists was erected by the son of Gaṅga Rāja, which would be about 140 years later. The only explanation that occurs to me of what took place is that either the original structure was like a mantapa, with the image above it, and that subsequently the present building was erected round it; or that, if the image now in the upper storey were originally on the ground floor, it was removed to its present position on the reconstruction or enlargement of the temple, to allow of Gaṅga's son consecrating a separate image of his own. We shall find another case in which the same difficulty arises when we come to No. 61.

Next in chronological order follows No. 119, a rock inscription in Nāgari characters. It is the only one dated in the Saṃvat or Vikrama era, and it belongs to A.D. 1062 but is legible no further than to give the name Kāshṭha saṅgha. Th's saṅgha occurs in no other inscription.

Here have been put in two other rock inscriptions, Nos. 36 and 37, whose date is unknown. Of the persons mentioned in them no information has been found.

No. 71 is an inscription inside Bhadrabāhu's cave, on the rock at one of the sides. It is in Nāgari characters and nearly worn out. It states that Jinachandra worships the feet (i. e. footprints) of Bhadrabāhu. As this may be the Jinachandra mentioned in No. 55 as a *saṅghamata* or colleague of Māghanandi who was the father of Mēghachandra, and as the latter according to No. 47 died in A.D. 1115, the date of the present inscription may be about A.D. 1090.

We next come to No. 46, dated S'aka 1037 (a mistake, as appears from No. 47, for 1035), the year Vijaya (A.D. 1113).<sup>6</sup> It records the erection of a pillar, *śilā stambham*, (also called at the end *nisidige*, tomb or monument), by Lakshmi, the wife of Gaṅga Rāja, in memory of Būhana or Būchi Rāja, who was the son of the daṇḍanāyakīti Lakkala-dēmati and a lay-disciple (*gṛhḍa*) of S'ubhachandra-siddhānta-dēva, and who ended his life in the orthodox Jaina manner (*śrīra-saṅga-parityāga-pūrvvakam mulipīḍaṇ*). The inscription is principally in verse, in the Kannaḍa language, and contains some elegant turns of composition.

Although not stated, on comparing this with Nos. 49 and 48, it seems certain that Lakkala and Lakshmi were the same, and that Būchi Rāja was therefore the son of Gaṅga Rāja. It is singular that the father is not mentioned, but perhaps the death of this son, probably in early life, was a painful subject and it was considered politic not to connect the misfortune with the rising prosperity of the king's minister. The wife therefore, who it is stated was very proud of the boy at his birth, takes the calamity all upon herself.

The next inscription, No. 47, is dated in S'aka 1037, the year Manmatha (A.D. 1115). It records the erection of a tomb or monument (*nisidige*) by Lakshminimati daṇḍanāyakīti, wife of Gaṅga Rāja, minister to the Hoysāḷa king Vishṇu-varjdhana, in memory of Mēghachandra-traividya-dēva. The inscription is one of those engraved on four sides of a square stone pillar. It is nearly all in verse, partly Sanskrit and partly Kannaḍa, and was composed by Perggaḷe Bhāva Rāja.

The first part is occupied with an account of a succession of distinguished gurus belonging to the Nandi gaṇa, descended in the line of Gautama, the disciple of Mahāvira. First we have mention

<sup>6</sup> S'aka 1037, Manmatha, as given in No. 47, is correct according to

the titles: Vijaya, which is two years before Manmatha, therefore corresponds with S'aka 1035.

of Padmanandi, who (so also in No. 40) is identified with Koṇḍakundāchārya : then come Umāsvāti, also called Griddhira-piñchha—described as the most learned Jaina of his time,—his disciple Balāka-piñchha, and the disciple of the latter, Guṇanandi. This last had 300 disciples, of whom 72 were specially distinguished. The chief of them was Dēvēndra, whose disciple was Kaladhautanandi, whose son was Madana-śaṅkara, whose disciple was Viranandi.

A king named Golla Dēva, described as of the line of king Nūtna-chandira (new moon), for some reason (*kin api kāraṇēna*) took dīkṣa under Viranandi, and became Gollāchārya. His disciple was Traikālyā yōgi, whose disciple was Abhayanandi, who overcame in argument Parī Shah (?) and others. His disciple was the lord Sōma Dēva, who became Sakalēndu or Sakalachandra ; and his disciple was Mēghachandra, whose disciple was Prabhāchandra.

Then follow praises of Mēghachandra, an account of his death, and of the erection of the monument by the wife of Gaṅga Rāja, at the instance of Prabhāchandra, who was her guru.

At the end is a verse extolling Gaṅga Rāja for repairing the Jaina temples throughout the Gaṅgavāḍī 96,000 : and a verse in praise of the liberality of Lakṣmīmātī.

Next follows No. 55. It is not dated, and consists entirely of a succession of gurus down to Bālachandra. As he was a colleague or fellow-student of Mēghachandra, who, as we learn from No. 47, died in A.D. 1115, this inscription must be of about that the same date. The information it supplies is of much interest.

It is the earliest that commences with the verse praising the *syād vāda*, which subsequently appears at the beginning of almost every Jaina śāsana. The following is Wilson's account of this system, to which so much importance is attached :—"The Jains are known in controversial writings by the title *sapta-vādis*, or *sapta-bhauḡis*, the disputers or refuters of seven positions : more correctly speaking, they are reconcilers, or could be so, of seven contradictory assertions, evincing a sceptical character, which justifies another epithet which they acknowledge, of *syād-vādis*, or assertors of possibilities. The seven positions are the following :

1. A thing is ; 2. it is not ; 3. it is and it is not ; 4. it is not definable ; 5. it *is*, but is not definable ; 6. it is not, neither is it definable ; 7. it is and it is not, and is not definable.

"Now these positions imply the doctrines of the different schools—the Sāṅkhya, Vēdānta, and others—with regard to the world, to life, and to spirit ; and are met in every case by the Jains with the reply *syād vā*, it may be so sometimes ; that is, whatever of these dogmas is advanced will be true in some respects, and not in others ; correct under some circumstances and not under others ; and they are therefore not entitled to implicit trust, nor are they irreconcilable."

After praise of Varddhamāna and Koṇḍakunda (see No. 40 and note), Dēvēndra is mentioned as born in the Mūla-saṅgha and Dēsika-gaṇa. His disciple was Chaturmukha-dēva, a name which he had acquired by fasting for a month, eight days at a time at each of the four points or directions (*chatur mukha*) of the compass.

He had 84 disciples, of whom Gōpanandi gained distinction in the Vakra-gachcha. Of him it is related that he accomplished what had been found impossible by every one else, namely, that he restored the Jina dharma, which for some time had been at a stand-still, to the countenance and prosperity it had enjoyed in the days of the Gaṅga kings.

His colleague or fellow-student was Prabhāchandra, whose feet were revered by Bhōja Rāja, the king of Dhāra. This famous patron of literature reigned from about 1004 to 1059 A.D.\* Prabhā-

\*He adds—"As this reasoning has been opposed by Rāmānuja it dates earlier than the 12th century." *Works*, I, 316.

\*See *Ind. Ant.* VI, 51 ; Weber's *Hist. Ind. Lit.* 201, 319.

chandra's colleague was Dāmanandi, who was a mill-stone in grinding to powder the arguments of an opponent named Vishṇu Bhaṭṭa: who he was does not appear. Dāmanandi's colleague was Maladhāri, also called Guṇachandra, who apparently belonged to the temple of Śāntiśa at Balipura (perhaps Belagāni in the Shimoga District).

His colleague was Māghanandi, proficient in the *syūl vāda*; whose colleague was Jinachandra, compared to Pūjyapāda in knowledge of the Jainendra grammar, to Akalaṅka in logic and to Dhāravi in poetry. His colleague was Dēvendra, described as the muni of Baṅkāpur (in Dharwar); whose colleague was Vāsava-chandra, who had acquired great practice in the *syūl vāda* logic, and was known in the Chālukya capital or camp (*kaṭaka*) as Bāla-Sarasvatī. His brother and colleague was Yaśakīrtti, who expounded the *syūl vāda* and overcame the Bauddhas, his feet being worshipped by the king of Siṃhala or Ceylon. Who this may have been it is difficult to say, but it appears that Mihindu, who succeeded to the government of Ceylon at his capital Anurādhapura in A.D. 1023, forsook the throne in 1033 on account of incursions from India. In 1059 he was captured by the Chōlas, who took him prisoner to the mainland and appointed a Chōla viceroy to govern the island. In 1071 the ancient kingdom of Ceylon was restored in the person of Vijaya Bāhu, who in twelve years succeeded with great difficulty in driving out the Chōla usurpers.<sup>9</sup>

The colleague of the last, and a disciple of Gōpanandi, was Trimusṭi, so called because he subsisted on three handfuls (*tri mushṭi*) of food. His colleague Gauka, had also three other names—Makadhāri, Hēmachandra, and Gaṇḍa-vimukta. His colleague, again, was Subhākīrtti, whose colleague was Mēghachandra, the son (or disciple) of Māghanandi. He seems to have had, if the phrase has been rightly interpreted, a celebrated daughter, called Abhaya-chandrikā, but nothing more is said about her. His colleague was Kalyāṇakīrtti, who had power to exorcise the demon Sākini. His colleague was Bālachandra, who was descended apparently from the Sāgara family. His learning is described at some length, and the inscription winds up with a summary of the names of the gurus previously mentioned.

We now come to a series of inscriptions connected with Gaṅga Rāja. The first of them are the last lines in Nos. 75 and 76, which state, in Jaina Mahārāshṭri and Hale Kannada respectively, that Gaṅga Rāja had the enclosure or cloisters round (*enṭlālayaṃ*) made for the colossal statue of Gomatēśvara. The inscriptions are on either side the image, immediately below those of Chāmuṇḍa Rāja, and in characters to correspond. Their date, for the reasons already given (p. 25), is fixed as A.D. 1116. The erection of this enclosing parapet wall and other buildings around has certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably the walls were now required for its protection from injury. For when it was erected the Jains were in the ascendant, and Jainism was the State religion. But, with the conversion to the Vaiṣṇava faith of the Hoysaḷa king Bīṭṭi Dēva (subsequently called Viṣṇu-varddhana), in probably this very year, by the reformer Rāmānujāchāri, great animosity was excited against the Jains, albeit they were too powerful to be altogether set aside. There are even stories of Rāmānujāchāri's having mutilated the image, so as to ruin it as an object of worship. No trace remains of such injury, unless it be that the forefinger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of revenge would easily have suggested itself if it be true, as one tradition states, that the change of the king's religion was in some degree brought about by the refusal of his Jaina guru to take food with him because the king was mutilated, having lost one of his fingers.

<sup>9</sup> Sewall's *Malabar Antiquities*, II, 221.

Next follow three inscriptions, Nos. 65, 64 and 63, which record the erection of three more of the bastis on the smaller hill. They are severally engraved on the pedestal of the principal image in each of the temples, except that 64 is on the image in the upper storey, as is the case with No. 67. The first informs us that the Âdîśvara basti, now known as the Sâsana basti, was erected by Gaṅga Râja; the second, that another Âdîśvara basti, now known as the Kattala basti, was erected by him for his mother; and the third, that yet another Âdîśvara basti, now known as the Eraḍu-katte basti, was erected by his wife. They are not dated, but they unquestionably belong to about A. D. 1116, as No. 59, whose date is 1117, is set up at the door of the Sâsana basti, (whence the name), and gives particulars of an endowment granted by Gaṅga Râja for the bastis erected by his mother and wife. Of course it might be argued from this that the Sâsana basti should come last of the three, but from their respective situations I conclude that it was the first. They must however have been under erection almost simultaneously.

No. 65 is in Sanskrit verse, and from it we learn that Gaṅga Râja's guru was S'ubhachandra; also that his father was Budhamitra and his mother Pôchambikâ. As regards the former, No. 45 and other inscriptions give his name as Êcha or Êchi Râja. But as it appears from No. 45 that he was originally a Brahman and then became a Jaina, Budhamitra must have been his Brahman name and Êcha the name taken by him on embracing the Jaina faith. The Sâsana basti, so called, as above stated, from the sâsana or inscription No. 59 being set up conspicuously at its entrance, is a plain building, situated immediately behind the Chandra Gupta basti, with a narrow passage between, and faces the east.

No. 64 is in Kannaḍa, and merely states that Gaṅga Râja, the lay-disciple of S'ubhachandra, had the temple made for his mother Pôchavve. We might from this be justified perhaps in concluding that it was built in memory of his mother at her death, but on consideration of the statements in No. 59, already referred to, and of No. 44, taken together with Nos. 63 and 48, it seems more probable that it was erected at this time. The temple, as now seen, is quite plain externally, but rather long. As it has no other opening than the single door in front, and all access of light even to this is prevented by the large enclosed entrance hall to be further described lower down, it is easy to account for the name of Kattala basti or temple of darkness by which the structure is called. It is also called Padmâvatî basti, probably from its having been rebuilt by some one of that name, when the original image was moved up to the top to make room for a fresh consecration in connection with the enlargement, as suggested in the case of No. 67. The temple is situated to the west of Chandra Gupta basti, but placed more to the south, so that it begins in a line with where the other ends. There seems no doubt that it had a small tower something like that of the Châmunda Râja basti, but no tower now exists, though it is shown in a drawing (made in ultra native style) of the place as it formerly was which exists in the maṭha. At some subsequent period a large pillared hall was built in the square space in front of this basti and the Chandra Gupta basti, in such a way that both bastis opened into it, the latter on the north and the former on the west. A flight of stone steps outside, at the north-east angle, led up to the top of the hall, and here, it is said, the ladies of rank used to assemble to witness the great festivals. This hall seems to have given way and been rebuilt in recent times, in a rough fashion, the partially ornamental pillars of the former structure, some fragments of which are lying about the site, being replaced by plain uncut stones, and a partition wall built in front to shut in the whole.

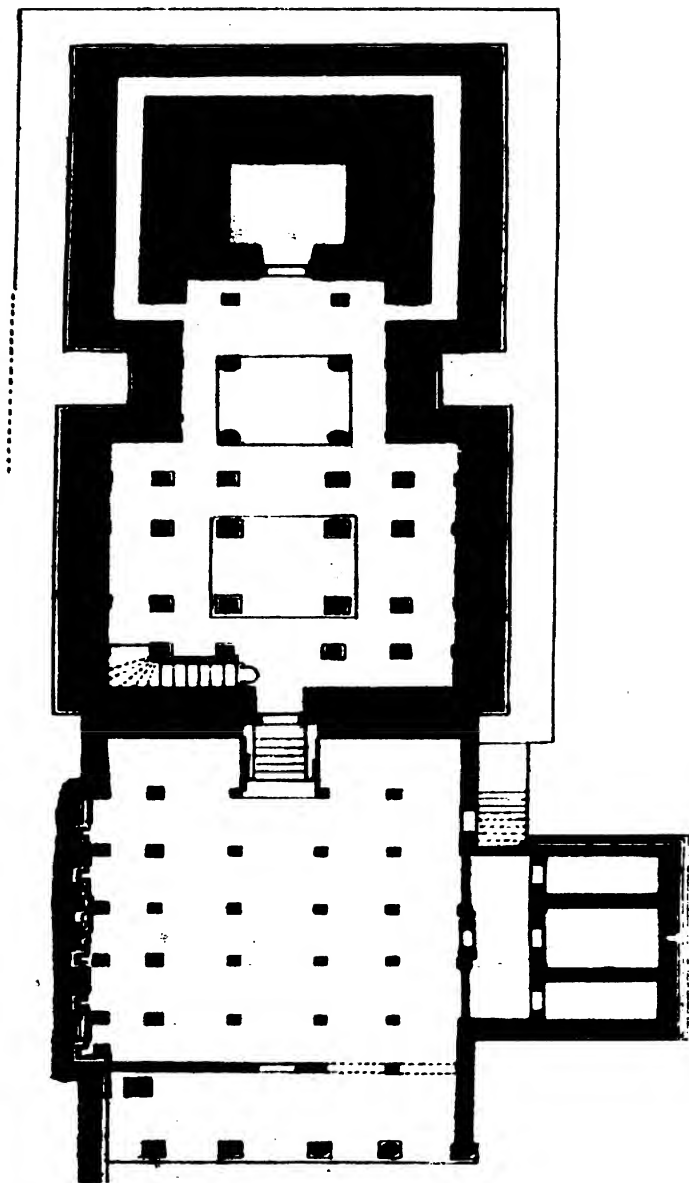
No. 63 is in Sanskrit verse and is filled with the praises of Lakshmi, the wife of Gaṅga Râja, who built the temple. It is situated to the north-east of Chandra Gupta basti, some distance away



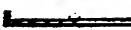




# KATTALE-BASTI



CHANDRA-  
GUPTA  
BASTI

Scale  feet



both were built by her husband, and faces to the north. It is also a plain building, and called *Brāṇa katti basti* from having a raised terrace on each side of the entrance. Possibly it was built before the other, but in No. 59 the mother's is mentioned first and then the wife's: I have therefore preserved the same order.

The next inscription, No. 45, is of great importance for the incidental information it supplies. Its date, as appears from No. 59, is A.D. 1117. Its immediate object was to record the grant by Gaṅga Rāja, minister to Viṣṇu-varḍdhana, of a place called Parama, as an endowment of the bastis erected by his mother and his wife.

Gaṅga Rāja's genealogy is traced from Māra, whose wife was Mākanāmbē, through their son Echa, who was a Brahman (*dvija*) of the Kaṇḍīya gōtra.<sup>10</sup> He became a devoted Jaina, and his wife was Pōclukabbe. They were the parents of Gaṅga Rāja.

A spirited account is given of how the latter made a night attack at Kaṇṇegāla on the army of the Chālukya emperor Tribhuvana-malla Permmādi Dēva (i. e. Vikramāditya, who reigned 1076 to 1127 A.D.), which was there encamped under the command of twelve feudatory chiefs, and completely defeated it, capturing all their stores and vehicles, which he presented to his king. The latter, greatly delighted with his prowess, asked him to name his reward, on which he begged for Parama<sup>1</sup>, in order to present it as above stated.

The inscription winds up with a verse which often occurs in connection with Gaṅga Rāja, recounting how he repaired all the ruined bastis throughout Gaṅgavāḍi, and had the enclosure or cloisters made round Gommaṭa dēva; also how he drove the Tigulas (or Tamil people) out of Gaṅgavāḍi and caused Vira Gaṅga (i. e. Viṣṇu-varḍdhana) to stand erect—an exploit regarding which we have full particulars in No. 90, to be noticed further on—thus proving himself a hundred times more fortunate than the former Rāja of the Gaṅgas.

The latter reference is unquestionably to Gaṅga Rāja, the last of the Gaṅga kings, who was on the throne from at least 1022 to 1064 A.D. and whose capital was then taken by the Chōlas and the Gaṅga sovereignty brought to an end. The present Gaṅga Rāja, as will be seen further on, had the good fortune to recover the capital of his ancestors from the Chōlas.

The inscription No. 59 is a repetition of the last (No. 45) as far as that goes, but adds important particulars. It also gives the date of the grant as Śaka 1039, the year Hēvaṇambi (A.D. 1117). Gaṅga Rāja it is stated built towns and Jaina temples in every direction. It also introduces a paucyric of his fame, saying that it eclipsed that of Mabbarisi for whom (formerly) the Gōdāvari stood still, for now the Kāvēri, coming down in flood, surrounded him and touched his feet as if in obeisance. There is no information to explain either of these allusions.

Gaṅga Rāja's gift of Parama to the basti erected by his mother was confirmed by his father Rchi Rāja, and the boundaries of the village are given. The inscription was engraved by Varidha-mānāchāri.

The next inscription is No. 139, dated Śaka 1041, the year Viḷambi (A.D. 1119). It records the death, in the manner of a saṃnyāsi, of Mānāmbē Ganti, who had received dikṣa from Divākara-nandi, for whom she had erected a tomb, whence he must have died before she did. There is nothing more to show who she was.

The descent of Divākara-nandi is said to be from Kōṇḍakunda, "who moved about leaving a space of four inches between himself and the ground" (showing his perfection in yoga, see No. 105).

<sup>10</sup> The Kaṇḍīya gōtra is a branch of the Kaṇḍīya gōtra, and the name of the Kaṇḍīya gōtra is derived from the Kaṇḍīya gōtra.

<sup>1</sup> The village of Parama is situated to the north-east of the village of Kaṇḍīya.

through Dêvendra. Divākara-nandī's disciple was Maladhâri dēva, whose disciple was S'ubhachandra-dēva. (See No. 43).

We next come to No. 49, dated S'aka 1042, the 7year Vikâri, (A.D. 1120). It records the death of Dēmiyakka, who was the sister of Bûchi Râja, (see above, on No. 46), and wife of the merchant Châmungla Seṭṭi. A pillar (*śilâ stambham*) was erected in memory of her, by Lakshmi, no doubt the wife of Gaṅga Râja, as mentioned in No. 46. Some parts of the inscription are word for word the same as that. And, if the conjecture there made be correct, Dēmiyakka must have been the daughter of Gaṅga Râja and his wife Lakkala, Lakkavve, or Lakshmi.

The inscription No. 44, which follows, records the death, in S'aka 1043, the year S'ârvari (A.D. 1121), of Pôchikabbe, the mother of Gaṅga Râja, and his erection of a tomb (*nishilige*) to her memory.

The inscription begins with the genealogy and Jaina devotion of her husband Êcha, as given above in No. 45, and goes on to describe the virtues and benefactions of Pôchâmbike. She had erected many chaityâlayas in Beluṅḡa and other sacred places, and made gifts to them. At length, forsaking household cares and the life of a woman, she became a samnyâsi and, with the performance of the vow of sâllekhana, mounted, triumphant over the troubles of this present life, to the throne of the gods above.

Her son Gaṅga Râja is next praised in a string of titles and epithets, among which he is called "the full vessel for the coronation-anointing of the Hoysala king Vishṇu-varâdhana," the significance and appropriateness of which will come under consideration further on.

The next inscription is No. 48, dated a year later, namely S'aka 1044, the year Plava (A.D. 1122). Gaṅga Râja had, the year before, lost his mother, he now lost his wife, and the inscription records his erection of a tomb or monument to her memory. Her virtues, beauty and piety are praised at length; and no wives in the world, it is said, could compare with the wife of Gaṅga Râja. This distinguished general and minister had however his domestic troubles. For we have seen in Nos. 46 and 49 how he and his wife had lost in early life their only son and daughter. That this was the case seems confirmed by there being no mention here of any children. These losses, too, so irreparable to a Hindu, may, one can well understand, have furnished a powerful incentive to the remarkable religious zeal and liberal benefactions of both husband and wife. The prosperity of the former was patent to all; the wife therefore, as we have seen, seems tacitly to admit that the cause of their misfortunes must have been in her. Nothing is said of her family or descent.

The inscription No. 43, which follows, shows that Lakkavve's guru S'ubhachandra died only a year after her, or in S'aka 1045, the year S'ôbhakṛit (A.D. 1123). It is inscribed on four sides of a square pillar, erected to his memory by Gaṅga Râja, who was also his lay-disciple (*gulaḍa*) or adherent. Gaṅga Râja's sister-in-law, and therefore the sister of Lakkavve, whose name was Jakkapâmbe, is mentioned at the end as also his adherent, and as having apparently devoted herself to a religious life.

The inscription begins with tracing the spiritual descent of S'ubhachandra, and contains much of the information already derived from No. 47. After Mahāvira and Gautama, it mentions Padmanandi, whose second name was Kopaḷakundâchârya; Umâsvâtî, whose other name was Griddhra-piṇchha; his disciple Balâka-piṇchha; and his disciple Guṇanandi. The latter had 300 disciples, of whom 72 were specially distinguished, the chief of them being Dêvendra. His disciple was Kaladhanta-nandi, whose disciple was Sampûrṇa-chandra, proficient in solar and lunar astronomy; whose disciple was Dâmanandi, whose eldest son was S'iddhara.

Then is introduced Chandrakirtti, and his disciple Divākaranandi. His disciple was Gaṇḍa-vimukta Maladhāri, of whom S'ubhachandra was the disciple, (see No. 139). The death of the latter is related with a despairing wail of grief—'alas ! alas ! the great yati S'ubhachandra Dēva departed to svarga.'

The inscription is well written and was the composition of Heggade Marddimayya, a lay-disciple of Prabhāchandra. It was engraved by Varddhamānāchāri, who had done No. 59 six years before.

We now come to No. 56, which is dated in the same year as the above, namely S'aka 1045, the year S'ōbhakṛit, (A.D. 1123). Properly it ought to come first, being issued on New Year's day, four months earlier, but it was thought better to keep Ganga Rāja's memorial stones together, as the present inscription is of a totally different character. Its object is to record the erection of a basti by S'āntala Dēvi, the queen of Viṣṇu-varddhana ; but incidentally it gives certain information regarding the Hoysala kings.

After praise of Prabhāchandra, the disciple of Mēghachandra, the descent of the Yadu line is traced from Brahma. We then have the story of Sala and the tiger, whence he took the name Poysala or Hoysala which was borne by all the kings of the dynasty descended from him. Next came Vinayāditya, who is said to have subdued the Malapas or hill chiefs. His son was Egeyaṅga, whose son was Viṣṇu-varddhana. Among the conquests made by the latter are mentioned Chakragoṭṭi, Talakāḍu, Nilagiri, Koṅgu, Naṅgali, Kōlāla, Terreyūru, Koyatūru, Koṅgali, Uchchāṅgi, Taleyyūru, Pombuchcha, Vandhāsara-chauka, and Baleya paṭṇa.<sup>2</sup> He thus brought the whole of the Gangavāḍi Ninety-six Thousand (the central and southern parts of Mysore) into subjection to his rule, and assumed the titles of Tribhuvana-malla, and Bhujabala Vira Gaṅga.

His queen was S'āntala Dēvi, the elder daughter of Mārasīṅga and Māchikabbe. Among the titles or epithets applied to her is the significant one of *Savati-gandha-vāraṇa*, 'a rutting elephant to co-wives,' and this menacing title, strange and inappropriate as it appears for the purpose,<sup>3</sup> is the one that she selected for the name of the basti she caused to be erected at Belgola, a name which it still retains, dedicated though it is to S'āntiśvara (literally, lord of Patience), as appears from No. 62, which follows. She also, with the permission of Viṣṇu-varddhana, endowed it with various lands, which she presented through her guru Prabhāchandra. And Sahasrakirtti, disciple of the latter, had 313 brass vessels made for it.

The next inscription, No. 62, is from the image in the interior. It is in Sanskrit verse, and relates that S'āntala Dēvi, a lay-disciple of Prabhāchandra and the consort of king Viṣṇu, erected the temple and set up therein the image of S'ānti Jina. This tirthaṅkara was perhaps selected because his name was similar to her own. One of the verses describes her attractive qualities in a string of equivouques such as are considered a superlative beauty in Hindu poetry.

The inscription next in date, No. 54, is one of the most learned and interesting of the whole collection. Its object is to record the death, in S'aka 1050, the year Kilaka, (A.D. 1128), of Mallishēpa muni, but the abundance and detail of the information it supplies regarding the succession of gurus in whose line he was descended are of the highest importance. It is entirely in Sanskrit, and in verse, interspersed here and there with *chūrṇis* or quotations in corroboration of the narrative.

Commencing with praise of Varddhamāna and his disciple Gautama, it passes on to the S'ruta kēvalis, especially naming Bhadrabāhu and his disciple Chandra Gupta, who, on account of the merit of his guru, was 'for a long time served by the forest deities.' Next follow Koṇḍakunda, who caused the (Jina) doctrine to be widely established in Bharata (or India), and Samantabhadra, who, by the

<sup>2</sup> Talakāḍ is on the Kāvēri, in the south of Mysore; Nilagiri must mean the Nilgiri hills; Koṅgu is the northern part of Coimbatore and Salem districts; Naṅgali is in the extreme east of Mysore; Kōlāla is Kolar; Koyatūru is Coimbatore; Uchchāṅgi is in the

south of Bellary district; Pombuchcha is Huncha in Shimoga district; the other places I am unable to identify.

<sup>3</sup> See remarks farther on in connection with No. 53.

spell of his own word, summoned Chandraprabhā, an allusion which is explained by the following statement in the Rājāvalī-kathe:—*modaku Padmanandigaḷuṃ Pūjyapādaruṃ tatvārthadoḷ sandēhaṃ bare prayatnadim Pūruva-Vidēhaman eydi samavasaraṇa-darsana-tīrtthāṅkarāvalōkanadim nihsandēham āge bandu virachisila kramadoḷ Samantabhadraśāryya-svāmigaḷu Kauṣambi-nagaraḍoḷu S'āsana-dēvi pratyakṣham āge suvarṇamaya-Chandraprabha-svāmi-pratibimbama lōkāś'charyyam āge tōrisi vividha-siddhāntu shaṭ-khaṇḍāgama mridu-Saṃskṛita-bhāṣā-ṭikaṃ virachisiral.* 'As formerly Padmanandi (i. e. Koṇḍakunda, see No. 47) and Pūjyapāda (see No. 108), having doubts as to the tatvārthā, with great effort reached Eastern Vidēha (Tirhut in Bihar), and by beholding the tīrthāṅkaras, their manifestation and passing, came back with all doubt removed; even so Samantabhadra-svāmi, the S'āsana-dēvi having appeared to him in the city of Kauṣambi (on the Jumna, near Allahabad) and displayed to him the world-astonishing golden image of Chandraprabha-svāmi, wrote commentaries in soft (or easy) Sanskrit on the various siddhānta and the six branches of āgama.'

Here comes in the first *chūṛṇi*, introducing a most valuable quotation from Samantabhadra as to his life and travels. He states that he first beat the drum,<sup>4</sup> inviting to discussion, in Pātāliputra (the ancient Palibothra of the Greeks, the capital of Chandra Gupta; now Patna, on the Ganges). He then went to Mājava (Malwa), Sindhu (Sindh) and the Thakka country (the Panjāb); and even to the out-of-the-way Kāñchi (Conjeveram), but could find no one to oppose him. At length he arrives at Karahāṭaka (Kolhapur in the South Mahratta country) and reproaches the king, whose name is not mentioned, that no one at his court will meet him in argument. The Rājāvalī-kathe, in quoting the same statements, introduces Karmāta before Karahāṭaka, and adds some lines referring to his being successively in Kāñchi, ? Lāmbusa, Daśapura (mentioned in the Pampa Rāmāyaṇa, vii, 35, as near Ujjayinī) and Vānārasi (Benares).<sup>5</sup>

As I have pointed out elsewhere,<sup>6</sup> Samantabhadra, with Kaviparimēśhī and Pūjyapāda, always in this order, is invoked at the beginning of all the principal Jaina works in Haḷe Kannaḍa. Supposing him to have preceded at a greater or less distance the guru next mentioned, and that is the most natural inference, he might, in connection with the remarks made below, be placed in the 1st or 2nd century A.D. As a matter of fact Jaina tradition assigns him apparently to about S'aka 60 or A.D. 138.<sup>7</sup> Some further singular accounts about Samantabhadra will be quoted in connection with No. 105.

Then is introduced Simha-nandi, who, with the sword vouchsafed to him of the praise of Bhagavat Arhata, cut through the stone pillar of the hostile army—deadly sin (*ghāti mala*);<sup>8</sup> and then bestowed it on his disciple, who with it cut through the stone pillar which like a bolt barred the entry of the goddess of empire. These are singular statements, but if I am not mistaken may furnish the clue to a most important identification. The only mention of the feat of cutting through a stone pillar that I am acquainted with is in connection with Koṅḍaṇi-varma, the first king of the Gaṅga line. Every one of the Gaṅga inscriptions ascribes to him, nearly always in the same words, the acquisition of high renown by cutting through a great pillar of stone with one stroke of his sword.<sup>9</sup> Now, singularly enough, this

<sup>4</sup> It appears that a big drum was fixed in a public part of the city, and any learned man who desired to enter into discussion beat the drum as a challenge to whoever would meet him.

<sup>5</sup> These additional lines run thus: there are obviously errors, but it is difficult to say what the correct version should be.

Kāñchiyān nagnāṭakō 'ham mala-malina-tanur Lāmbusē paṇḍu-paṇḍah |  
paṇḍēndubh 's'aka-bhikṣu Daśapura-nagareḃ mṛishṭa-bhōḷi-parivṛat |  
Vānāryān abhūtaṃ s'asidhara-dhavalah paṇḍu-rāga-tapaṃ |  
rājān yayadati s'aktih pravadata puratō Jaina-nirgrantha-vādī ||

<sup>6</sup> Introduction to *Karṇāḍaka-Bhāṣa-Bhūṣaṇam*.

<sup>7</sup> See Pātāvalī in Dr. Bhandarkar's *Report on the Search for Sanskrit MSS.* in 1883—4, p. 320.

The Jains it appears recognize two classes of *karma*, namely, *ghāti* and *aghāti*. The *ghāti* karma are jñānāvaraṇi, dam'nāvaraṇi, māhāvaraṇi, and antarāvaraṇi; the *aghāti* karma are vēdiniya, āyashya, nāma, and gōra. The removal of both confers mukti; the removal of only the former kaivalya. Thus in Nāgachandra or Abhinava Pampa's *Rāmachandra Charita Purāṇa* (the Pampa Rāmāyaṇa) we have the following verse (II, 56):—

ghātiṃ man aghātiyamam |  
ghātiṃ Kṛtikṛta-yōgi muktigē sandam |  
ghāti-kheyaḍim kaiva- |  
iyāti'ayam bettaṃ & Subhaṃ'a-maṇḍam ||

<sup>9</sup> *S'va-khaḍgalika-prahara-khaḍḍita-mahā-s'ūlā-stambha-labha-bala-pāṇḍakramah.*

feet, which in the present inscription is associated with Simha-nandi, is, in a Bāṇa inscription published by the Revd. T. Foulkes<sup>10</sup>, described in connection with both the names in such a way as, taking the several statements together, seems to leave no doubt what the relation was between Simha-nandi and Koṅṇi-varmā, which, owing to a slight probable error in Mr. Foulkes' inscription, was entirely obscured. The following is the statement referred to :—

yasyābhavat pravara-Kaśyapa-varṇasajō 'grō .  
 Kaṇvō mahā-munir analpa-tapaḥ-prābhāvaḥ |  
 yas Simha-nandi-mahipa-pratilabdha-vṛiddhir  
 Gaṅgānvaṇyō vijayatāñ jayatāñ varṇa saḥ ||  
 S'ri-vāsadhāmi Kuvalāla-purē viśālē  
 Kāṇvāyanas sakala-Gaṅga-kulādibhūtaḥ |  
 rājā babhūva bhuvi Koṅṇi-nāmadhēyō  
 yō Bāṇa-maṇḍala-jayāya kṛitābhishēkaḥ ||  
 śilā-stambhō 'nalpaḥ kara-taḷa-grihitāsi-latayā  
 dvidhā chakrō yēna prabala-śiśu-lilēna śiśunā |  
 prahārēṇaikēna . . . . .

'Its founder the great muni Kaṇva, distinguished for his great austerities, born in the illustrious line of Kaśyapa ; having obtained increase from the king Simha-nandi ; that Gaṅga dynasty, the chief of conquerors—may it prosper. A king was in the earth in the abode of fortune the great city of Kuvalāla ; of the line of Kaṇva ; the first of all the Gaṅga race ; Koṅṇi by name ; who was consecrated for the conquest of the Bāṇa territory. By whom, (while yet) a little boy playing at big boy's games, a great stone pillar was cut in two with a single stroke of the supple sword he held in his hand' ; . . . . .

Now it seems to me that, in the light of the statements in the S'ravaṇa Belgoḷa inscription we are now considering, we are justified in altering Simha-Nandi-mahipa in the above lines (no such king being known and nothing more being said about him) to Simha-Nandi-munipa.<sup>1</sup> If this be correct, then it follows that the rise of the Gaṅga dynasty was in some way due to a muni named Simha-Nandi, by whose aid his disciple (i.e. Koṅṇi-varmā) succeeded in cutting through the great stone pillar which for some reason seems to have been an obstacle to the entry of the goddess of empire, in other words, to the foundation of the Gaṅga kingdom. It becomes therefore a question what this śilā-stambha or stone pillar was. I have elsewhere<sup>2</sup> thrown out a conjecture that the term may be a very natural corruption of the peculiar name *śilā-stambha* (virtue-pillar) which it appears was given by Aśoka to the pillars on which he inscribed his edicts. None it is true have been found so far south as Kolar, but no reason appears why one may not have existed there, as Aśoka had relations with the south even as far as Ceylon, whither his own son went as a missionary of the Buddhist faith. We also know that a missionary was at the same time sent to Banavāsi and to Mahisha-maṇḍala or Mysore. But, even granting this, it does not appear how such a pillar would prevent the establishment of a royal line, nor how the cutting of it in two would promote the establishment of the line. At all events a supersession by Jainism of some other faith seems implied.

What then is the date to be assigned to Simha-Nandi ? Evidently the same as that of Koṅṇi-varmā, the first king of the Gaṅga dynasty. The only direct information on this point is contained in the Tamil chronicle, the *Koṅga-dēva-rājakkal*,<sup>3</sup> which, according to Dowson, states that he was installed

<sup>10</sup> *Manual of the Salem District*, II, 249.

<sup>1</sup> That this is a clerical and not a royal name may be seen from No. 19 and the analogy of numerous names compounded with Nandi, doubtless indicating members of the Nandi gopa.

<sup>2</sup> *Mysore Inscriptions*, Intro. xlii.

<sup>3</sup> See Dowson's version, *J. R. A. S.* VIII, 2, and version by the Revd. W. Taylor in *Mad. Journ. Lit. and Sc.* XIV.



in S'aka 111, the year Pramôdûta, (A.D. 188), and reigned for 51 years.<sup>4</sup> The nearest dates by which this statement can be confirmed from inscriptions are that the sixth (or ? seventh) king of the line came to the throne in A.D. 425, which is supported by the fact that his mother was the sister of the Kadamba king Krishṇa-varmā who is assigned to about the same period, and by the fact that his son Durvinita who came to the throne in A.D. 478 had for his preceptor the celebrated Pūjyapāda, who is assigned to the 5th century.<sup>5</sup> Now if the sixth king began to reign in A.D. 425 and the first king founded the dynasty in A.D. 188, we have 237 years for five kings, or an average of 45 for each reign, which is high: if there were six kings the average would be only 39. But the first king is said to have reigned 51 years; and the fourth king, Viṣṇu Gôpa, from the statement that 'his mental energy was unimpaired to the end of life,' must have lived to a great age and therefore probably had a reign as long; the sixth king Avinita reigned 53 years. The average of 45 is therefore not beyond the bounds of probability nor such as to discredit the history so far as we know it. There is accordingly no reason why Simha-Nandi should not be placed at the end of the 2nd century A.D. As regards the Bāṇa (or Mahāvali) kings we have an inscription<sup>6</sup> dated S'aka 261 (A.D. 339) which is the 23rd year of the reign and gives at least three generations preceding: this again would bring us to the beginning of the 3rd century.

We now pass on to Vakra-grīva, who, apparently by the help of the śāsana dēvatā, composed in six months a work called *Nava-śabda-rāchya*, which was such as to put to shame the professors of other faiths. Each tirthāṅkara has a śāsana dēvi<sup>7</sup> but it is not clear here who is meant, nor is anything known of the work that is mentioned. Next are introduced Vajra-nandi, who composed a work called *Nava-stôtra*, in which was embodied the whole of the Jaina doctrines, and then Pātra-kôsarī, who by the aid of Padmāvatī,—the śāsana dēvi of Pārśvanātha, the 23rd tirthāṅkara,—rendered useless the ?tri-lakṣhaṇa. Nothing is known of any of these allusions. So also with Sumati dēva, next mentioned, who wrote the *Sumati-saptakaṇṇ*.

Then comes Kumāra-sēna who migrated, presumably from the north, and died in the south of India. He is followed by Chintāmaṇi muni, who apparently was the author of a work called *Chintāmaṇi*. There is a commentary of this name on S'ukaṭāyana's grammar, but the work here referred to was evidently of a different character. In the notes to the Translations is embodied information about the celebrated Tamil work of this name.

Next follows a notice of Śrīvarddha Dēva, stated to be the author of a great poem called *Chūdāmaṇi*. But, what is of the highest importance, he is also said to have been eulogised by Daṇḍin, a well known Sanskrit poet, in a distich which is quoted. Now Daṇḍin is placed by the best authorities in the 6th century A.D. It follows that Śrīvarddha lived either at or before that period, and that the various authors mentioned above must be understood to have preceded him. As regards the *Chūdāmaṇi*, it is mentioned by Bhaṭṭākaṇka in his *Karṇāṭaka-S'abdānuśāsanam*<sup>8</sup> as if the greatest poem in the Kannaḍa language. He describes it as being a commentary on the *Tatvārtha-mahāśāstra*, and containing 96,000 verses, but does not name its author. The work is referred to in the *Rājavalī-kathe*, and there attributed to the Tumbulār āchārya, its extent being given as 84,000 granthas: the other 12,000, I am told, formed a summary or index. The following is the passage:—*Tumbulār-āchāryyar embhatta-nālku-sāsira-grantha-karṭṭigalāgi Karṇāṭaka-bhāṣheyim Chūdāmaṇi-vyākhyānam māḍidur*. I have been unable to trace the position of Tumbulār but have an impression of having met with such a name near the Tuṅgabhadra in the north-west of Mysore.

<sup>4</sup> Mr. Taylor says these statements are not supported by the original, which merely has "his reign was in S'aka 111" &c. 49.

<sup>5</sup> For the various references see Intro. to *Coorg Inscriptions*, 2, 3; and Appendix to this Introduction.

<sup>6</sup> See *Ind. Ant.* XV, 172.

<sup>7</sup> See list in *Ind. Ant.* II, 134 ff.

<sup>8</sup> See note, p. 135, under Translations. I have this great work now in the press with its two commentaries.

We next have mention of Mahēśvara muni, 'who was victorious in seventy great discussions which had been otherwise settled': followed by Akalaṅka. He is celebrated for his victory at Kāñchi over the Buddhists, who were in consequence banished to the island of Ceylon. This is the incident here principally mentioned regarding him, with the addition of a quotation from himself, explaining his motives, in a speech addressed to a king named Sāhasatunga, whom I am sorry I have not been able satisfactorily to identify. Wilson's account of the transaction is quoted at foot of p. 136 of the Translations. The occurrence took place at the court of a king named Himasītala and is assigned by Wilson to the 8th century, i. e. of the Christian era. But the Jains have for the date the memorial sentence *sapta-sāikābdi*, which gives 777 Śaka = 855 A.D. Himasītala was no doubt a king of the Pallava line, who were Buddhists and had Kāñchi for their capital.

Akalaṅka's victory is in our inscription associated with the vanquishing of Tārā, 'secretly born in the earthen pot' (*ghaṭa kuṭi*). This allusion is explained in the course of the following history of Akalaṅka as contained in the Rājāvalī-kathe, the Akalaṅka-charita, Akalaṅka-stōtra and other Jaina works. It appears that the Bauddhas had completely suppressed the Jaina religion in Kāñchi, when Jinadāsa, a Jaina Brahman (*Arhat deija*) there, had by his wife Jinamati two sons, Akalaṅka and Nihkalaṅka. There being no one of their sect to educate them, these youths secretly placed themselves under a Bauddha guru named Bhagavad Dāsa, who had 500 disciples in his maṭha (Wilson says it was at Ponataga). According to one account, they made such unusually rapid progress that the guru's suspicions were aroused and he resolved to find out who they were. So one night, while they were asleep, he placed a tooth (? of Buddha) on their chests, when they instantly sprang up ejaculating *Jina siddha*, and thus betrayed that they were Jains. Another account says that, on one occasion when the guru had to leave them for a few minutes, they managed to insert into the manuscript book from which he was teaching them the words that *samyag-darśana-jñāna* was the *mōksha-mārga*. The guru, on discovering this interpolation, became aware that they were Jains. Whichever story was the real one, their death was resolved upon, and they fled to escape. Nihkalaṅka allowed himself to be caught and slain in order that his brother might have time to get beyond his pursuers. This he did, being aided by some washermen who hid him under a bundle of clothes, and having taken dīkṣa, became the head of the Dēsi-gaṇa and was in Sudhāpura, Sode in North Kanara.

At this time the professors of various sects having suffered defeat in discussion with the Bauddhas, those of the Vira Śaiva sect came to Akalaṅka enthroned at Sudhāpura and told him the state of the case, on which he resolved himself to go and encounter the Bauddhas. Concealing his fan of peacock's feathers, by which they would have known he was a Jaina yati, he contrived to make them believe he was a Śaiva, and having in this form overcome them in argument, he allowed his fan to be seen, on which they were greatly incensed at finding he was a Jaina. With the view therefore of putting an end once for all to the Jains, the Buddhists in Kāñchi induced their king Himasītala to send for Akalaṅka to argue with them, the compact being that whichever was defeated all of his sect should be ground in oil-mills. The preparations for this great controversy on the part of the Buddhists were somewhat peculiar, but are similarly described in all the traditions on the subject. They placed an earthen pot of toddy (the intoxicating fermented juice of the palmyra palm) behind a screen or curtain and having summoned into it their goddess Tārā (this is what the inscription refers to), caused her to reply seriatim to all the arguments advanced by Akalaṅka. This went on according to some accounts for seven and according to others for seventeen days during which Akalaṅka gained no advantage. He now began to feel anxiety as to the result, when Kūśhmāṇḍinī appeared to him in a dream and told him that if he put his questions in a different order he would be victorious. This

he accordingly next day tried, when the goddess in the pot was unable to answer and victory was declared for the Jains. Akalanika then tore away the curtain, kicked over the pot with his left foot and smashed it. So interwoven is this story with all the accounts that the final words in the inscription *Sugataḥ pādēna visphōṭitaḥ* are generally quoted as *sa ghaṭaḥ pādēna visphōṭitaḥ*. It is difficult to understand after all what exactly is supposed to have occurred, but the accounts are all very circumstantial and to the same effect.<sup>9</sup> The upshot of the whole matter was that the king was disgusted at finding out the tricks the Buddhists relied on, and also witnessing how an elephant which got loose trampled on the Buddhist books but raised the Jaina books with its trunk and placed them on its head, ordered all the Buddhists to be ground in the oil-mills. But at the intercession of Akalanika, instead of putting them to death, he consented to banish them to a distant country, and so they were all transported to Kandy in Ceylon.<sup>10</sup>

There seems to be a curious and suggestive jumble of names and an intentional design to represent the affair in a manner to bring contempt on the Buddhists. According to Hindu mythology Tārā (a star), here called a Sakti, was the wife of Bṛhaspati (Jupiter), variously described as the father and the preceptor of the gods. She was carried off by Soma, a name of the moon, and also of the intoxicating juice of the moon-plant (*asclepias acida*) which was an object of the earliest worship in both Persia and India, and which occupies so prominent a place in the Rig-veda. A tremendous war ensued between the gods and the asuras in which earth was shaken to her centre. Brahma however interposed and restored Tārā to her husband. But she bore a son, of whom, on being adjured by Brahma to speak the truth, she declared Soma to be the father, and the child was called Budha (Mercury: not to be confounded with Buddha). Tārā again (whence our word today) is a form of *tārā*, the spirituous juice of the *tāla* or palm.

The tradition that the Buddhists carried on religious discussions by means of talking images, or other objects animated for the purpose, is supported by the story of the origin of the Puskala-gachcha among the Jains. For it is said that a Buddhist priest argued by means of a copper mask, whence he was known as Taura Bhānti, with a Jaina priest who refuted him by means of his book (*pustaka*) and became the founder of the *gachcha* so called.

<sup>10</sup> The following is the story in the original as given in the *Rājācali-kathe*:—

Allid itāla āgama-purāṇa s'āstrāṅgaḥ p'elvaru kēlvaru illale vyākaraṇakāśi śāstra-s'āstrāṅga-hinar āgippudu Arhaḍ-dviya-kumāraru Akalanika-Nikhāṅkur oḇba an dēvaru Paṇḍitha guruvappa Bhagavad Dāsaṁ eṇban anirivvaru vaṭugaḷe s'āśa-s'āstramaṇi pēlutt iral i muthale tām tēvaru ariyalantu pēgi vilyādhyaṣaṇi geyutt irḍḍa kelavānu divasam sāvima Baṇḍhāchāryyaṇ tann āgamaḍa pustakamaṇa olutt irḍḍu biṭṭu pōḷal adan nōli anuyag-dar'ana-jāna-chāritraṅgaḷu mōksha-mārgaṇ end ā-patradoḷu bareḷ irasol āchāryyaṇ band adan āchāśi Jaina-likhitam end ariḷ i vaṭugaḷoḷu Jainaḷ ippar end avaran pidiḷu kuṭṭi kārāḷāḍan eḷḷi avamṇi kōḷ end ipṇimṇa samarātriyoḷ āmaneya sādān ett ilḷu bappal kāpinaḷ kkaḷuḷu beṇa-ṭṭi bāl end gāvāḍantadoḷe Nihāṅkamaṇaḷ kolvulūn Akalanikaṇ tappiṣkoṇḍu banḷu dīksha gonḍu Dēśi-gaṇḍa śhāśanaṅk adhi'san āgi Sudhāpuraḷoḷu irḍḍan i

Atālu Baṇḍharaṇ rājaḷoḷu eḷḷi vilyāṅgaḷind aṭyanta-prabalaḍin Śāśhyāśi-matāṅgaḷu vāḍadiṇ gelḷu Vira-S'ōvara-prakaranaṇ pidiḷu ..... nūma s'āstram eḷa gundharva-nagra-vīḷasaṇto asambhāṇam appudind end avara vāḷchāḷiteya tannu adhyāśhāra-vajindim chūṇikṛitam māḷe ..... Vira-S'ōvara eḷḷa pādājāḷ āgi banḷu Sudhāpuraḷa śhāśanaḷhivarāda Bhaṭṭākalāṅkaḷa

amippan eydi nija-vyāntāntaman eḷḷamaṇ pēje kēḷu Bhaṭṭākalāṅkaḷu tārē maru-ḷinaṇ bōḍu pīṇchamaṇu kāṇḷiṇde Paṇḍha-sa-bheyaṇ pōkku śhāśanaḷhivarāḷe ..... Jīṅgaḍa-pramāya śhōḷa-s'ōṇchāra-s'aktigaḷuṇi śalākhaṇam pēje samatirāgi niruttaran āge ..... jaya-patraṇ gonḍu bappalli pīṇchamaṇu kaṇḍu Sra-vaṇar end ariḷu aṭyanta-īṇchēḷiḷḷi Jainara pēar illaḷ antu māḷal endu Hīmaśhāṭa-mahārājam Buddha-bhaktan appudarin ātanallid eydi Jainarḷgaṇ ramagaṇ vāḷanṇ band ipparadiṇ Akalanikaṇ kuramin endu Jainaḷ Jinaru sōtu bōḷaḷey avara kaḷo-gāṇakṭ iḷḷim vīḷi eḷḷaṇ sarvasvamaṇuṇ kavartte geyd avaraṇ tās'ōham āge Karṇāṭ-Andhra-Tuḷava-Pāṇḍya-Chōḷa modalāda dēś'ōḷin pramaḷi-avudu Baṇḍharaṇ sōtu bōḷaḷey avaran ante geyvudu bhāśha-ramagaṇ kurasi kōṭṭu sabheyoḷu Tārā-s'akti-dēvīya ghaṭa-sṭhāṇe geydu i ūḷi-javaṇḷeḷḷan iṭṭu s'ānya-vāḍaman etti pōḷinaṇṭu-diva-sambaram vāḷam geydu Tārā-dēvī sōṭya-vākyamaṇ nīḷāḷe prati-vākyam goḍutt irḷḷoḷe pūḷinḷu divasam kāḷiye yaṭa'varan chintā-kānta-svāntamaṇ ā-vivikta-s'ayanam āge beḷagappa samayadoḷu Atura-Kūśhaṇḍiṇiṇiṇi avapaloḷu nūu chinteyam biḷu punah pras'ne geyḷoḷe niruttaran akku jaya-pralam appud endu pēḷi beḷag āḷāḷalum ā kramaloḷe pēḷu jaya-patraṇ gonḍu Baṇḍharaṇ gōḍu ghaṭa-vīḷamaṇ jayasi vāma-paḷind oleḷu biṭṭaru iḷḷi ent endōḷe i

maṇna Baṇḍhar eḷḷam kūḷi Jaina-matāṇḍiṇiḷḷi aṭyanta viḷḷhāḍind Akalanika-s'āṇḍigaḷuṇi gelver endu Hīmaśhāṭa-mahārāj-mallig eydi nijāḷhippayaṇam pēḷey ā-mahānubhāvarōḷ nimaga vāḷam kaḷḷalum avar sātya-vāḷigal avarin manade sandaya pūḷi vīḷchaya-jānaḷ puṭṭi mundaḷa saḷgati sādhanam appud ene Advaya-vāḷigal endaru i ..... yand anēka tēraḍin s'āḷāḷāgama-yukty-āgama-paramāḷḷamaṇ modal āge samvāḍa-pūtra-ghaṭa-vāḷa-pūtra-vāḷāḷigalṇi Saugata-garvya-parvataṇ Akalanika-vāḷ-vajra-pāṭidin chēṇṇikṛitap māḷey ā-samayadoḷu rājāḷayadiṇ bhāra-gaṇṇi maladiṇ kaṇḍamaṇ muridi rāja-vīdhiyoḷ kaṇḍa-janaḷgaḷṇi kōḷuttu barut iral ā-Saḷgata-maṇḍuḷāḍind ubhaya-s'āstra-ḷḷaṇ archchī-i kaniyu bappa māḷḷgaḷoḷu iḷḷuvuḍam māḷa-gaṇṇi Baṇḍhāḷāgama-pustakamaṇ eḷa-gāḷin pāḷiyaṇ māḷi Jina-siḷhāntaman etti mastakaloḷu iṭṭu grāma-pradākshinaṇ geyḷd ā-s'āstrakke Gaṇḍha-basti-Mahābhāḷyaṇ eḷḷa pēar āḍod eḷḷamaṇ Hīmaśhāṭa-mahārājam kaṇḍu Saḷgāchāryyaṇam kuḷlo-gāḷadoḷ iḷḷim end udyōḷe Bhaṭṭākalāṅkaḷu jiva-ghaṭa-bhīṇḷaḷ āḷy amasēḷ ariḷe tārē gāṇḍa baḷḷyoḷ adḷa bandu nīḷe sakala-dēś'ōḷaḷoḷu ippa Baṇḍhar eḷḷam tannu sarvasvamaṇ amasēḷ opṇal aṭara-dvipaṅgaḷāda Siṅgaḷa-dviḷa-Haṇḍa-dviḷa-Vāṇara-dviḷa modalāḷa-va-roḷu nūtu Karṇāṭa-modalāḷa-dēś'ōḷaḷoḷu beḷar ilḷal antāḷi māḷi Hīmaśhāṭa-mahārājam Jalaḷāgamaṇam sambi sādṛishṭy āgi rājyaṇam āḷidam i

Next is mentioned Pushpasêna, a colleague or fellow-student of Akalanka's. And then Vimalachandra, who was a source of grief to the professors of other faiths on account of a writing he had fixed up on the door of his house in a very public street, in which he exposed the S'aivas, Pâsupatas, the followers of Tathâgata (or Bauddhas), Kâpâlikas, and Kâpilas. After this comes Indranandi, and then Paravâdi-malla, a quotation from whom is given containing the derivation of his name 'refuter of opponent speakers' as explained to Kṛishṇa Râja, doubtless a Râshtrakûta or Raṭṭa king. There was one of this name, also called Akâla-varsha, who was ruling in S'aka 797 and 833<sup>1</sup> (A.D. 875—911), and may probably be the one.

Next follows Âryya Dêva, who was so imbued with Jaina principles that when, while performing his vow, his ears were tickled with grass by mischievous people, or he was roused out of sound sleep, he showed no annoyance or forgetfulness of his duty, but, taking it to be some insect, gently fanned it away and turned over on the other side, leaving a space under for the fancied insect to escape. Then we have Chandrakirtti, Karmma-prakṛiti and S'ripâla: followed by Matisâgara.

Then comes Hêmasêna, who binds himself in the king's assembly, what king is not stated, to overthrow the arguments of any one who will venture to oppose him: next Dayâpâla, a disciple of Matisâgara's and a fellow-student of Vâdi-râja. Some verses regarding the latter are quoted 'from the poets' without naming any. From these it appears that he was without a rival in religious discussion in the city (or camp) of the Châlûkya emperor (probably either Taila or Satyâśraya).

Next are mentioned S'rîvijaya, Kamalabhadra and Dayâpâla. And then follows S'ânti Dêva, who was guru to the Poysaḷa king Vinayâditya and therefore belongs to about A.D. 1040. He received the title of Svâmi from the learned king of the Pândya country (perhaps Kubja or Sundara Pândya, known in Tamil as Kûna Pândiyan, who at one time became a Jaina), and the title of S'abda-chaturmmukha in the court of king Âhava-malla, probably the Châlûkya king Sômêśvara or Trailokyamalla, who reigned A.D. 1040 to 1069.

We then have Guṇasêna, who was an ornament to the country around Mullûru (not identified); and Ajitasêna, from whom a quotation is given exhorting to a religious life. His disciples were S'ântinâtha, called Kavita-kânta, and Padmanâbha, called Vâdi-kôlâhala. Then follows Kumâra-sêna, and lastly Mallishêṇa Maladhâri, a disciple of Ajitasêna. After several verses devoted to his praise, his death at Dhavaḷa-sarôvara (i. e. Belgola) is described.

Here comes in No. 68, which is a pillar erected by Chaddikabbe to the memory of her husband, a merchant named Hoysaḷa Seṭṭi, who died in S'aka 1039, the year Saumya. There must be some mistake in the figures, as Saumya corresponds with S'aka 1051 (A.D. 1129). Hoysaḷa Seṭṭi seems to have been a distinguished man, as he had the titles *tribhuvana-malla* and *chaladanka-râva*. The latter title, with the name of Hoysaḷa Seṭṭi, he procured for the son of a merchant who was in charge of the customs at Ayyâvole, whence it appears likely that he adopted the boy. Ayyâvole, now called Aihole, on the river Malprabhâ in the Kalâdgi district, is a place very frequently mentioned in inscriptions from an early period. There is an important Châlûkya inscription in the Meguti temple there, dated as far back as S'aka 556.<sup>2</sup> At a later period it is a prominent place in Liṅgâyt works. The serene and devout manner of Hoysaḷa Seṭṭi's death is described in terms beautiful from their simplicity. His wife, who was of the Pura-vamśa, seems to have had a son named Bûchana, whose death is also mentioned. Perhaps he died in early life and hence the necessity for an adoption.

Next we have No. 143. It is not dated, but records a grant during the reign of Vira-Gaṅga Poysaḷa, that is, Viṣṇu-varddhana, and of the senior daṇḍanâyaḷa, probably Gaṅga Râja, by Chala-danka râva and other merchants for the service of Gommatêśvara.

<sup>1</sup>Ind. Ant. Dyn. 35.

<sup>2</sup>Ind. Ant. VIII, 237.

The next inscription, No. 53, is a very interesting and important one. It is engraved on four sides of a square pillar and contains a record of the death at Sivagaṅga of Śāntala Dēvi, queen of the Hoysala king Viṣṇu-varḍdhana, in Ś'aka 1053, the year Virōdhikrit, (A.D. 1131), and of her mother Māchikabbe's performing sallēkhana in consequence and dying at Beḷagaḷa. It was the composition of Bōkimayya, a lay-disciple of Chārukirṭti-dēva.

The opening verses give an account of the Poysala or Hoysala kings. Vinayāditya is represented as taking great pleasure in erecting tanks, temples, and other Jaina buildings, and forming populous nāṭis and towns. He had temples built for Jina on such a scale that "the pits dug for bricks became tanks; great mountains quarried for stone became level with the ground; the paths by which the mortar carts passed became ravines." This description naturally carries our thoughts to the splendidly carved temples at Halebid, the ancient Hoysala capital, namely the Kēḍārāsvara<sup>3</sup> and Hoysalēśvara. But till Viṣṇu-varḍdhana changed the religion of the State the Hoysalas were so completely Jains that no ground exists for attributing the commencement of those Saiva temples to so early a reign as Vinayāditya's, except that the Hoysalēśvara is a memorial to his predecessor, who was the founder of the line. There are, however, besides, large Jaina bastis at Halebid, though not sculptured in the florid style of the others, and according to tradition a very large number of others existed which were dismantled to provide stone for embanking the large tank.

Next is mentioned Eṇeyaṅga, and then 'greater than him' his son Bīṭṭi Dēva or Viṣṇu-varḍdhana. The epithets applied to the latter are very numerous. One describes him as "seeing further than to-morrow." After styling him "the capturer of Talekāḍu" the inscription says 'he was the sole supporter of the rise of Paṭṭi Perumāla's own kingdom'—a reference which is not understood. He is also spoken of, among other ascriptions, as a forest-fire to Chakragoṭṭa and to the country of the Toṇḍa-maṇḍala chief; the capturer of Nōḷambavāḍi; piercer to the heart of Adiyama (see No. 90); destroyer of the plans of the Beṅgi Rāya; uprooter of Narasiṅga-varmma (see No. 90); capturer of Hānuṅgal; upholder of Nīlagiri; a Māri to the Kōṅgas; terrifier of Teṇeyūru; trampler on Koyatūru; displacer of Heṇjaru; pursuer of Pāṇḍya; capturer of Uchchaṅgi; taker up of Pombuchcha; roller over of Sāvi-male; layer waste of the Ghats; dragger along of the Tuḷuvas; a terror to Gōyindavāḍi; plunderer of Rāyarāyapura<sup>4</sup>. Some of these statements occur in other inscriptions and some are new. The string of epithets winds up with saying that he reduced the whole of the Gaṅgavāḍi Ninety-six Thousand as far as Lōkkigaṇḍi (Lakkundi in Dharwar) to subjection to his orders.

His queen Śāntala Dēvi is singularly introduced with the phrase 'the dweller (i. e. like a bee) at his lotus feet' which is always used of an inferior. But as she is at the same time styled 'the senior queen and crowned consort' this must be a piece of humility. Her praises are given at some length, including the epithet 'a rattling elephant to co-wives' which seems to have been one of special significance in her case, showing that she would tolerate no rival. Some details are also given of her family, from which it appears that her father was the senior pergaḍe Mārasīṅga, a Śaiva, while her mother was Māchikabbe, a devoted Jaina. The conflict between her own position as a Jaina and as the queen of the now Vaiṣṇava monarch Viṣṇu-varḍdhana is reconciled by the statement that

<sup>3</sup> This is the temple which by some strange mistake came to be referred to as the Kūḍās'vara, a name which Ferguson truly says was inexplicable. I myself, not then knowing better, called it, in my work on Mysore, Kāṭṭhās'vara, which at least has a meaning.

<sup>4</sup> Toṇḍamaṇḍala is the country below the Eastern Ghāt, west of Madras, and belonged first to the Pallavas and then to the Chōḷas; Nōḷambavāḍi is the Chitaldrug district and adjacent parts; Hānuṅgal is in Dharwar; Nīlagiri the mountains so called; the Kōṅga country

was in Salem and Coimbatore; Teṇeyūr near Trichinopoly; Koyatūr is Coimbatore; Uchchaṅgi in the south-west of Bellary district; it was the capital of Nōḷambavāḍi; its capture is always attributed to Vīra Ballāla; Pombuchcha is Humpcha in Shimoga District; Sāvi-male appears to be in Dharwar, it is mentioned in an inscription at Belur as the northern limit of Viṣṇu-varḍdhana's territory; Tuḷuva was in South Canara; Rāyarāyapura, was Māḷāṅgi, on the Kāvēri, opposite to Talekāḍi.

Jinanātha was her favourite and Vishnu her god. Altogether there was a singular mixture of religious creeds in the case of herself, her husband, her father and her mother.

Her death occurred it is said in the holy place of S'ivagaṇa. The only place of any note bearing that name is the well-known conical hill some 30 miles north-east of Bangalore. It is exclusively occupied by S'aiva temples and religious buildings and from its form could never have been a Jaina sacred place, as a dome-shaped hill is a *sine quid non* with that sect. No particulars are given as to the circumstances of the queen's death, nor how she came to be in such a place at such a time. The death may therefore have been sudden and unexpected while she was on a visit to her father.

His death is related immediately after, and he seems to have expired in the performance of a vow in consequence of his daughter's death.

The mother Māchikabbe alone was left, and she at once resolved to live no longer, nor survive the loss of her daughter the queen. She accordingly returned to Belgoja and, taking the vow of a sannyāsi, fasted for one month and so went to the world of gods. Several verses are devoted to glorifying her act of self-sacrifice and the severity of her sufferings while thus doing penance.

Then follows the genealogy of Māchikabbe and S'āntala Dēvi and an account of a donation the latter had made eight years before her death, in S'aka 1045, the year S'ōbhakrit, (A.D. 1123), of a village and certain lands to the Savati-gandha-vāraṇa basti she had erected at Belgoja, presenting them through her guru Prabhāchandra, the disciple of Mēghachandra.

Vishnu-varddhana, so far as we know, must have survived his queen S'āntala Dēvi by ten or more years, and it is evident that no heir to the throne had been born to them. This would account for the king's probably desiring to take another queen, and the consequent ferocity with which S'āntala Dēvi gave prominence to the title she had assumed of Savati-gandha-vāraṇa. Moreover, an inscription at Harihar states that the next king, Narasiṃha, was born to Vishnu-varddhana and Lakuma Dēvi,<sup>5</sup> and this event would seem, from an inscription at Halēbbīḍ, to have occurred in A.D. 1136,<sup>6</sup> or five years after the death of S'āntala Dēvi. The king must therefore have married again.

Here we may put No. 144. It is not dated, but evidently belongs to about A.D. 1135. Its object was to state that Boppa Dēva daṇḍanāyaka, the son of Gaṅga Rāja, erected a monument to his brother (properly cousin) Ēchi Rāja daṇḍanāyaka, and made certain grants for repairing the temple which the latter had built. The inscription is set up near the entrance of a ruined temple in Jinanāthapura (now being rebuilt), but the temple referred to would seem, from the description of it as being in Belgoja and so highly sculptured, to be the Chāmuṇḍa Rāja basti (see No. 66).

The inscription is remarkable as being the only one which begins with an acknowledgment of allegiance by the Hoysalas to the Chālukyas. It professes to belong to the reign of Tribhuvana Malla of the latter dynasty, whose reign was from 1076 to 1127.

Here may be introduced No. 66. It records the erection by Ēchana, son of Gaṅga Rāja, of, presumably, the Chāmuṇḍa Rāja basti in which it is inscribed. The statement is repeated in the second verse, adding that Ēchana had another name Boppa. But from No. 144 it appears that Ēcha or Ēchi Rāja was Gaṅga Rāja's elder brother's son, and thus first cousin to Boppa, though, as is often the case among Hindus, he calls him his elder brother. That this was not the case literally is evident from the genealogy and also from Boppa being described as Gaṅga Rāja's eldest son. Moreover, from an inscription at Halēbbīḍ, it is ascertained that Boppa was the son of Gaṅga Rāja and Nāgala Dēvi. Gaṅga Rāja must therefore have married again after the death of his wife Lakṣmi in 1122 as recorded in No. 48. We also learn that Gaṅga Rāja died in S'aka 1055 (A.D. 1133) and that Boppa erected

<sup>5</sup> Mysore Inscriptions, p. 32.

<sup>6</sup> Id. Intro. lxviii.

a temple to his memory in Dorasamundra, that is Halébid. We must therefore suppose from this No. 66 that Boppa, Gaṅga's son, rebuilt on a larger scale the Chāmunḍa Rāya basti which had been originally erected by the son of Chāmunḍa Rāya, as recorded in No. 67. Moreover, that in order to perpetuate the name of his and his cousin's common grandfather Echi Rāja, he represented himself as being also called Êchana, which was really the name of his first cousin, the offspring of the elder branch, who was then dead. The inscription is not dated, but from the above considerations must belong to about 1135. This basti is the handsomest on the hill, being fully completed with upper storey and tower, and with numerous statues and sculptured ornaments round the cornice of the outer wall. Externally it is of rectangular form, 85 feet long by 37 feet broad. The entire space between the outer wall and the garbha-griham at the back, or about 12½ feet, seems to be filled up solid with earth and stones as a foundation or basement for the upper storey and tower.

As this is one of the finest specimens of the Jaina temples at S'ravana Belgola, and from the illustrations given in his work the one which chiefly influenced the opinion of Fergusson regarding them, the following extract from him may be quoted here. "On a shoulder of the hill called Chandra-giri stand the Bastis, fifteen in number. As might be expected from their situation, they are all of the Dravidian style of architecture, and are consequently built in gradually receding storeys, each of which is ornamented with small simulated cella. No instance occurs among them of the curvilinear sikra or spire which is universal with the northern Jains, except in the instance of Ellora. . . . Their external appearance is more ornamental than that of the generality of northern Jaina temples. The outer wall of those in the north is almost always quite plain. The southern ones are as generally ornamented with pilasters and crowned with a row of ornamental cells. Inside is a court, probably square, and surrounded by cloisters, at the back of which rises the Vināna over the cell which contains the principal image of the Tirthaṅkar, surmounted by a small dome.

"It may be a vain speculation but it seems impossible not to be struck with the resemblance to the temples of southern Babylonia. The same division into storeys, with their cells; the backward position of the temple itself; the panelled or pilastered basement, are all points of resemblance it seems difficult to regard as purely accidental. The distance of time would seem to bar such an idea, but the combinations of men with bulls and lions, and the many similarities between the Pantheons of Babylonia and India, render the fact of the architecture of the one country influencing that of the other far from being impossible, though by some it may be considered improbable. I have long tried to shake off the idea as an untenable hypothesis, but every time I return to the study of the subject, its likelihood recurs with increasing strength."

The inscription No. 115 has been placed next, as, although it is not dated, it seems to belong to this period. It is engraved on the rock at the side of the stone steps leading to the enclosure erected around the great statue, and is a record of the construction of the temples of Bharata and Bāhubali or Gummāṭa which are one on each side at the foot of the steps, and of the erection of the grand stūpi, by the general Bharata, the younger brother of Mariyāne daṇḍanāyaka. From an inscription at Sindigere<sup>8</sup> we know that there was a very long-standing intimate relation between this family and the Hoysaḷas. Vinayāditya's queen had in A.D. 1039 married a lady of rank, perhaps her sister, to Mariyāne, conferring on him the lordship of Sindigere. In a later generation, in 1103, the prince Ballāḷa, the elder brother of Viṣṇu-varddhana, married in one day the three accomplished daughters of Mariyāne. And he and his brother Bharata held high office under Viṣṇu-varddhana, being described in 1138 as judges, treasurers and chief advisers. Some of the names given to his erections at Bāhubali

mentioned in the present inscription are not understood, nor have I succeeded in getting any explanation of them. Besides these, he is credited with having erected eighty virgin (? new) bastis throughout Gangavadi and repaired two hundred that were in ruins.

The next inscription, No. 52, records the death, in S'aka 1061, the year Siddhārthi, (A.D. 1139), of Singimayya, the son of Bala Dêva and Bâchikabba. From No. 53 we know that he was uncle to S'ântala Dêvi, Vishnu-varddhana's queen. His daughter and his wife, lay-disciples of Prabhâchandra, erected a tomb in his memory.

Inscription No. 57 is similar in character and relates how, a month later in the same year, Bala Dêva, son of Nâga Dêva and grandson of Bala Dêva, expired in the manner of a saunyasî at the Moringere tîrtha. His mother and his sister erected a paddi-sâle, the meaning of which is not clear, in his memory, and endowed it with a tank and lands, through his guru Prabhâchandra. This Bala Dêva must have been S'ântala Dêvi's cousin.

We next come to No. 40, which is engraved on four sides of a square pillar, and was composed by Gangappa. It records the death in S'aka 1068, the year Krôdhana, (A.D. 1146), of Prabhâchandra, who was guru to the queen S'ântala Dêvi and her mother. The first part of the inscription corresponds almost exactly with No. 47, described above, and contains the same succession of gurus down to Mêghachandra. His colleague was S'ubhakirtti, the son of Bâlachandra. Mêghachandra's disciple was Prabhâchandra, whose colleague was Viranandi, the son of Mêghachandra. It is not stated who erected this monument.

We now come to No. 138, which is an important inscription, dated in S'aka 1082 (1081 having expired), the year Pramâdi, (A.D. 1160). It contains an account of the erection at Belgoîa of the Bhaṇḍâri basti (now generally called Bhaṇḍâra basti) by Hulla, the treasurer (*bhaṇḍâri*) and chief minister (*sarvâdhikâri*) of the Hoysala king Narasimha.

The opening account of the Hoysala kings gives us information regarding Ereyatga which I have nowhere else met with, as he is generally dismissed with little more than the mention of his name and some conventional praises. He is here stated to have burnt Dhârâ, the city of the ruler of Mâlava; to have struck fear into the camp or city of Chôîa, who was eager for war; to have laid waste Chakragoṭṭa, a name which has already occurred in connection with Vishnu-varddhana; and to have broken the king of Kâlînga. These statements imply a range of victorious expeditions or raids which extended far beyond what are generally supposed to have been the limits of the Hoysala power at that early period. (But see the remarks farther on in connection with No. 137.)

Of his son, here simply called Vishnu, there is a long account describing his victories in various quarters. Several of these have already been met with in other inscriptions. He cut in pieces Koyatûr, burnt Koṅga Râyaśyapura, closed the door of the Ghats, terrified Kañchi, trod to dust the fortress of the king of Virâṭa, i. e. Hânugal, desolated Vanavâsi, shook Vallâr and, with the dust raised by his army, covered up the river Mahâpahârîṇi, i. e. the Malapahârî or Malprabhâ, a tributary of the Kṛishṇa, which flows through the Belgaum and Kalâdgi districts. He also cut down Narasimha-varmma, brought to an end the bravery of Adiyama, smote through Vengiri and plundered Talavana-pura, having defeated the enemy there. He claims to have destroyed an army sent against him under Jagad Dêva, king of Mâlava, and others, by the Emperor, no doubt Vikrama of the Châlûkya line, to whom the Hoysalas at first paid a real or nominal allegiance; and after this to have subdued all the territory from the east to the west as far as the Kṛishṇa-vâṇi, and reduced the Vindhya mountains to powder. He also subdued the king Irungôîa (see No. 42) and the Kadamba kings.



His wife is called Lakshmi Dēvi and the mother of Narasiṃha; she is therefore identical with his second wife called Lakumā Dēvi in the Harihar inscription previously referred to.

Narasiṃha, on coming to the throne, defies the Barbbara, Chōḷa, Chēra and Gauḍa rulers. His minister and treasurer Hullapa, the son of Jakki Rāya and Lōkāmbike, of the Vāji-vamśa, lay-disciple of Maladhāri, erected this basti as an abode for the twenty-four tirthaṅkaras, on the occasion of his returning from a victorious expedition. He had the title given him of Bhavya-chōḍāmani, and calls by that name the basti he had erected, for which the king Narasiṃha granted certain endowments.

We then come to No. 137, which includes three different grants, belonging respectively to about A.D. 1160, to Ś'aka 1200, the year Bahudhānya, (A.D. 1278), and to the year Durmukhi, (A.D. 1296). The first contains an account of the erection by Hullā, the minister of Nārasimha Dēva, of a Jina temple in Belguḷa, and the others record grants to the same.

The opening portion is occupied with an account of the Hoysala kings, in which the statements specially deserving notice are the following. Ereyāṅga is described as a right hand to the Chāḷukya king (*Chāḷukya-bhūpālana balala bhujā-danḍam*). The reference must be either to Sōmēśvara, called Bhuvanaika-malla, or to Vikrama, called Tribhuvana-malla, and it thus seems that Ereyāṅga was a feudatory and probably a principal commander in the Chāḷukya army. After mentioning his three sons, it says that the middle one, Viṣṇu, 'stretching out at once in the earth so as to unite the eastern and western oceans, solely by the exercise of the power of his own arm became the chief.' The fame of Koyatūr (Coimbatore), Talavanapura (Talakkūḍ) and Rāyarāyapura (Māliāgi) as the strongest of royal forts faded away in the flames of his glory. He captured so many forts, subdued so many kings, and raised to high station so many who submitted to him, that to describe them by number would bewilder even Brahma. His queen is mentioned as Lakshmi Dēvi, the mother of Nārasimha.

Among the titles and epithets applied to the latter are that he consumed the Tuluva forces; that he was a wild-fire to rival heirs, which seems to indicate the existence of other claimants to the throne, perhaps connections of Śāntala Dēvi, Viṣṇu-varddhana's first queen; and that he plundered the Chōḷa camp or capital. The conquests and titles of his father are also ascribed to him.

His minister was Hullā, also called Pullappa, and Hullana, who is described as having served under his father Viṣṇu. Here occurs the verse already quoted in a former part of this Introduction, (p. 34). 'If it be asked who from the first were firm promoters of the Jaina doctrine:—Rāya, the minister of king Rācha Malla; after him, Gaṅga, the minister of king Viṣṇu; and after him, Hullā, the minister of king Nṛsiṃha Dēva.'

The various meritorious works performed by Hullā, whose guru was Kukkuṭāsana Maladhāri, are then recounted. He rebuilt two great Jina temples at Baṅkāpura which were completely in ruins, one built by the Uppattayya and the other by Kaliviṭṭa<sup>9</sup>; made grants of land in the great tirtha of Kopana<sup>10</sup>; restored the celebrated original tirtha of Kellaṅgere, formerly erected by the Gaṅgas, of which only the name remained; and built there five large bastis and five tanks.<sup>1</sup> He also built a temple at Belguḷa for the twenty-four tirthaṅkaras (which it is the special object of the inscription

<sup>9</sup> Baṅkāpur has two temples, a Jaina basti of Raṅgasvāmī Nagaśvārā and a Śaiva temple of Śiḍdhēśvara. The Jaina shrine, which is usually called Aravattu-kambhada basti, or the Sixty column temple, is a fine large old building, partly ruined and a good deal buried, *Gaz. of Dharmar.* 633.

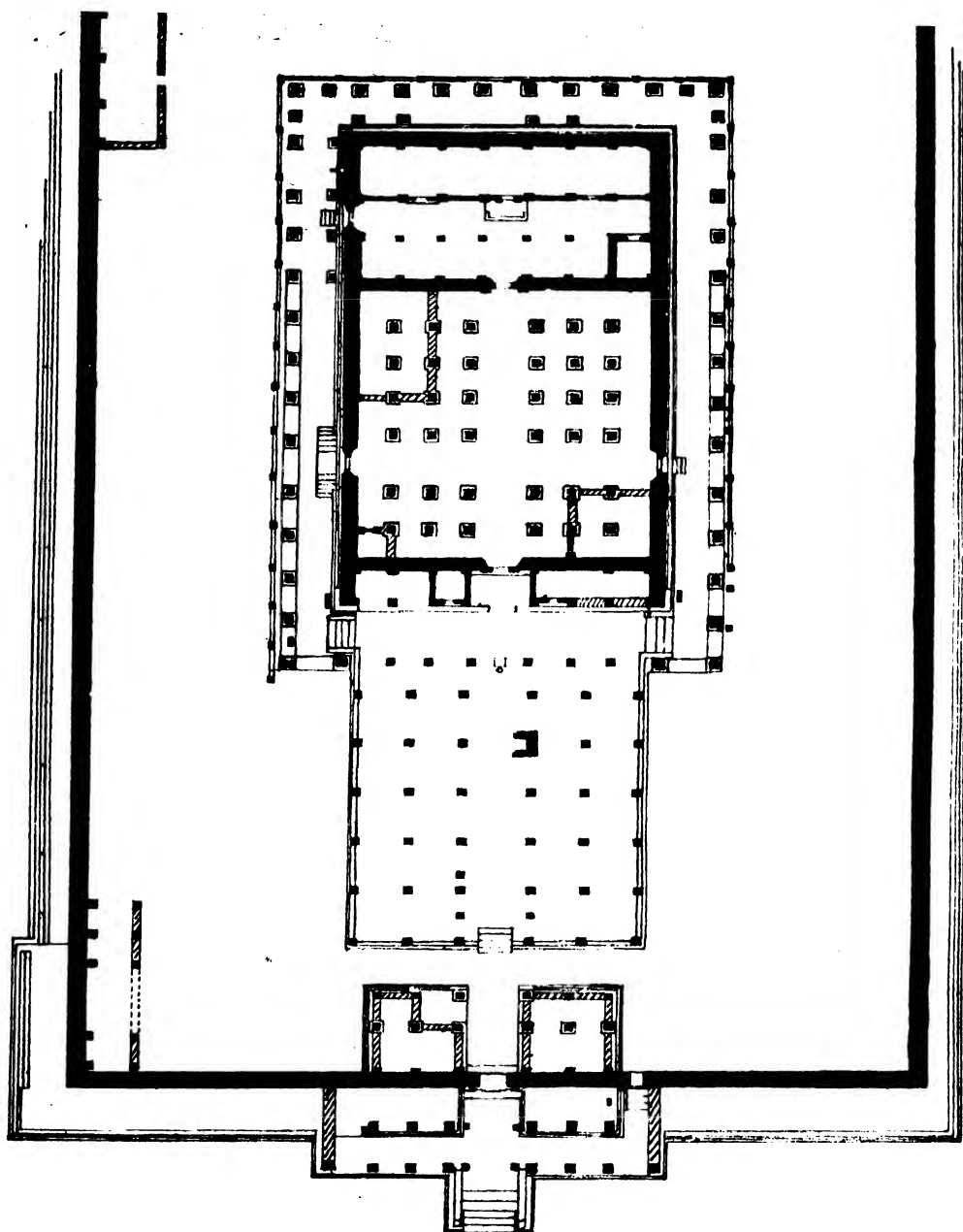
Kali-Vitta is the name of a feudatory of the Raṭṭa king Kṛṣṇa mentioned in a grant dated Ś'aka 868 (A.D. 946) at Kyāṇaūr in Dharwar. He was of the Chellakettaṇa family and had the government of the Benavāsi province. *Fleet, Kan. Dyn.* 37.

<sup>10</sup> This place is mentioned by Nripataṅga or Amōgha-varaha (reigned 814 to 869 A.D.) in his *Kavirājamārgalaṅkāra* as mahā-Kopana-nagura and one of the four cities in which the very pith (*tīrtu*) of Kannaḍa was spoken. It seems likely that it was situated at a hill near Mulgunda in Dharwar.

<sup>1</sup> According to No. 40, Kellaṅgere belonged to the Rāṭṭa Nārasimha, based at Kollāpura and was therefore probably in that neighbourhood.







...

BHANPÂRA BASTI



to record), and another large temple which, like Gommatā, was an ornament to Gommatapura, perhaps the Bhaṇḍāri basti mentioned above in No. 138.

For this temple of the twenty-four tirthaṅkaras, as well as for Gommatā and Pārśvanātha, the king Narasiṃha assigned the village of Savaṇḍa and appointed Nayakīrtti as the āchāri of the temple. The uses to which the endowment is to be applied are then stated.

Inscription No. 80 is engraved on the rock on the right hand of the great image of Gommatāśvara. It briefly repeats that Huḷlamayya, the minister of the Hoysala king Narasiṃha, made a donation of lands to provide for the worship of Gommatāśvara, Pārśvanātha and the twenty-four tirthaṅkaras set up by himself as above described (No. 138).

The next on the list is No. 39, which records the death in Ś'aka 1085, the year Svabhānu, (A.D. 1163), of Dēvakīrtti muni, and names his three disciples who set up his tomb. It occupies the east face of a square pillar, of which the three other sides are filled with No. 40.

The latter, No. 40, contains an account of the erection of a tomb by Huḷla Rāja for Dēvakīrtti, and its consecration by his three disciples. Lēkhanandi, Mādhava and Tribhuvana-dēva. The first part of the inscription gives an account of a succession of celebrated gurus corresponding to some extent with that contained in No. 47. But some of the information is new and of great importance.

After praise of Mahāvira and Gautama, the Ś'ruta-Kēvali Bhadrabāhu and his disciple Chandra Gupta,—it mentions Padmanandi, stating that his second name was Koṇḍakunda. Then follow Umāsvāti, also called Gṛiddhra-piṇḍha, the most learned Jaina of his time, and his disciple Balāka-piṇḍha. In his line arose Samantabhadra.

After him is mentioned Dēvanandi, no other than the famous Pūjyapāda,<sup>2</sup> so called because his feet were worshipped by the deities, and on account of his learning also known as Jinēndra-buddhi. He is stated to be the author of the *Jainēndra* grammar, the *Sarvārtha-siddhi*, and the *Samādhi-sataka*, besides many other works which proclaim aloud his fame.

The inscription then mentions Akāṇka (for particulars regarding whom see above under No. 54) and passes on to Gollāchārya, described (as in No. 47) as the "ruler of the Golla country, who for some reason (*kēna cha hētunā*) formerly took dīkṣa". His disciple was Traikālya yōgi, whose disciple was Aviddha-karṇa Padmanandi, also called Kaumāra dēva. The epithet *aviddha-karṇa*, 'with unpierced ears,' is a singular one, as the boring of the ears is one of the imperative essential caste ceremonies among all Hindus, so much so that *aviddha-karṇa*, 'having unpierced ears,' is a term often applied by them to the Musalmans. The reason why this *siddhāntika* had not conformed to the universal custom does not appear.

His disciple was Kulabhūṣaṇa, whose colleague or fellow student (*sudharmma*) was Prabhā-chandra, described as a celebrated author on logic (*prathita-tarka-granthakāraḥ*). Kulabhūṣaṇa's disciple was Kulachandra, whose disciple was Māghanandi, who had a tirtha made in Kollāpura (in the South Mahratta country). He had a disciple whose name is not made out, of whom two chiefs, Nimba Dēva and Kāma Dēva, were lay-disciples.

Then is mentioned Gaṇḍavimukta, to whom Māghanandi was the guru, who had been preceptor to the general Bhārata (see No. 55), and whose disciples were Bhānukīrtti and Dēvakīrtti. His colleague was Ś'rutakīrtti, who was the author of a *Rāghava-Pāṇḍaviya*, a work which read one way (*gata*) would give the story of Rāma, and read backwards (*pratyagata*) give the story of the

<sup>2</sup> The period of this distinguished Jaina teacher may be deduced from the statement in the Hebbār plates, that he (there mentioned as the author of the *S'ādhavīra*) was the preceptor of the Gaṇḍa king Daravīra, who came to the throne in A.D. 678. (See *Coeur Inscriptions*, Indre, p. 5). This corresponds with Dr. Bühler's

conjecture (*Ind. Ant.* XIV, 855) that Pūjyapāda belonged to the 5th century A.D. That his name was Dēvanandi is confirmed by the *Karṇāṇḍa-S'ādhavīra* in which, under entry 2, Bhāṇḍikāśaka says—"Jainēndra 'pi ..... tath-chāhāṇa pratyāgata Bhāgavā Dēvanandi!"

Pāṇḍavas.<sup>3</sup> And his elder brothers were Kanakanaudi and Dēvachandra, whose colleagues were Māghanandi, S'ubhachandra, the disciple of Dēvakirtti, and Gaṇḍavimukta Vādi-śaṅkara Rāmachandra. Also Akajaṅka, whose lay-disciples were the treasurer Mariyāne, the minister Bharata-māyya, and the chiefs Bhāchamayya and Kōrayya.

Huḷḷa Rāja's family is then mentioned. His father was Yaksha Rāja (Jakki Rāja in No. 138, Jakki being a tadbhava of Yaksha), of the Vāji vaṃśa; his mother Lōkāmbike. He was minister, sarvādhikāri and senior treasurer to the king Nārasiṅga, and is styled a new Gāṅga Rāja; that is, as a minister and in promoting Jain works of merit. He rebuilt the town of Kellaṅgere, which belonged to the basadi of his guru Rūpa-Nārāyaṇa of Kollāpura; erected a dāna-sālā of stone in Jinanātha-pura; and set up this tomb for Dēvakirtti.

The next inscription, No. 81, is dated in the year Khara, (A.D. 1171), in the reign of the Hoysala king Nārasiṅha Dēva, and records a grant by a merchant named Gommaṭa Seṭṭi for the worship of Gommaṭēśvara and the 24 Tirthaṅkaras.

The inscription No. 42 records the death in S'aka 1099, the year Durmukhi, (A.D. 1177), of Nayakirtti and the erection of a tomb in his memory by Nāga Dēva his lay-disciple.

The first part is taken up with a succession of gurus from Mahāvira, corresponding with that already given in No. 47 as far as Kaladhauta. His disciple was Sampārṇa-chandra, proficient in solar and lunar astronomy (*ravi-chandra-siddhānta-vidar*). The list of gurus which follows may be seen in the abstract translation. At the end an account is introduced of Nayakirtti, who was the disciple and son of Guṇachandra, and guru to Irūṅḡla. The name of this king occurs in the inscriptions relating to Viṣṇu-varddhana as subdued by him. Nayakirtti's disciples are next mentioned and his lay-disciples were the senior treasurer and chief minister Huḷḷa and the head accountant Nāga Dēva. The latter was son of Bamma Dēva and Jōgāmbā; his wife was Chaṇḍāmbikā; and he had a son Mallinātha, who was chief of Kāmalatā-sūtā-pura, evidently a translation of some local name combined with Magaḷūr.

Next has been placed No. 113. It is engraved on the rock at the side of the main entrance to the grand stairs erected by Bharata (see No. 115) in such a way that it could hardly have been there before they were made. The only date given is the year Hēbaṇandi, that is Hēviḷambi, which would correspond with A.D. 1177. The object of the inscription is to record the visit of a great company of gurus, with nuns and many bands of disciples to the festival of Gommaṭa Dēva. Nothing is stated as to where they came from, but the names of the chief persons are mentioned. Two or three of the same are mentioned in No. 122. The greater part of the inscription is taken up with a description of their orthodox good qualities as Jaina yatis, several of the epithets being cumulative in the order of the numbers from one up to thirteen.

Inscription No. 85, though not dated, evidently belongs to this period. It was the work of a poet styled Sujanōttamsam, whose real name was Boppa, and who, as he states, had the title *Kannaḍa-gavi-bappa*, 'a polish to the Kannaḍa poets', evidently a play on his name. We know however that he was a poet of distinction, for he is mentioned by Kēsi Rāja, at the beginning of the S'abdamaṇḍarapaṇa, along with Ponna, Pampa and other celebrated Kannaḍa poets.

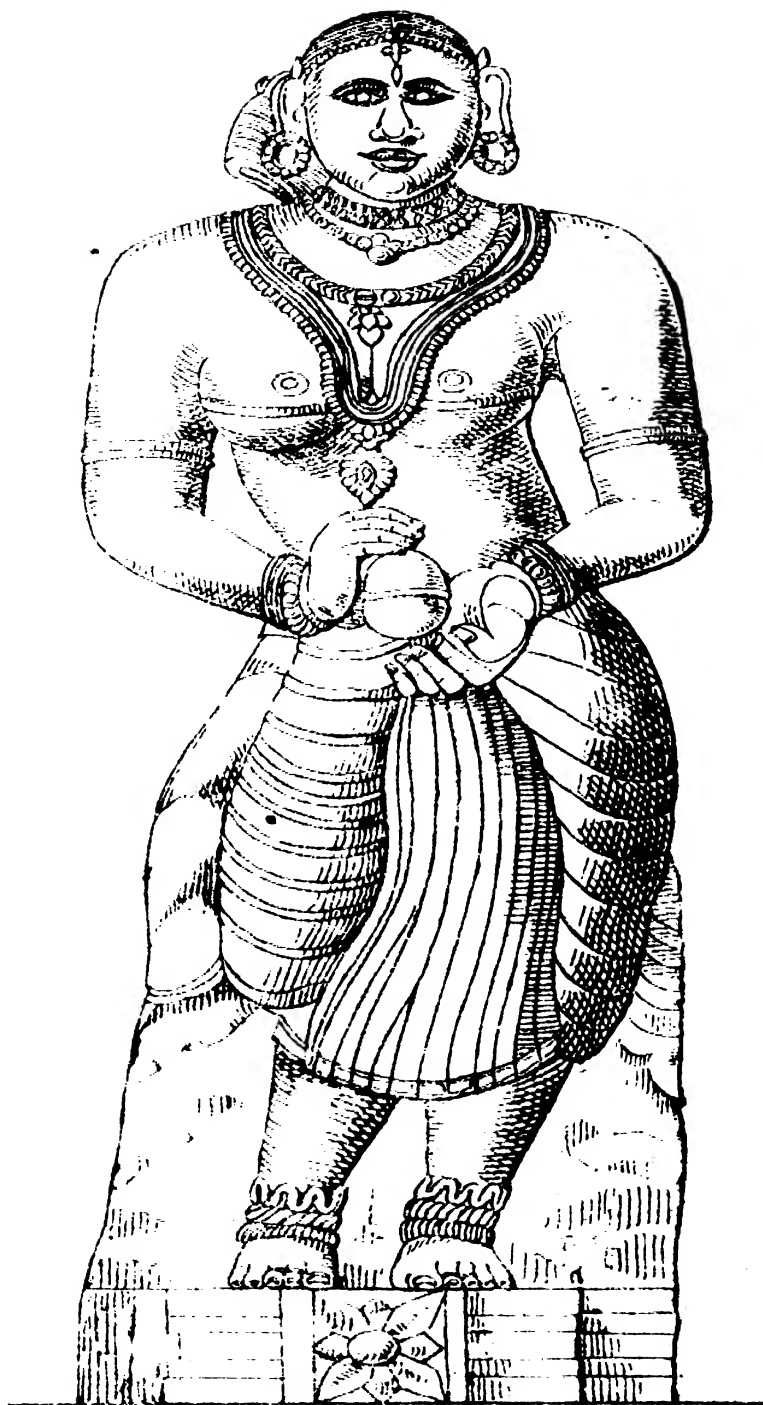
The inscription is entirely in Kannaḍa verse, and from it is obtained an unimpeachable account of who Gommaṭa was, and of how and by whom his colossal image was erected at Belgola. As mentioned

<sup>3</sup> There is a work of this name in Sanskrit by Kavi Rāja; also one in Telugu by Tenali Rāma Kṛṣṇa, buffoon at the court of Kṛṣṇa Rāja of Vijayanagar. In these all the verses can be interpreted

ed in two ways, so that one meaning yields the *anantavāsa* story and the other the *Mahā Bhārata* story. S'ankarācārya's version mentioned is the Pampa Rāmāyana in the same manner.







YAKSHI DĒVATI

Scale  $\frac{1}{2}$  —  $\frac{1}{4}$  —  $\frac{1}{8}$  —  $\frac{1}{16}$  —  $\frac{1}{32}$

1 foot

of this information has already been quoted and made use of in a previous part of this Introduction, to go over the same ground again. But in addition to that a good many of the verses are devoted to describing the beauty and loftiness of the image, and the effect it produced on the beholder around, followed by exhortations to acceptance of the Jaina faith as exemplified by Gommatā Dēva.

No. 104, which is put next, is inscribed on the pedestal of the female figure, holding a *gulla-kāyī*, which stands before the entrance to the inner enclosure round the colossal image. The figure is known as Kūshmāṇḍinī, and is said to represent the faithful woman in whose guise the goddess Padmāvatī appeared at the consecration of the great statue and the acceptance of whose simple offering rebuked the pride with which Chāmūṇḍa Rāya was elated at the accomplishment of his vast undertaking, a feeling which had prevented his anointing from being effectual. (See the story already given p. 26). The figure is described in the inscription as merely a *Yakshi devatī*, a class of beings who seem to be celestial attendants on deified Jaina saints. Their images are placed at or near the door, as in the present case and in that of the Chandra Gupta basti. This figure now under notice was made by order of a merchant, Bamma Setṭi, a lay-disciple of Bālachandra, and is 4 ft. 9½ in. high without the pedestal. Probably it was intended to represent a woman exactly life size. The illustration will show its merits as a work of art.

No. 110 has been placed here as it refers to a somewhat similar erection, that of a *Yaksha* for the Tyāgada Brahma Dēva pillar. There is no clue as to its date. The pillar itself, which is supported from above in such a way that a handkerchief can be passed under it, is a beautiful work of art, and has been illustrated in connection with No. 109, which occupies the north side of the base. The present inscription is on the south base and occupies only two lines and a half. But the chief named Kanna, whoever he was, that had it engraved, is entitled to execration, for it is evident that in order to inscribe his brief notice he had the inscription which filled three sides of the base defaced, thus, to judge from what remains in No. 109, depriving the world of what was probably most interesting information regarding the erection of the colossal image. The *Yaksha* set up by him, too, seems to have been a paltry figure, of no account, erected on the top of the highly ornamental and classically sculptured pillar. The figure was enclosed in a little plain building with four brick walls, now in ruins. The Tyāgada kambha (in Kannada *chhāgada kambha*) was, as its name indicates, the place where distribution was made of the sacred gifts. A *Yaksha* is a demi-god attendant on Kubēra, the god of wealth.

The next inscription is No. 122, belonging to about A.D. 1178. It states that Nāga Dēva, son of Bamma Dēva, constructed a tank called Nāgasamudra, and presented it with a garden and other gifts, in the presence of several gurus named, among others Bālachandra, for the worship of Gommatā Dēva.

We now come to No. 90, which is not dated, but is of about the same period. Its object is to record the confirmation by Vira Ballāla, at the instance of the (?former) minister Hulla, of certain grants made by Vishṇu-varḍdhana and Nārasimha for Gommatā Dēva, Pārva Dēva and the twenty-four tīrthankaras. It also incidentally mentions that Nayakīrtī, the guru of Hulla, had died, and that his disciple Bālachandra had erected a tomb and constructed some tanks in his memory.

But though this is the object of the inscription it is principally taken up with a very important account of the exploits of Ganga Rāja, the minister of Vishṇu-varḍdhana, who was apparently the first to obtain a royal endowment for Gommatā-nātha.

After an account of Ganga Rāja's father and mother, and his ability as a minister, it goes on to say that Ganga Rāja appeared before Talakad, the frontier station of Gangavādī above the Gāṭa, and

summoned Adiyama, the feudatory whom Chôla had placed in camp there, to surrender. The latter refused to give up the country of which Chôla had placed him in charge, and said 'Fight and take it (if you can).' The two forces met in battle and Gaṅga Râja gained a great victory, defeating Adiyama and putting to flight the Tigula or Tamil chief named Dâman, who barely escaped with his life as Gaṅga Râja was just about to cut him through the belt on his back, showing that he had already turned to flee, as if, says the inscription, he meant to reach (that is, with his face towards or in the direction of) Kañchi, (the Chôla capital). Gaṅga Râja followed up this success with such vigour that he recovered not only Talakâḍ, the former capital of his line, but drove off Narasiṅga-varmma (often mentioned in Vishṇu-varddhana's inscriptions, possibly a Pallava king) and all the feudatories of Chôla above the Ghats. In connection with Talakâḍ it is further said that he discovered the chief named Dâmôḍara hiding there in the disguise of a S'aiva ascetic, carrying in a basket some food that a dog would not eat. Him he approached alone and on foot and sent him flying.

This important conquest of Talakâḍ and the adjacent country, which had fallen into the hands of the Chôlas and been formed into petty states, Gaṅga Râja at once loyally made over to his sovereign Vishṇu-varddhana. And this is the event I conceive which is referred to among the epithets applied elsewhere to Gaṅga Râja, where he is described as 'causing Vishṇu-varddhana to stand erect,' and as being 'the full vessel for his coronation-anointing.' In fact it would seem that he was the main instrument in making Vishṇu-varddhana independent, by freeing him from Chôla domination on the south, so that he was able to throw off his subordination to the Châlukyas in the north. This victory of Gaṅga Râja's is related in almost the same words in an inscription at Tippur.

The king, highly gratified at the valour and success of his general, bid him name some reward, on which, Gaṅga Râja, not taking too much advantage as he might have done, begged for Gôvinda-vâḍi,<sup>4</sup> and that only for the purpose of presenting it for the worship of Gommaṭa Dêva. After mention of his guru S'ubhachandra, the disciple of Kukkuṭâsana Maladhâri, a verse is introduced in praise of Gaṅga which has already been met with in No. 45 above—how he restored all the bastis of Gaṅgavâḍi; however many there were; had the cloisters made around Gommaṭa Dêva, described as of Gaṅgavâḍi; and putting to flight the Tigulas who were in Gaṅgavâḍi, caused Vira Gaṅga, that is, Vishṇu-varddhana to stand erect; thus proving himself a Gaṅga Râja a hundred times more fortunate than the former Râja of the Gaṅgas, or Gaṅga Râja, (under whom the Gaṅga line was overthrown by the Chôlas).

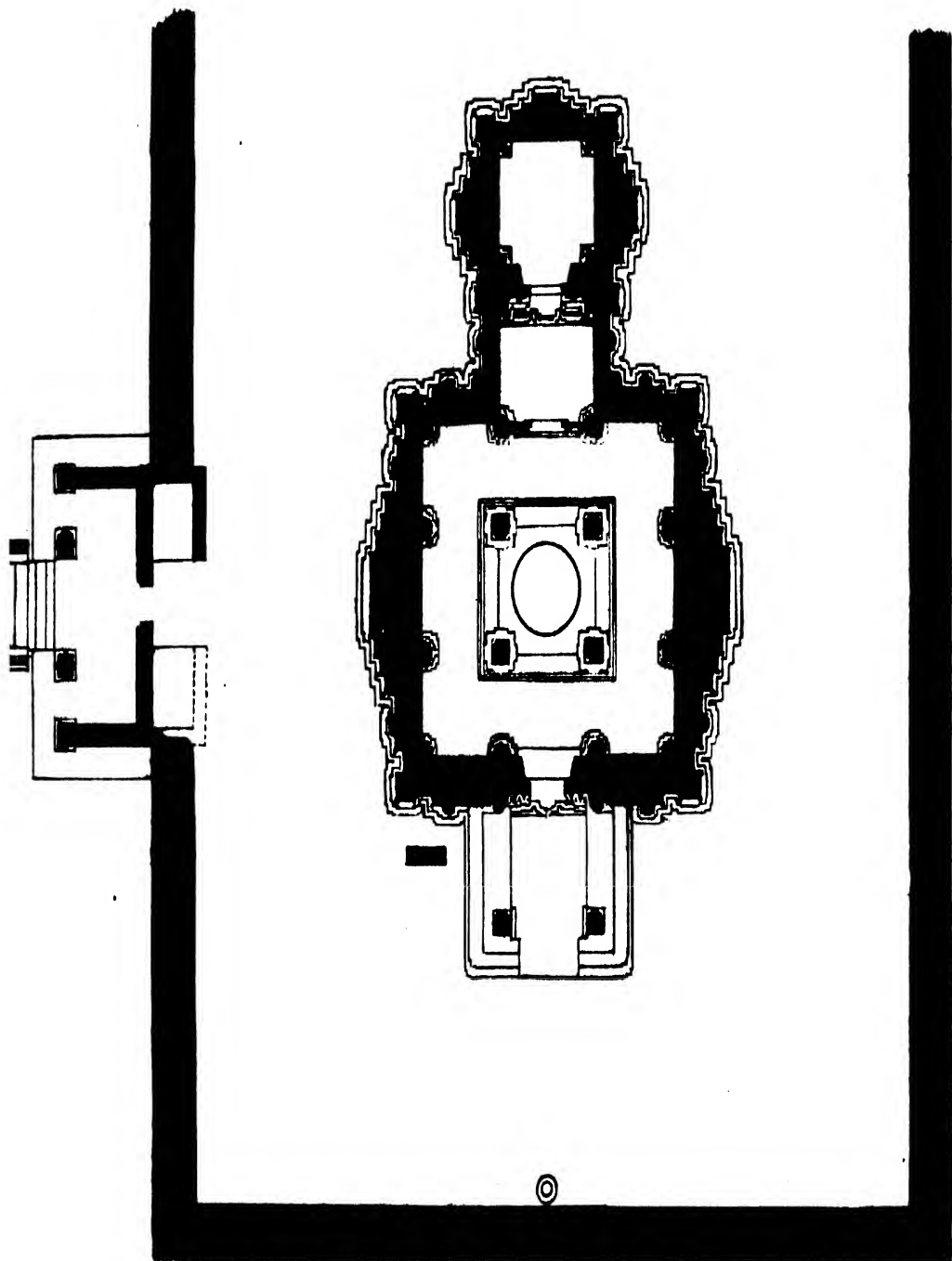
Then follows a brief notice of Nayakirtti, the son of Guṇachandra, and the grant to him by Narasiṃha of certain villages for Gommaṭa-nâtha, Pârâva-nâtha and the twenty-four tirthankaras.

Narasiṃha's son Vira Ballâla is next mentioned and his great exploit, the capture of the impregnable hill-fortress of Uchchangi, as already related in No. 124 above. The old minister Huḷla, lay-disciple of Nayakirtti, applied to Vira Ballâla to confirm the gifts formerly made, which he did. Huḷla thus lived during three reigns, and this is his last appearance in these inscriptions. Bâlaachandra, the disciple of Nayakirtti, apparently succeeded the latter as trustee for the endowments, and erected a tomb and some tanks in memory of his guru, and set up a great âsana, perhaps the present one.

Nos. 91 and 92 are on the same stone as the above, and probably belong to about the same period. In the former, the ? jeweller citizens of Beḷugula assign certain dues payable on coral and sapphires to provide the offering of flowers for the gods Gommaṭa and Pârâva. In the latter, certain merchants purchase and grant lands for the same purpose, making them over to the mâṇṇa-gâra, probably a manager of the temple affairs, such as is now called an amildar.

<sup>4</sup>There is a village of this name near the Jaina establishment at Maleyur in Channarayana taluq.





AKKANA BASTI

Scale 10 5 10 feet





We next come to No. 124, which is dated in S'aka 1104, the year Plava, (A.D. 1182). It brings us into the reign of Vira Ballāla and introduces us to his minister Chandramauḷi. The object of the inscription is to record the erection at Beḷuḡa of the Pārsvanātha basti (now called Akkana basti) by Āchala Dēvi, (or Āchiyakka, see below) the wife of Chandramauḷi.

The first part contains an account of the Hoysala kings almost the same as that in No. 137 above, but carried on to Vira Ballāla. On his ascending the throne, Lāla, Gurjjara, Gauḷa, Pallava, and Chōḷa were all terrified. The principal exploit related of this king is his capture of Uchchangi, 'for a long time considered impregnable by kings', (but this was a stock expression, see No. 38, east face, where it was used of the same place 200 years before in the time of Guttiya Gaṅga). Its king, called Pāṇḍya and Kāma Dēva, was taken prisoner, together with another king called Oḍeyarasa (or ?Sanda Oḍeyar), apparently his father, with all their women, treasury and horses, and the place given up to plunder.

The titles and epithets applied to Vira Ballāla are the same as those given to Nārasimha in No. 137, with the addition of S'anivāra-siddi, Giridurga-malla, which occur in most of his inscriptions.

Chandramauḷi—described as a learned Brahman, worshipper of Hara (Śiva), whose father was S'ambha Dēva, and his mother Akkavve—became minister to Vira Ballāla.

His wife was Āchiyakka, descended from a Jaina family of Māsavaḷi nāḍ, her genealogy being given in detail: and they had a son Sōma. Her guru was Nayakīrtti's disciple Bālachandra, whose father and disciples are mentioned. She had a temple erected for Pārśva Dēva in Beḷuḡa (the Akkana basti).

Chandramauḷi applied to the king for an endowment of the temple, and Vira Ballāla presented to it the village of Bammeyanahalli; while the local chiefs and merchants assigned certain dues for the support of the worship.

The inscription which follows, No. 107, consists of only a couple of lines, stating that on the beautiful Āchala Dēvi, wife of Chandramauḷi, begging for a grant for Gommaṭa-nātha of Beḷuḡa, the generous Vira Ballāla gave her the village of Bekka. It is curiously enough engraved after and on the same stone as two more recent inscriptions, Nos. 105, dated A.D. 1398, and 106, dated 1409. This is inexplicable, unless it has been copied from some stone no longer in existence.

Nos. 70 and 69 are two fragments of stones containing in the bits of inscriptions now remaining on them praises of Adhyātmi-Bālachandra, the disciple of Nayakīrtti. They therefore belong to about this period.

The next inscription is No. 130, dated in S'aka 1118, the year Rākshasa, (A.D. 1196). It records the erection, by Nāga Dēva, of some additions to the Pārsvanātha basti, (no doubt the Akkana basti), of a tomb and other memorials of Nayakīrtti, and of the Nagara Jinālaya.

It commences with a brief account of the Hoysala kings, down to Vira Ballāla, of whom are repeated the verses given in No. 124 as to the terror he created in neighbouring kingdoms, and his capture of Uchchangi.

An account is then given of Nayakīrtti and his disciples, and of the genealogy of Nāga Dēva.

Inscription No. 78 has been placed next. It is engraved on the rock at the left hand of the great image, and though not dated apparently belongs to about A.D. 1196. For it states that Basavi Setṭi, who had the wall round the cloisters and the twenty-four tirthaṅkaras made, was a disciple of Naya-



kirtti, who from No. 42 we know died in 1177, and now Basavi Setṭi's sons had latticed windows made for these images. In the succeeding inscriptions, 86 and 87, we find various donations made to these very images. From No. 86 we learn that Basavi Setṭi was a *vaḍḍa byavahāri* of Moṣale. The title *vaḍḍa byavahāri* is one often applied to a chief merchant in the oldest inscriptions, but its meaning is not very clear, unless it is something equivalent to army contractor.

Next have been put four rock inscriptions recording the visits of distinguished persons, Nos. 120, 22, 73 and 74. There is no clue to their dates except the style of the letters and the years *Īsvara* and *Paribhava* given for the last two, which would correspond with A.D. 1217 and 1246. In 120 Vira Pallava Rāya's son, . . . . . Singhara Nāyaka is mentioned; in 22 Kottayya, lay-disciple of Abhayanandi; in 73 Malayāla Saṅkara; and in 74 Mariyāla Permmaḍi Nāyaka.

Next come Nos. 88 and 89, recording grants by merchants for the worship of Gommaṭa, in the years *Nāḷa* and *Kāḷayukti* respectively. As these grants were made over to Chandraprabha, disciple of Nayakīrtti, to whom also the grants in No. 96 were made over, and as the latter is dated *S'aka* 1195, the dates of 88 and 89 are fixed as *S'aka* 1178 and 1180, or A.D. 1256 for the one and 1258 for the other.

Our next inscription is No. 128, belonging to the year *Akshaya*, which corresponds with A.D. 1266. It brings us to the reign of the Hoysaḷa king Sōmēśvara, called here the son (*kumāra*) of Vira Ballāḷa, but according to all the received accounts his grandson. The Jaina influence was evidently now becoming weakened, and the merchants and citizens who had formerly bound themselves to make over certain dues for the support of religion were trying to evade payment. The authority of Rāma Dēva Nāyaka (evidently not a Jaina), senior treasurer to the king Sōmēśvara, was invoked to settle the matters in dispute, and in his presence Nayakīrtti, a disciple of Nēmichandra, who was the disciple of the former Nayakīrtti, wrote this *śāsana* for the citizens, regulating the payments to be made for the future. Certain of the details are not very clear, but some compromise seems to have been the object of the agreement.

Inscription No. 96, which comes next, is dated in *S'aka* 1191 (a mistake for 1195), the year *S'rimukha*, (A.D. 1273), and records a grant in the reign of Narasiṃha III by Sabhū Dēva and other merchants, made to Chandraprabha, disciple of (? the second) Nayakīrtti, for the worship of Gommaṭa-nātha and the twenty-four tirthaṅkaras of the cloisters (see No. 78.)

Nos. 93 to 95 and 97 are grants by merchants for the worship of Gommaṭa, engraved on the same stone as the above. All but 95, which mentions no date, are of the year *Bhāva* and they may therefore be assigned to A.D. 1274.

Here comes in the second part of No. 137, dated in *S'aka* 1200, the year *Bahudhānya*, (A.D. 1278), in which certain grants are made, among others by a son of Chandraprabha, for the worship of *S'ri-vallabha-dēva*, the god of the Bhaṇḍāri basti.

Next comes No. 131, which contains two grants made at different times, one in *S'aka* 1213, the year *Pramādhī*, (A.D. 1280), and the other in the year *Sarvadhāri*, (A.D. 1286). Both are grants for *Ādi-dēva* the god of the Nagara-Jinālaya. The first is by the citizens of Beḷaguḷa and the second by those of Jinanāthapura, the latter also making provision for repairs of the temple.

No. 129 which follows is dated in *S'aka* 1205, the year *Chitrabhānu*, (A.D. 1283). It is also a grant for the god of the Nagara-Jinālaya by citizens who were lay-disciples of Māghanandi-siddhānta-chakravartī, described as the royal guru of the Hoysaḷa king, who at this time must have been Narasiṃha III.





The last part of No. 137 is here to be mentioned, dated in the year Durmukhi, (? A.D. 1296), in which the royal gurus and chief citizens unite to put a stop to some embezzlement which had apparently been going on of the funds arising from the endowments of Śrī-vallabha-dēva and other gods.

Inscription No. 41 comes next, dated in Śāka 1235, the year Pramādi, a mistake for Pramādīcha, (A.D. 1313). It is a memorial of the death of Śubhachandra, a disciple in the fourth descent from Maladhāri Rāmachandra. He was originally a chief called Bôgāra Rāja, or else head of the Bôgāras or braziers.<sup>5</sup> The chief of Belukere, called Gummaṭa Rāya, had a tomb erected for him, and his disciples Padmanandi and Mādhavachandra consecrated it.

With inscription No. 82, which is the next, we are brought in contact with the rising power of Vijayanagar, which had now taken the place of the Hoysaṣas. It is dated in the year Śubhakṛit, (A.D. 1362), in the reign of Bukka Rāya. Irugapa, the grandson of his minister Chaicha, seems to have made a fresh grant of Belguḷa for the worship of Gummaṭeśvara. The inscription is entirely in Sanskrit and enters upon a new and more modern phase of composition.

We now come to No. 136, an inscription (known as Rāmānujāchāri's inscription) which was originally published in 1809 by Colonel Mackenzie<sup>6</sup> and which, owing to misinterpretation, was supposed to establish the identity of the creeds of Jina and Viṣṇu. It is dated in Śāka 1290, the year Kīlaka, (A.D. 1368), and is the record of a compact which was personally made by Vira Bukka Rāya of Vijayanagar between the Vaiṣṇavas and the Jinas in order to put down the persecution to which the latter were being subjected by the former. It is in the Kannaḍa language, in prose, and contains a variety of interesting details, as will be seen on reference to the notes. The settlement made by Bukka Rāya, who had summoned all the chief representatives of the various Vaiṣṇava sects for the occasion, was—that the Jinas were to be at liberty to carry their customary symbols and play the five big drums in their religious processions in the same way as the Vaiṣṇavas, that in this respect no difference could be allowed, and that the one would be protected equally with the other.

This agreement was made in writing, and ratified by his taking the hand of the Jinas and placing it in the hand of the Vaiṣṇavas, the decree being ordered to be engraved on stone and set up at all the bastis in the kingdom. Moreover the Jinas agreed to contribute a certain sum for each house, which the Vaiṣṇava tātās of Tirumale (the sacred hill of Tripati) were to apply in providing a body-guard of twenty men for the protection of the god of Belguḷa (the colossal image of Gummaṭeśvara) and in repairing the ruined Jaina buildings.

The Jinas are throughout called the *bhavya-jana* or blessed people, while the Śrī-Vaiṣṇavas are called the *bhaktas* or the faithful.

How long the latter part of the agreement continued in force, or whether it was ever acted upon at all, there is nothing to show. It seems however that the Jains were not again molested at Belguḷa. But in proof that hostile feelings between these sects regarding the right of procession were not confined to the south of India, the following passages may be quoted from a speech recently made at the Royal Asiatic Society's meeting by Colonel Sir William Davies. "Not long after the transfer of the Delhi territory to the Panjab, which took place in the year following the mutinies, the leading men of the Vaiṣṇavas, a sect far more numerous and powerful than the Jains, or, as they are there called, Sāraogis, succeeded in convincing the then Commissioner, Colonel Hamilton, that it would be dangerous to the public peace to allow the Sāraogis to have their procession, and he refused to

<sup>5</sup> The Jains are still distinguished for their work, in which there is a thriving trade at Śrāvana Belgoḷa.

<sup>6</sup> As. Res. IX, 270.

allow it to take place, and on appeal his action was supported by the Local Government. This was, I think, in 1863. The Śāraogis naturally felt themselves greatly aggrieved at this decision, and left no stone unturned to have the order set aside. They memorialized the Government of India and the Secretary of State, but all in vain. This state of things continued till I went to Dehli as Commissioner in 1876. They of course appealed to me as they had done to all my predecessors, to obtain a reconsideration of the order prohibiting the procession. On thinking over the matter it seemed to me only fair that if the Vaiṣṇavas were allowed to celebrate their Rām Līlā, the Śāraogis should be permitted to have their Rath-jātra. . . . It seemed to me that it was the duty of a strong and civilized government like ours to insist upon toleration being displayed by the Vaiṣṇavas towards the Śāraogis. I accordingly addressed the Local Government. My appeal was strongly supported by the then Secretary to the Government, Mr. (now Sir Lepel) Griffin, and he succeeded in obtaining the consent of the Lieut. Governor, Sir Robert Egerton, to the rescission of the order prohibiting the procession. Soon after, on the 20th July 1877, the procession, after an interval of fourteen years, took place; and as very complete precautions had been taken against the occurrence of disturbance on the part of the Vaiṣṇavas, everything passed off quietly, and since then the Śāraogis have had their Rath-jātra regularly every year.

"The relations between the members of these two sects had never been very cordial, but the stoppage of the Śāraogi procession for so long a period naturally intensified the ill-feeling, and all social intercourse between them had gradually ceased. When, however this bone of contention was removed, their differences were gradually reconciled, and I succeeded in inducing the Śāraogis once more to forego their objections to giving their daughters in marriage to the sons of Vaiṣṇavas, and on ceremonial occasions even to partake of food prepared by the latter sect. By degrees the old social intercourse between them was completely resumed, and very few of the traces of the former bitter feeling I hear now remain."

No. 111, dated Śaka 1295, the year Paridhāvi, (A.D. 1373) comes next. It is engraved in large characters on a big boulder at the foot of the stairway leading to the great image, and is surmounted by figures of rows upon rows of siddhis. The inscription states that it was executed by Varddhamaṇa svāmi whose descent is given in a long line of gurus, but some parts have become illegible.

No. 112 is engraved immediately below the above and probably belongs to about the same period. It is to the memory of Hēma-chandra-kīrti-dēva.

On a separate stone, erected against the above, is No. 114, dated in Naḷa, no doubt corresponding with A.D. 1376. It records the death of Padmanandi-dēva, disciple of Traividya-dēva.

Inscription No. 132 has been placed next and, taken in connection with 133 and 105, assigned to about A.D. 1390. It records the erection of what is now called the Maṅgāyi basti, but in the inscription receives the name of Tribhuvana-chūḍāmaṇi chaityālaya. Maṅgāyi was a woman of Beḷuḡoḷa, a lay-disciple of Abhinava Chārūkīrti paṇḍita, a title borne by the Jain gurus at Śravana Beḷuḡoḷa from the time of the Hoysaḷa kings. She is stated to have been adorned with the ornaments of agreeableness and to have been high in the royal favour. No other particulars are given.

No. 133 relates how certain gaṇḍas, lay-disciples of Paṇḍita dēva, made some grants for the basti erected by Maṅgāyi.

The next inscription, No. 105, is an important one, composed by Arhad-dāsa. It is dated in Śaka 1320, the year Īśvara, (A.D. 1398) and its object is to record the death of Paṇḍita, or it may be conjectured Chārukīrti Paṇḍita, the name borne by all the gurus at Śrāvaga Belgola for a long time past. But it contains a lengthy account of a succession of gurus in the style of the old inscriptions Nos. 40, 50 and others.

After invocation of the Tīrthāṅkaras, the Gaṇadhara, the Kēvalis, the Śruta-kēvalis, the Daśapūrvadhara, the Ēkadaśāṅgadhara, Āchārāṅgas and Sūris, all except the last enumerated and named, the inscription introduces Kuṇḍakunda (called in No. 40 'the first famous muniśvara'), and states that he 'moved about leaving a space of four inches between himself and the earth under his feet.' This amounts to saying that he was perfect in yōga. The highest aim of yōga is union with the one eternal Spirit, but it is also supposed to confer supernatural powers by which the body can at will be liberated from all the restraints of nature. A similar statement is made of Pūjyapāda in the *Chāmuṇḍa Rīga Purāṇa*, which says that he was able to fly through the air (*gagana-gamana-sāmarthar*). The Yōga philosophy is very ancient and ascribed to Patañjali, according to Lassen about 200 B.C., but it has been followed in India in all ages and has abundant devotees down to the present day.

Next is mentioned Umāsvātī, who published (*prakaśchakāra*) the Tatvārtha-sūtra; followed by Gṛiddhara-piñchha and Balāka-piñchha. Then come Samantabhadra and his disciple Śivakōṭī Sūri, who illustrated (*ulāchchakāra*) the Tatvārtha-sūtra. Regarding these two the following particulars are given in the Rājāvālī-kathe:—Samantabhadra, it is said, was born in Tikakāḥ grāma and was engaged in penance in Maṇuvakahaḷlī when he was attacked by a disease called *bhasmaka* (see No. 54), which is characterized by a morbid voracious appetite and constant craving for food together with general decay. Unable to get it cured, he resolved to end his life and applied to his guru to let him perform the vow of sallēkhana, quoting the verses given above, p. 15. But his guru, foreseeing that he was destined to be a great promoter of the faith, refused permission, and directed him instead to go to any place where he could eat till his appetite was appeased and then to take dīkṣa again. He accordingly made his way to Kāñchi and presented himself before Śivakōṭī mahārāja, who had set up a crore of līngas and who made a daily distribution of 12 khaṇḍugas of rice at the temple of Bhīma-līnga. The king, being struck with his appearance, did obeisance to him as if Śīva, and on his asking the king what works of merit he was engaged in, the latter told him of all the temples he had erected and of the distribution of food he daily made. On which Samantabhadra said, "Your works of merit and that food I will make to be an acceptable offering (otherwise an offering to Śīva)."

Accordingly he took up his place in the temple with the 12 khaṇḍugas of cooked rice and other necessary articles, and closing the door, ordered all to retire. Immediately he was alone he fell to and ate up the whole of the rice so that not a grain was left. Great was the surprise of the king when the door was opened to find it all gone. The next day Samantabhadra left a half and the following day a quarter of the food, explaining that the god had granted it for *prasāda*. The king's suspicions being aroused, on the fifth day he surrounded the temple with his forces and gave orders to burst open the door. Samantabhadra, aware of the danger that threatened him, began to call earnestly upon Sarvajña and all the Tīrthāṅkaras. When he came to the praise of the eighth tīrthāṅkara, behold! Chandra-prabhā himself appeared in his full glory, of the stature of three men, in the place of the Bhīma-līnga, surrounded with all his attendants. Samantabhadra at once threw open the door. The king, lost in astonishment, fell at his feet and begged for instruction in the Jaina faith. Eventually, making over the kingdom to his son Śrīkanṭha, the king Śivakōṭī took Jina dīkṣa, and as Śivakōṭy-āchārya wrote the Ratnamālā and other works which converted many to the Jaina faith.

Samantabhadra, having again taken dikshe, composed the Ratna-karaṇḍaka and other Jinā-gama-purāṇas and became a professor of the syād-vāda.<sup>8</sup> Then follow the verses, already quoted in connection with No. 54, relating to his wanderings over India for purposes of discussion. It will be seen in the remarks on that inscription that Chandraprabhā appeared to him on another occasion in Kausambi to remove his doubts. Further reference may be made to what has there been said about this distinguished Jaina, who in No. 108 is called the author of the Jina sāsana.

The inscription then mentions Dēvanandi, called Pūjyapāda on account of the forest deities worshipping his two feet; Akalaṅka or Bhāṭṭākalāṅka (see remarks in connection with No. 54); Jināsēna, Guṇabhadra, and another, whose name is defaced but whose disciples were Pushpadanta and Bhūtabali.

Then an important statement is made that Arhadbali formed four saṅghas,—the Sēna, Nandi, Dēva, and Sīṃha saṅghas—with the view of promoting harmony in the Koṇḍakumādvaya and to separate them entirely from the Sītāmbaras or Svētāmbaras. A somewhat more general account is given of these events in No. 108.

The inscription goes on to name several distinguished gurus of the Īṅulāsvara line belonging to the Nandi saṅgha, the Dēsi-gaṇa and the Pustaka-gachcha. Then follow Nēmichandra, Māghanandi, Abhayachandra and Śrutamuni. In the line of the disciples' disciples of the latter was an Abhinava Śrutamuni, who is compared with Pūjyapāda in his knowledge of grammar, with Dēva (either Samantabhadra or Akalaṅka) in logic, with Gautama or Koṇḍakunda in siddhānta, and with Vardhamāna in adhyātma. Then are mentioned another Abhayachandra, his brother Śrutakirti, and Śrutakirti's son Chārukirti.

Simhanāryya is next introduced, who is said to have cured the powerful king Ballāla of a severe illness through which he was as if among the dead; and also to have brought Abhayasūri through a dangerous illness, of the serious nature of which the patient was fully aware. This Ballāla was the eldest son of the Hoysala king Ereyāṅga and the elder brother of Viṣṇu-varddhana. So far as we know he never came to the throne, and a reason may perhaps be found in the mortal sickness thus referred to, whatever it may have been, from which he was for the time cured as here stated. Simhanāryya's disciple was Paṇḍita or Chārukirti who took up his residence in Beḷugula. The mention of this place gives occasion for referring to the colossal statue set up by Chāmuṇḍa Rāya and the

<sup>8</sup>The following is the account in the original:—

Kāṇḍepurāṇeṇ Sīvakō jī mahārājan enlan rājjan gōyatta kōti-  
liṅga-sthāpne geyd avar'eṇ. Bhīma-bhagade gōyit'eṇ dīna-vandakke  
dvāḍha-aḥḥodega taṇḍel'eṇ aṇama viḍḍi'eṇ mādi-utt irppinam  
t'at Utkalika gāma'eṇ uddhavi ita Samanta-bhadrachāryyan emba  
yati-patigūḷa. Monu akalaṅk[iy]oṇ samsanādi tapadim kriyā-yuktar  
āgiral enbi-ḍāṇam āge bhāsmaka vyāḷi iṇṇey adakke patikārav  
iladaderim sagurara samḍamam eydi salikḥumam bējavudom  
gurugāḷ enur māmimḍom mūde dharmanābhāṇam aṇṇarind  
elīyāṇam t'itṭi aṇṇanta bhāṇpi rōgōp'samam āge punar dō-  
kake goḷvad eḷḷaḷu Kāṇḍi sparman eydi Sīvakō-jī-mahārājanam  
kaṇḍi āsivēḷi t'egūḷi aṇṇa sārīḷa bhī drākḥuma vāg-jāḷumam  
nōḷi āsacharyyam āge Sīvan eule baḷeḷa namastarasi t'ip māḷa  
dharmanam āsambadana tanna Sīvan-bhakti Sī-āchāraṇaṇi kōti-  
liṅgārāḥḥonem. Bhīma-bhagake biḷḷiḷa paditarmanam pēḷe ninna  
dharmanaman ā kūḷḷina Sīvarj-paṇam māḷḷen enḍi paṇṇeradu-  
khaḍḍagad akkiy-anakke takka vyāḷum-padārtḥamva ikkisi ka-  
vāta-bundham nī māḷi pēga vēdu tāṇam ābhāttam elāman enḍ agal  
uḷḷadante tann adarājig āṇṭigōḷu taṇḍi kadalam tereyēḷ aty  
āsacharyyam tattu mara-livem rās'it'eṇ mēḷḷāṇs'āḷoṇ enḍ aṇs'am  
uḷḷid'eḷ āḥem uḷḷid'eḷ enḍa beaḷōḷe dēvaru prasāda-sēḷāṇamam  
irisiḷ enḍ enḍ beḷagōḷu nāḷarōḷ enḍ aṇs'am uliye parikshisi  
āraḷdu tōḷi tiliḷi eḷḷane dīvanam chaturāṅga-baḷam beras aṇsam

mūḷḷasūḷi bāḷilam tereyēḷ enḍ kalakala-ravam pōmōge tad-  
up-sarggam pūḷḷuvannam āḷāra-sārīra-nivēḷṭi geydu Sarvajñana  
vastu-stavādi-ti-viḍḍa-stōṭṭaman āka-chittēḷi Vjāṇabādī iṇṇattu-  
nāḷarḡgam Upajāti-Vaṇṇas'ti a-Skandha-Rathōkḥate moḷāḷa  
nāṇḍ-jāṭi-vritta-padyanḍiṇi pēḷaḷu toḷigiy aḷḷḷuma-tirthukara  
Chandraprabha-svāṇig aḷḷu stōṭṭam pēḷi bhīma-liṅgaman ikkisi-  
vudum Jinā-Sāsana-dēvīyind āḷḷigūḷe mūru-purusha-pramāṇina  
suvaryamaya chandra-lāḷḷḷāṇam aṇṇ Arhad-bhāṭṭāḷḷaṇa-pratimay  
yaksha-yakshi-pratimayind aḷḷa-mahā-prāṭikāryyad eḷḷane jāḷvula-  
māṇam āge eḷḷiyōḷḷayam āḷ antey nāḷḷavisi tōṇuvudu manāḷvaram  
bāḷilam tereḷ uḷḷa Vitarāṅgaṇaṇi gavyutta ninnirippodum ā-  
mahātmyakke aty āsacharyyam āge Sīvakō-jī-mahārājan bhavyan  
appadarim niḷāṇum beras ā-muni-mukhyara s'ri-āḷḷakam pōdevaṭṭ  
ippudum Jinhārāryyan āḷi R'tamāḷḷy aḷḷa-sāstra-pravaridhār  
āḷar ā-mahātmyadiṇi kelamḷar aḷ vīra-dhāṇigāḷ āḷaru ā kelary  
samyaktam nī kaḷḷōḷar ā-bhāḷi-tirthukaran aṇṇa Samantabhadra-  
svāṇigāḷu punar dōḷḷake goḷḍu tāṇas sāmārtṭhiyāḷ chatur-aḷḷi-  
chāṇṇatvamam pāḷeḷa Ratnakaraṇḍakāḷi Jīnā-gama-purāṇamam  
pēḷi Syāḷvāḷa-rāḷigāḷ āḷi ramāḷḷiy aḷḷedaru āḷ

buildings erected by Bharatamayya. Two kings or local chieftains, Hariyana and Māṇikya Dēva, were Pura Paṇḍita's lay-disciples, and he died in Ś'aka 1320, the year Īśvara, (A.D. 1398). His disciple Abhinava Paṇḍita Dēva Sūri and others set up his tomb, and Arhad-dāsa composed this inscription in his honour.

No. 126, which comes next, is a brief statement in two lines that Harihara Rāya, that is, the second king of Vijayanagar of that name, died in the year Tārana. This would be equivalent\* to A.D. 1401. But according to the received accounts Harihara II ended his reign in 1401. The present inscription is therefore of special importance.

We now come to No. 106, dated in Ś'aka 1331, the year Virōdhi, (A.D. 1409). It records a grant for the worship of Gommaṭa by Māyanna, who belonged to Gaṅgavati, a place in Jayantipura (perhaps Jayantipura or Banavasi), in the Karṇāṭaka country.

The next inscription is No. 108, dated in Ś'aka 1355, the year Paridhāvi, (A.D. 1433). Its object is to record the death of Śrutammi and the erection of his tomb, but it contains a long account of gurus from the beginning corresponding generally with that given in No. 105 already described. It was the composition of the poet Maṅga Rāja. He is known from his work the *Maṅga Rāja Nigahṇa*, written in A.D. 1398, and is distinguished as Abhinava Maṅga Rāja from a Maṅga Rāja who wrote a *Harivamśa* and other works about two centuries before.

One of the earlier verses contains a curious comparison of the Jaina faith with a ship, and mentions its bilge-water, its cabins, its painted sides, and its wells or tanks of water. This is a somewhat earlier date than we should expect to find an acquaintance with such particulars, as it was not till 1498 that the earliest European expedition under Vasco de Gama arrived off the Indian coast at Calicut. And even the embassy to Vijayanagar of the Persian ambassador Abul-ur-Razzāk, who also came to Calicut, was not till 1442.

In the account of Īṭiyapāda, the inscription gives some new information in stating that he was unrivalled as a dispenser of medicine (*apratimaushadhdhīḥ*), and that the water in which his feet were bathed could turn iron into gold. A reference is also made to his visit to Vidēha (Tirhut in Behar), already described at p. 42.

The origin of the four saṅghas is not definitely attributed to Āricadhali as in No. 105, but they are said to have been formed by the body of yōgis who arose in the line of Akalaṅka. The cure of king Ballāla by Chārakirtti (as stated in No. 105) is mentioned, but it is further added that diseases were healed from contact of the air which had but touched his body. Paṇḍita is described as not only taking up his residence at Beḷgola but as being specially attached to the Nagara Jimālaya.

Nos. 127 and 125 come next. They are probably the same, but 127 was commenced and not completed. From 125 we learn that Dēva Rāt, that is Dēva Rāya, the king so named of Vijayanagar, died in the year Kshaya, which would correspond with A.D. 1446. But according to the received accounts Dēva Rāya reigned till 1451. Here again, as in 126, we have important information.

The next inscription, No. 103, is dated Ś'aka 1432, the year Śukla, (A.D. 1510). It states that Channa Bommarasa, supporter of the *Uvavya-jana*, the blessed, (i. e. the Jains) in Nanjarāyapaṭṇa,<sup>9</sup> brother of the minister to king Chaṅgāla Dēva,<sup>10</sup> repaired the upper storey (*baḷḷi-vādava*) of the buildings attached to Gommaṭa svāmi.

<sup>9</sup> In the east of Coorg.

<sup>10</sup> This is the king of whom the story resembling that of Midas is related, that his right ear was like that of an ass, a secret known to none but himself and the barber who shaved him. The possession of the secret so troubled the latter that to relieve himself he whispered it to the sandal tree in the courtyard of the palace, under which the king was accustomed to be shaved. Some time after, the

king being pleased with the performance of some tumblers, at their request presented them with the sandal tree in the courtyard for the purpose of making a drum. They cut down the tree and made the drum. But when it was beaten it gave forth no other sound than the words the barber had whispered to the tree and thus the secret became everywhere known. See *Mysore and Coorg*, Vol. II, 224 under Beṭṭalpaṭa.



No. 134 is dated in Nandana, probably A.D. 1532. It relates how Gommatanna, disciple of the *hiri-Aryya* of Gerasoppe, had repairs done to five bastis, namely the Chikka basti on the small hill (it is not clear what basti this means), three in Baḷagavāgil (or perhaps at the north gate), and the Maṅgūyi basti.

Nos. 99 to 102 are short inscriptions, dated Ś'aka 1459, the year Viḷambi, (A.D. 1537), recording grants made by various mortgagees in consideration of their mortgages being released by a merchant named Chaṇḍa Setṭi of Gerasoppe.

In No. 135 is the record of the visit of some holy women from Gerasoppe in the year Vikāri, probably A.D. 1539.

Nos. 84 and 140 are alike, the former being engraved on stone and the latter on copper. With them we are brought to the time of the Mysore Rājas. They are dated in Ś'aka 1556, the year Bhāva, (A.D. 1634). Chāma Rāja Wodeyar of Mysore, finding that the temple lands of Belgoḷa had been for a long time mortgaged to certain Jaina merchants, sent for the latter and proposed to pay off the mortgage, the effect of which would of course be that the lands would be escheated to the State. To escape from the odium of having caused such an alienation, the merchants unanimously agreed to release the mortgages as a work of merit and to grant them for the support of their faith.

The whole transaction is related somewhat more in detail in the version on the copper plate, No. 110, while a strict prohibition is added against any of the priests mortgaging the temple lands in future and against any one who should grant them mortgages thereon, calling upon the rulers of the country to interfere to prevent it.

No. 142, engraved on the rock near the burning ground of the deceased gurus, is dated in Ś'aka 1565, the year Sobhānu, (A.D. 1643). It records the death there of Chārukīrti-paṇḍita-yati, also called Traividya-chakrēśvara.

No. 118 is in Nāgarī characters, and dated Ś'aka 1570, the year Sarvadhāri, (A.D. 1648). The language is Mahratti or Gujarati, and the object of the inscription is to record the erection of the Chevise-tirthānkara basti, also called the Hosa-basti or new basti, an insignificant little building on the big hill.

Inscription No. 117 consists of a few lines cut on the rock to record the visit of some devotee in the year Saumya (? A.D. 1669).

No. 116 is of the same character and is dated in Ś'aka 1602, the year Siddhārthi, (A.D. 1680).

Inscription No. 83 is dated in Ś'aka 1645, the year S'ōbhakṛit, (A.D. 1723), and states how Dodḷa Kṛishṇa Rāja Wodeyar of Mysore paid a visit to Belgoḷa and, being greatly struck with the image of Gommatā Jina, renewed to it the grant of Belgoḷa and presented other villages.

No. 121 records the erection in the year Siddhārthi, (probably A.D. 1739), of a little maṇḍapa called the Brahṇa Dēva maṇḍapa, situated near the beginning of the ascent up the big hill. It was built by a gaṇḍa of Hirisāgi, perhaps the present village of Hiresāve, a few miles to the north-east of Ś'ravāṇa Belgoḷa.

Inscription No. 72 is cut on the rock a little distance in front of Bhadrabāhu's cave. It is dated in Ś'aka 1731, the year Ś'ukla, (A.D. 1809), and states that Ajitakīrti expired at that spot after fasting for a month. This is the latest recorded instance at Ś'ravāṇa Belgoḷa of the performance of *saṁlēkhana*.

No. 123 relates that Channappa, the son of a merchant, erected the maṇṭapa and a pond named Ādi-tirtha. The inscription is a most degenerate production and quite unworthy of a place among so many beautiful specimens of composition. Its date may be about A.D. 1810.

No. 98 is dated in Śaka 1748, the year Vyaya, (A.D. 1826), and is a grant made in the reign of Kṛṣṇa Rāja Wodeyar of Mysore by Puṭṭa Dēvarājai arasa, son of Dēvarājai arasa, bakshi of the body-guard, kandāchār and savār kachēri, that is, head of the military department, in commemoration of the death of his father, which took place on the day for the head anointing of Gommatēśvara.<sup>1</sup>

We at length come to No. 141, the latest of these interesting inscriptions, dated in Śaka 1752, the year Vikṛiti, (A.D. 1830). It is also stated to be 2,498 years after the final beatitude (or death) of Varddhamāna and the year 1888 of Vikramārka. The former date would give us B.C. 663 as the date of Varddhamāna's decease, which is the traditional date. But on this point see above, p. 11.

The grant is one made by Kṛṣṇa Rāja Wodeyar of Mysore, confirming to the use of Gommatēśa and of the various Jain temples and guru's maṭha at Belguḷa four villages which during his minority had been granted by Pūrṇāryya, (the well known Dewan Pūrṇaiya or Poorniah).

In describing the donee, Chārukīrtti paṇḍita, he is called occupant of the throne of the Dilli, Ilēmādrī, Sudhā, Saṅgita, Svētāpura, Kshēmavēṇu and Belguḷa samsthānas. The mandates of the guru are in fact to this day issued to these places, which are identified as follows. Dilli is Delhi, where there are many Jains (see above under No. 136); Ilēmādrī, also called Kanakādrī, is Maleyur in Chāmrājnagar taluq; Sudhā is Sōḍe in North Kanara; Saṅgita is the Sanskrit of Hāḍuvalli, a place in Dharwar; Svētāpura is Bilige in North Kanara; Kshēmavēṇu is Mūḍu Bidari in South Kanara.

A few other inscriptions, roughly cut on the pavement close to the enclosure occupied by the colossal image, are apparently in Gujarati and are believed to contain records of some modern unimportant donations to the god. These have not been translated, but the accompanying illustration represents two of the best engraved.

<sup>1</sup> See above, p. 30.



# APPENDIX A.

## TABLE OF THE GAṄGA KINGS.

*embodying the latest information obtained by me, taken entirely from inscriptions.*

	Date A.D.
1. <b>Koṅḡṇi-Varmma</b> , Dharmma-mahādhirājī <sup>1</sup> of the Kāṇvāyana gôtra .. .. . aided in establishing his kingdom by his guru Simha-Nandi cut through a pillar of stone with a single stroke of his sword was (dwelling) in the great city of Kuvaḷāla (Kolar) had the banner of a peacock's tail consecrated to conquer the Bāṇa maṇḍala master of countries born from the rapidity of his own victories adorned with wounds obtained in battle.	
2. <b>Madhava</b> .. .. . a touchstone for (testing) gold the learned and poets skilled among those who expound and practise the science of politics wrote a commentary on the <i>dattaka sūtra</i> or law of adoption.	
3. <b>Hari-Varmma</b> .. .. . used elephants in war of great wealth acquired by the use of the bow.	.. 247--268..
4. <b>Vishnu-Gopa</b> .. .. . devoted to the worship of gurus, cows and Brahmans his mental energy unimpaired to the end of life.	
5. <b>Madhava</b> .. .. . married the sister of the Kadamba king Kṛishṇa-Varmma his two arms grown stout and hard with athletic exercises eager to raise the ox of merit out of the mire of the Kali yuga reviver of donations for long-ceased festivals of the gods and Brahman endowments.	.. —425..
6. <b>Avinita, Koṅḡṇi</b> .. .. . crowned while an infant in his mother's lap married the daughter of Skanda-Varmma, Rājā of Punnāḍ like Vaivasvata Manu in protecting the South in the maintenance of castes and religious orders.	.. 425—478

<sup>1</sup> These names are assumed as titles by all the kings of the dynasty to the end.

The name Koṅḡṇi takes the forms Koḡḡi (used by the

grammarians Nāga-Varmma), Koḡḡi, Koḡḡi, and Koḡḡi, the last the most common.

Each king is the son of his predecessor unless otherwise stated.

7. **Durvvinīta**, Koṅgaṇi-vṛiddha .. .. . 478—513..  
 taught by the author of *S'abdhātāra*, i. e. Pūjyapāda  
 wrote a commentary on 15 sargas of the *Kirātārjunīya*  
 fought sanguinary wars for the possession of Andari, Ālattūr, Paurulare,  
 Pennagara, &c.  
 ruled over Pānād and Punnād  
 like Vaivasvata Manu in protecting the castes and religious orders of the  
 South.
8. **Mushkara**, Mokkara, Koṅgaṇi-vṛiddha  
 married the daughter of the Sindhu Rājā  
 groups of clustering savages did homage at his feet.
9. **S'ri Vikrama**, Koṅgaṇi-vṛiddha  
 skilled among those who teach and practise the science of politics in all  
 its branches.
10. **Bhū Vikrama**, S'ri Vallabha, Bhūri Vikrama  
 defeated the Pallava king in the great battle of Vilanda, carried off his  
 women and took all his country  
 his chest scarred with wounds obtained in battle from the tusks of ele-  
 phants.
11. **Sivamāra**, Nava Kāma, Nava Chōka, ? Nava Lōka Kambayya  
 younger brother of Bhū Vikrama.
12. **Mārasimha**<sup>2</sup> .. .. . —727  
 protested Daplikōj Eriga and Nāga Daṇḍa, one of them a refugee from  
 Anōgha-varsha  
 cut a piece of bone out of his body from a wound received in the battle  
 of Vaimbalguli and sent it to the waters of the Ganges  
 defeated the Pāṇḍya king Varaguna in the great battle of S'ripurambi  
 but lost his life in saving his friend Aparājita.
13. **S'ri Purusha**, Prithuvī Koṅgaṇi, Kēsari, Muttarasa .. .. . 727—804  
 his queen was S'rijā  
 was living at Mānyapura  
 restored the Bāga line of kings in the person of Hasti Malla  
 contemporary with the Chōla king Vira Nārāyaṇa.  
 His sons Sivamāra; Duggamāra, Ereyappa or Mareyappa; and Lōkā-  
 ditya were governors under him during his reign.
14. **Sivamāra**, Koṅgaṇi mahārājādhirāja paramēśvara .. .. . 804—814  
 the Rāshtrakūṭa king Nirupama or Dhārā-varsha defeats and  
 imprisons Gaṅga, who had never been conquered before .. ? 805  
 Prabhāta-varsha or Gōvinda, son of Nirupama, releases him, but  
 has to confine him again on account of his hostility .. 807

<sup>2</sup>The inscriptions are not clear as to the history at this point. The  
 achievements here put down to Mārasimha may perhaps belong to  
 his predecessor Sivamāra (No. 11).

Also there may have been two kings called Prithivipati, one  
 immediately before and one immediately after Mārasimha. But  
 S'ri Purusha is said to be the grandson of Sivamāra.

- Châki Râja, ? viceroy of the Râshtrakûtas, ruling the Gaûga  
maṇḍala in (or ?ill) .. .. . 813
- Sivamâra, (? having escaped), defeats the combined Râshtrakûta, Châ-  
lukya and Haihaya army, encamped at Mudugundûr under Vallabha,  
i. e. Gôvinda
- the two anointed kings, Gôvinda of the Râshtrakûta line (whose reign  
ended in 814 A.D.) and Nandi-varma of the Pallava line, unite in the  
coronation-anointing of Sivamâra, and with their own hands place a  
diadem on his brow
- a long war took place between the Eastern Châlukyas and the allied  
Gaûgas and Râttas, in which 108 battles were fought in 12 years.
15. Vijayaditya .. .. . —869  
the brother of Sivamâra.
16. Râja Malla, Satya Vâkya, Koṅgaṇi-Varmma, Dharmma-mahârâjâdhirâja, .. 869—? 893  
Permmannaḍ<sup>3</sup>  
lord of the city of Kôvalâla, lord of Nandagiri<sup>3</sup>  
he recovered from the Râshtrakûtas the world which they had stolen  
and kept for a long time  
Bâtarsa was yuva-râja in 870  
a son called Râya-Vikramayya was perhaps the same.
17. Niti-Mârgga, Satya Vâkya, Râcha-malla, Nanniya Gaûga .. ? 893—? 916  
Noḷambâdhirâja of the Pallava line was a governor under him.
18. Ereyappa, Râja Malla, Râcha Malla .. .. . ? 916—921
19. Satya Vâkya, Râcha Malla, Nanniya Gaûga, Jayad-uttaraṅga, Gaûga Gâṅgêya<sup>4</sup> 921—963  
his daughter was married to the son of the Râshtrakûta king  
Krishṇa Râja or Kannara Dêva  
the Gaûga territory extended to the north over Banavase,  
Belvola and other provinces, by the favour of Krishṇa Râja,  
whose governor Bâtuga rebelled against him and was slain.
20. Marasimha, Satya Vâkya, Noḷamba-kulântaka-Dêva. . . . . 963—974  
made an expedition against the Gurjjara Râja, at the request of the  
Chôḷântaka king Krishṇa Râja Râshtrakûta  
was a terror to the Châlukya prince Râjâditya.
21. Râja Malla, Râcha Malla, Satya Vâkya .. .. . 974—984  
his younger brother Rakkasa, appana bapṭa, was governor under him  
his minister Châmunda Râya, erected the colossal statue of Gommatê-  
śvara at Sravaṇa Belgola.
22. Gaûga, Rakkasa, Râcha Malla .. .. . 984—999
23. Niti-Mârgga, Jayad-anakâra, Koṅgaṇi-veḷṇiga, Kâvēri-vallabha . . . 999—

. The succeeding kings, to the end, take one or all of these names and titles: the original Dharmma-mahârâjâ from this time becomes in every case Dharmma-mahârâjâdhirâja. But even at an earlier period we find an occasional use of a similar title, for Sivamâra

(No. 14) and somewhat later, Niti Mârgga (No. 17) are called mahârâjâdhirâja paramêśvara

<sup>4</sup> These titles are taken indiscriminately by the succeeding kings, but Jayad-uttaraṅga is varied into Jayat-uttaraṅga, Jayad-uttarâṅga, &c.

24. Gaṅgarasa, Satya Vākya .. .. . 1022—1064  
the Gaṅga princess Mailala Dēvi was the chief queen of the Chālukya  
monarch Sōmēs'vara, who ruled 1042—1063; and his two sons by  
her take all the Gaṅga titles.

The Gaṅga empire was overthrown by the conquests of Rājendra Chōla,  
whose army took the capital city of Talakāḍ about 1064.

- Gaṅgarasa a governor under the Hoysaḷas 1065  
Udayāditya, Gaṅga Permmianāḍi, Bhuvanaika-vīra, was a distinguished general and  
governor under the two Chālukya kings whose mother was a Gaṅga  
princess as above mentioned, namely Bhuvanaika Malla and Vikramā-  
ditya Tribhuvana Malla .. .. . 1070—1102..  
Gaṅga Rāja, minister and general under the Hoysaḷa king Viṣṇu-varddhana,  
recovered Talakāḍ by attacking and defeating Adiyama the Chōla  
governor of the place, and handed it over to Viṣṇu-varddhana, who  
thence assumed the title of Vīra Gaṅga.  
He also defeated the army of Chālukya Tribhuvana Malla in a night  
attack at Kannegāla and was instrumental in making the Hoysaḷa  
king independent .. .. . 1113—1133  
Ekkalarasa, a moon in raising the fortunes of the Gaṅga family  
mentioned under the Kalachurya king Bijjala .. .. . —1158  
Tailaha Dēvarasa, his son, with same title  
mentioned under the Kalachurya kings Saṅkama Dēva and Āhava  
Malla .. .. . 1158—1181  
Uttama Chōla-Gaṅga, Kūvēri-Vallabha, Gaṅga Perumāl, Vīra Gaṅga,  
lord of the city of Kuvaḷāla, lord of Nandagiri  
established himself in the east of Mysore .. .. . 1217—1225  
His sons were Vikrama Gaṅga and Mārappa.  
Meanwhile Chōla-Gaṅga founded the line of Gaṅga or Gāṅga kings in Kaṭiṅga  
in 1077 or 1132 and they held the sovereignty of that country down to 1534  
Also a Chōla-Gaṅga<sup>5</sup> from Kaṭiṅga was ruling in Ceylon in 1196.  
Gaṅga Rāja founded the principality of Sivasamudram about .. .. . 1550  
he was succeeded by Nandi Rāja, and he by Gaṅga Rāja,  
with whom the name disappears from history.

<sup>5</sup> He was the nephew of Nissōṭṭa Malla, from Kaṭiṅga, who was  
ruling in Ceylon in 1187. The latter was succeeded in Ceylon by  
his brother, Vikrama Bāhu, ruling in 1196, and he by his son Chōla  
Gaṅga, ruling in the same year. After him came Lalāvatī, widow

of a former king Parākrama Bāhu, in 1197, and then Sāhana-Malla,  
brother of Nissōṭṭa Malla, in 1200, followed by Kalyāṇavati, widow  
of Nissōṭṭa Malla, in 1202. (Rhyas Davids, *Ancient coins and mea-  
sures of Ceylon*, in *International Numismata Orientalia*).

## APPENDIX B.

### TABLE OF THE RÂSHṬRAKŪṬA OR RATTÀ KINGS.<sup>1</sup>

	Date A.D.
Krishṇa, Akâla-varsha .. .. .	? 450
a former mantri of his made a grant in the Gaṅga territories, with the sanction of the Gaṅga king Avinita, in A.D. 466.	
Indra, son of Kṛishṇa .. .. .	? 460
defeated by the Chaḷukya king Jayasimha.	
 Govinda, Appāyika Gôvinda .. .. .	 ? 610
came from the north and attacked the Chaḷukyas, but was repulsed by Pulikêsi.	
<hr/>	
1. Dantivarman. <sup>2</sup>	
2. Indra.	
3. Govinda.	
4. Karka, Kakka.	
5. Indra	
married a Chaḷukya princess.	
6. Dantidurga, Dantivarman, Khadgavalôka, Prithivî-vallabha, Vairamêgha ..	—753
his victorious elephants ploughed up the banks of the Rêvâ or Narmadâ became supreme by conquering Vallabha defeated the army of the Karmâtaka (? that of the Chaḷukya king Kîrttivarmanâ), which had dispersed the kings of Kâūchi, the Chôlas, Pândyas, S'ri Harsha and Vajrata.	
7. Krishṇa, <sup>3</sup> Akâla-varsha, Vallabha, S'ubhatuṅga, Kannara ..	753—778?
drove out the Chaḷukyas conquered Râhappa and gained the titles Râjâdhirâja paramêśvara erected a most beautiful S'iva temple at Elâpura (Elura : ? the Kailâsa).	
8. Govinda, Prabhûta-varsha, Vallabha	
dethroned by his younger brother.	
9. Dhruva, <sup>4</sup> Dhora, Dhâra-varsha, Nirupama, Kali-vallabha, Iddha-têjas	
defeated and imprisoned the impetuous Gaṅga, who had never been conquered before.	

<sup>1</sup> Compiled in great measure from inscriptions published by Dr. Bühler  
and Mr. Fleet (*Ind. Ant.* VI, XII; *Kan. Dyn. of Ba. Pres.*)  
Each is the son of his predecessor unless otherwise stated.

<sup>2</sup> It is only from this point that we have a connected account of  
the line.

<sup>3</sup> Younger brother of Indra (No. 5.)

<sup>4</sup> Younger brother of Govinda (No. 8.)



10. Govinda, Prabhūta-varsha, Jagattuṅga, Vallabha-narēndra, S'ri-vallabha, Prithivi-vallabha, Atisaya-dhavaḷa, Kirtti-Nārāyaṇa .. .. 803—81  
conquered the Kêralas, Mâlavas, S'auṭas, Gurjaras, and the kings of Clitrakūṭa (in Bandalkhand)  
took away from his enemies (the Chālukyas) the emblems of the Gaṅgā and Yamunā  
released Gaṅga from his long and painful imprisonment, but had to imprison him again on account of his hostility  
took tribute from Dantiga, the ruler of Kāñchi  
worshipped by the lords of Vaṅga, Aṅga, Magadha, Mâlava and Veṅgi  
the ruler of Veṅgi, probably Vijayāditya Narēndra-mṛiga-rāja, was compelled to build the walls of a town or fortress for him  
gave the newly acquired province of Lāṭa (in Gujarat) to his younger brother Indra  
in conjunction with the Pallava king Nandi-varmanā, placed the Gaṅga king S'ivamāra again on his throne  
was residing at Mayūrakhaṇḍi (Morkhand in Nasik).
11. S'arva<sup>5</sup> (? Karka), Amōgha-varsha, Nripatuṅga .. .. 814—867  
defeated the Chālukyas, who made peace with him at Viṅguvalli  
his capital was at Mānyakhêṭa (Mālkhed in the Nizam's Dominions)  
presented the Konkana to Kapardi of the Silāhāra family  
voluntarily retired from the throne (*vivêkāt tyakta-rājyaḥ*)  
wrote the Kaviṛājamārgūlāṅkāra and other works.
12. Kṛishṇa, Akūla-varsha, Kannara, Kandara-vallabha, Kṛishṇa-vallabha .. 875—911  
married the daughter of Kokkala, king of Chêdi, of the Kalachuri family of Tripura or Tewar  
continued wars with the Eastern Chālukyas.
13. (? Govinda), Jagattuṅga, Prabhūta-varsha .. .. —929  
married first Lakshmi, daughter of Raṇa-vigraha, son of Kokkala  
„ second Gōvindāmbā, daughter of Saṅkaragaṇa (? the same as Raṇa-vigraha).
14. Indra, Nitya-varsha .. .. 916  
married Dvijāmbā, daughter of Ammana, son of Arjuna, son of Kokkala.
15. Govinda, Suvarṇa-varsha, Vallabha-narēndra, Gojjiga, Nripatuṅga, Vira-Nārāyaṇa, Rutṭa-Kandarppa .. .. 930—933
16. Kṛishṇa.<sup>6</sup>
17. Amogha-varsha<sup>7</sup>  
married Kuudaka Dēvi, daughter of Yuva Rāja, probably of the Kalachuri family of Tripura.
18. Khoṭṭiga,<sup>8</sup> Kottiga, Nitya-varsha .. .. —971

<sup>5</sup> On the analogy of all the other Amogha-varshas this name should be Karka.

<sup>6</sup> Son of Jagattuṅga (No. 13) by his second wife.

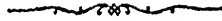
<sup>7</sup> Younger brother of Kṛishṇa (No. 16).

<sup>8</sup> There being no probability of Kottiga leaving any issue, first his younger brother Kṛishṇa was joined with him in the government, and then the latter's son Kakka. Fleet, *Ind. Ant.* XII, 255.

- |     |  |            |
|-----|--|------------|
|     |  | Date A.D.  |
| 19. | Krishṇa, <sup>9</sup> Kannara, Akāla-varsha, Nirupama .. ..  | .. 945—956 |
|     | sent an expedition against Gurjara under the Gaṅga king Mārasimha<br>defeated the Chōla prince Rājāditya.  |            |
| 20. | Kakka, Karka, Amōgha-varsha, Kakkala, Karkara, Vallabha-Narēndra, Nripatunga .. ..   | —973       |
|     | married the daughter of the Gaṅga king Rācha-malla<br>conquered the Gurjara, Hūṇa, Chōla and Pāṇḍya kings<br>was defeated and probably slain by the Western Chālukya king Taila<br>His daughter Jākabbe or Jākala Dēvi was married to Taila<br>His son Indra, Raṭṭa-Kandarppa, Rāja-mārttāṇḍa, Kirtti-Nārāyaṇa,<br>died at S'ravana Belgōla in .. .. .. .. |            |
|     |  | 982        |

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<sup>9</sup> Younger brother of Khotṭiga.





*List of the Inscriptions in chronological order.*

<i>Date.</i>	<i>Final purport of the inscription.</i>	<i>No.</i>
B.C.—	Death of Bhadrabâhu .. .. .	1
A.D.—	„ various gurus and others, by vow of <i>sallêkhana</i> ..	2—21
		23, 26—35
c 670	Grant by the son of the ? Gaṅga king S'ri-Ballabha ..	24
973	Achievements of the Gaṅga king Mârasimha ..	38
c 974	Death of Gunti, wife of Loka Vidyâdhara ..	61
„ 975	„ Bâyiga, guardian of the Gaṅga prince Rakkasa ..	60
„ 980	Arittô Nêmi has a statue made ..	25
982	Death of the Raṭṭa or Râshtrakûṭa prince Indra Râja ..	57
982	„ Pilla, Râja-chûḍâmaṇi ..	58
c 983	Châmuṇḍa Râya sets up the colossal image of Gommaṭa ..	75, 76
„ 983	Praise of the Jina dharmma, on pedestal of the image ..	77
„ 983	„ mouth of the water conduit ..	79
„ 983	Achievements of Châmuṇḍa Râya ..	109
„ 995	Châmuṇḍa Râya's son erects Châmuṇḍa Râya basti ..	67
1062	Relates to some member of the Kâshṭa saṅgha ..	119
—	Praise of Garuḍa Kêsari Râja and another ..	16, 37
c 1090	Jinachandra worships in Bhadrabâhu's cave ..	71
1113	Death of Bâchi Râja ..	46
1115	„ Mēghachandra-traividya-dēva ..	47
c 1115	A succession of Jaina gurus, down to Bâlachandra-muni ..	55
1116	Gaṅga Râja builds the enclosure round Gommaṭa ..	75, 76
1116	„ „ S'âsana basti ..	65
1116	„ „ Kattale basti, for his mother ..	64
1116	Gaṅga Râja's wife builds the Eraḍu-katṭe basti ..	63
1117	Gaṅga Râja makes a grant for the above ..	45
1117	do do ..	59
1119	Death of Mânkabbe ganti ..	139
1120	„ Dēmiyakka, sister of Bâchi Râja ..	49
1121	„ Pôchikavve, mother of Gaṅga Râja ..	44
1122	„ Lakshmî, wife do ..	48
1123	„ S'ubhachandra, guru do ..	43
1123	S'ântala Dēvi builds the Gandha-vârâṇa basti ..	56
1123	do do ..	62
1128	Death of Mallishêna muni: contains a very full and important account of Jaina gurus ..	54
1123	Death of Hoysala Setṭi ..	68
c 1130	Grant by merchants for Gommaṭa ..	143
1131	Death of S'ântala Dēvi, queen of the Hoysala king Vishṇu-varddhana ..	53

<i>Date.</i>	<i>Final purport of the inscription.</i>	<i>No.</i>
A.D. c 1135	Death of Ēchi Rāja, nephew of Gaṅga Rāja .. ..	144
„ 1135	Gaṅga Rāja's son builds Chāmuṇḍa Rāja basti .. ..	66
„ 1138	Bharatamayya erects entrance and stairs for Gommaṭa .. ..	115
1139	Death of perggade Siṅḡimayya .. ..	52
1139	„ Bala Dēva daṇḍanāyaka, father of the above .. ..	51
1146	„ Prabhāchandra-siddhānta-dēva, guru to S'āntala Dēvi .. ..	50
1160	Huḷḷa Rāja builds the Bhaṇḍāra basti .. ..	138
1160	„ has the grants to Gommaṭa confirmed by the Hoysaḷa king Narasimha .. ..	137a
1160	do do .. ..	80
1163	Death of Dēvakīrtti-panḍita-dēva .. ..	39
1163	Huḷḷa Rāja erects a tomb for Dēvakīrtti .. ..	40
1171	Gommaṭa Setṭi makes grants for Gommaṭa .. ..	81
1177	Nāga Dēva erects a tomb for Nayakīrtti-yōgi .. ..	42
c 1177	Visit of company of gurus to Gommaṭa .. ..	113
„ 1180	A panegyric of Gommaṭa, by the poet Sujanōttamṣa .. ..	85
„ 1180	Bamma Setṭi has the Yakshi dēvatī made .. ..	104
„ 1180	Heggade Kaṇṇa has a yaksha made .. ..	110
„ 1180	Nāga Dēva makes the Nāgasamudra tank .. ..	122
„ 1181	Huḷḷa Rāja has the grants to Gommaṭa confirmed by the Hoysaḷa king Vīra-Ballāḷa .. ..	90
„ 1181	Grants by merchants for Gommaṭa .. ..	91, 92
1182	Grant by the Hoysaḷa king Vīra Ballāḷa, at the request of the wife of Chandramauli .. ..	124
1182	do do .. ..	107
c 1185	Praises of Bāḷachandra-dēva .. ..	69, 70
1196	Nāga Dēva builds the Nagara Jinālaya .. ..	130
c 1196	Basava Setṭi sets up the 24 Tirthaṅkaras, and his sons make screens for them .. ..	78
„ 1196	Grants by merchants for the above .. ..	86, 87
„ 1214	Vīra Pallava's son visits Gommaṭa .. ..	120
—	Abhayanandi's visit .. ..	22
? 1217	Maleyāḷa S'āṅkara's visit .. ..	73
? 1246	Mariyāḷa Permmāḷi Nāyaka's visit .. ..	74
? 1256	Grants for Gommaṭa .. ..	88
? 1258	do .. ..	89
1266	Settlement of dues in time of the Hoysaḷa king Sōmēśvara .. ..	128
1273	Grants by merchants for Gommaṭa, &c. in time of the Hoysaḷa king Nārasimha (III) .. ..	96
? 1274	do do .. ..	93-95, 97
1278	Grants by various for Bhaṇḍāra basti .. ..	137b

<i>Date.</i>	<i>Final purport of the inscription.</i>	<i>No.</i>
A.D. 1280	Grants by citizens of Belguḷa for Nagara Jinālaya ॐ ..	131a
1283	do do .. ..	129
1288	„ citizens of Jinanāthapura do .. ..	131b
1296	„ for Bhaṇḍāra basti .. ..	137c
1313	Death of S'ubhachandra-muni .. ..	41
1362	Irugappa confirms the grants to Gommaṭa under the Vijayanagar king Bukka Rāya .. ..	82
1368	Bukka Rāya reconciles the Jainas and the Vaiṣṇavas .. ..	136
1373	Varddhamāna-svāmi erects (a tomb) for Samaya-Malla-dēva .. ..	111
1375	Death of Hēmachandra-kīrti-dēva .. ..	112
? 1376	„ Padmanandi-dēva .. ..	114
c 1390	Maṅgāyi erects the Maṅgāyi basti .. ..	132
„ 1390	Grants by gaṇḍas for do .. ..	133
1398	Death of Puru Paṇḍita; contains a full account of Jaina gurus ..	105
1404	„ the Vijayanagar king Harihara Rāya .. ..	126
1409	Grant by gaṇḍas for Gommaṭa .. ..	106
1433	Death of S'rutamuni: inscription composed by the poet Maṅga Rāja ..	108
1446	„ the Vijayanagar king Dēva Rāya .. ..	125, 127
1510	Chāṅgāla Dēva's minister's son repairs Gommaṭa's buildings ..	103
? 1532	Gummaṭanna repairs Maṅgāyi and other bastis .. ..	134
1537	Grants by various on release of their mortgages by Chavudī Setṭi of Gerasoppe .. ..	99-102
? 1539	Visit of women from Gerasoppe .. ..	135
1634	Chāma Rāja Voḍeyar of Mysore releases the temple lands from mortgage .. ..	84, 140
1643	Death of Chārukīrti-paṇḍita-yati .. ..	142
1648	Erection of Chavviṣa Tirthankara basti .. ..	118
? 1669	A visit to Gommaṭa .. ..	117
1680	„ of women to Gommaṭa .. ..	116
? 1723	Dodḍa Kṛishṇa Rāja Voḍeyar of Mysore makes grants for Gommaṭa ..	83
? 1739	Raṅgayya builds the Brāluna Dēva maṇṭapa .. ..	121
1809	Death of Aditakīrti-dēva .. ..	72
c 1820	Channayya's pond made .. ..	123
1826	Kṛishṇa Rāja Voḍeyar's body-guard bakshi makes a grant ..	98
1830	Kṛishṇa Rāja Voḍeyar of Mysore confirms grants by Pārṇayya ..	141



## TEXT : in Roman Characters.

### INSCRIPTIONS ON CHANDRA GIRI.

*Rock Inscriptions to the south of Pāricandātha basti.*

#### 1

Svasti || Jitaṃ bhagavatā śrīmad-dharmma-tīrtha-vidhāyinā |  
Varddhamānēna samprāpta-siddhi-saukhyāṃpitātmanā ||  
lōkālōka-dvayādhāra-vastu sthāsnu charishṇu cha |  
sach-chid-ālōka-śaktiḥ svā vyaśnutō yasya kēvalā ||  
jagaty achintya-māhātmya-pūjātisayam iyushaḥ |  
tīrtha-kṛinnāma-puṇyaugha-mahārhanṭyam upēyushaḥ ||  
tadanu śrī-Viśālō yaj jayaty adya jagaddhitam |  
tasya śāsanam avyājāṃ pravādi-mata-śāsanam ||

Atha khalu sakala-jagad-udaya-karaṇōditātīśaya-guṇāspadibhūta-parama-Jina-śāsaṇa-saras-samabhi-  
varddhitā-bhavya-jana-kamala-vikasana-vitimira-guṇa-kirāṇa-sahasra-mahōti-Mahāvira-savitari parinir-  
vṛitē bhagavat-paramarshi-Gautama-gaṇadhara-sākshāchī-chhishya-Lōhāryya-Jambū-Vishṇudēv-Āpa-  
rājita-Gōvarddhana-Bhadrabāhu-Viśākha-Prōsthila-Kshatrikāryya-Jayanāma-Siddhārttha-Dhritishēṇa-  
Buddhilādi-guru-parampariṇa kramābhyāgata-mahā-purusha-santati-samavadyōtītānvaya-Bhadrabāhu-  
svāminā Ujjayinyām aśtāṅga-mahā-nūmitta-tatvajñēna trai-kālyā-darśinā nimittēna dvādaśa-samvrat-  
sara-kāla-vaishamyam upalabhya katlūtō sarvas-saṅgha uttarā-pathād dakṣiṇā-patham prasthūtaḥ  
ārshēṇaiva janapadam anēka-grāma-sata-saṅkhyam udita-jana-dhana-kanaka-sasya-gō-mahishājāvika-  
samākīrṇam prāptavān atah āchāryyaḥ Prābhāchandrēṇāmāvanitāla-lālūna-bhūtō 'thāsmīn Kaṭava-  
pra-nāmakōpalakṣhitō vīvidha-taruvāra-kusuma-dalāvalī-vikachanā-śābala-vipula-sajala-jalada-nivaha-  
nilōpala-talē varāha-dvīpi-vyāghrakṣha-tarakṣhu-vyāja-mṛiga-kulōpachitōpatyakā kaudara-dari-mahā-  
guhā-gahanābhōgavati-samuttuṅga-śpīṅgē Śikhariṇi jivita-sēsham alpatara-kālam avabuddhyādhvānaḥ  
suchakitaḥ tapas-samādhim ārādhayitum āprichchya niravaśēshēṇa saṅgham visriya śishyēṇaikēna  
prithulakāstīrṇa-talāsu śilāsu śitalāsu sva-dēham sannasyārādhitavān kramēṇa sapta-satam pishṇām  
ārādhitam iti jayatu Jina-śāsanam iti ||

#### 2

Ādeyare-nāḍa Chittūra mauni-guravaḍigaḷa śishittiyar Nāgamati-gantiyar mōṛu tīṅgaḷ nōntu  
muḍippidar.

#### 3

S'ri | duritābhyad-dhūmamān kiḷ talare poded ajūāna-śailēndramānbō |  
dura-mithyātva-pramōḍan diradhara-nripan ānmeddigan chēdham aydān |  
sura-vidyā-vallabhēndrā sura-vara-munibhis stutya Kaḷbappi-nāmē |  
Charita-śrī-nāmadhēyam . . . . . munin-vradagaḷ nōntu saukhyasthan āydān ||



..... galan nōntu muḍippidar.

5

Svasti śrī-Jambū-nāygir tiṅgaḷ nōntu muḍippidar.

6

S'ri Nedubomṛeya maunada bhaṭṭarar nōntu muḍippidar.

7

S'ri Kittūra veḷmāṭṭa Dharmma-Sēna-guravaḍigaḷā śiṣhyar Bala-Dēva-guravaḍigaḷ sanyāsanam nōntu muḍippidar.

8

S'ri Mālenūra Paddini-guravaḍigaḷā śiṣhyar Ugra-Sēna-guravaḍigaḷ ondu tiṅgaḷ sanyasanam nōntu muḍippidar.

9

S'ri Agareya mauni-guravara śiṣhya Koṭṭārada Guṇa-Sēna-guravar nōntu muḍippidar.

10

S'ri Perumāḷa-guravaḍigaḷā śiṣhya-dhanne Kuttār Ēchi-guravi ..... ḍippidar.

11

S'ri Uṭṭakkal-guravaḍigaḷ nōntu ..... dar.

12

S'ri-tirthada guravaḍigaḷ ! .....

13

S'ri Kālōchi-guravaḍigaḷā śiṣhyar Talekāda peḷjediya hedeya kalāpakada guravaḍigaḷ ippattondu divasam sanyāsanam nōntu muḍippidar.

14

S'ri Rishabha-Sēna-guravaḍigaḷā śiṣhyar Nāga-Sēna-guravaḍigaḷ sanyasana-vidhi intu muḍippidar ||  
Nāga-sēnam anagham guṇādhikam Nāga-nāyaka jītāri-maṇḍalam |  
rāja-pūjyam amala-śriyam padam kāmadam hata-madam namāmy aham ||

15

S'ri | udyānāj jita-Nandanam dhvanad-ali-vyāsekte-raktōpala |  
vyāpi śrībriṭa-śāli-piñjara-diṣam-kritvā tu bāhyāchalam ||









sarvva-praṇi-dayārttha-dābhi-Bhagavad-dhyānēna sambōdhayan |  
 ārādhyāchala-mastakē Kanaka-sat-Sēnōtbhavat satpatih |  
 ahō bahir-ggirin tyaktvā Bala-Dēva munis śrīmān |  
 ārādhanaṃ pragihitvā siddha-lōkaṃ gataḥ-punaḥ ||

16

S'ri Dimmaḍigaḷ nōntu kālāṃ keydar.

17 \*

S'ri | Bhadrābāhu-sa-Chandra-Gupta-munindra-yugmadin noppeval |  
 bhadramāg ida dharmmam andu valike vand inipaḷ kulō . . . |  
 vidrumādhare S'ānti-sēna-muniśa nākki Echēl-go . . . r |  
 adri-mēl āsanādi viṭṭu punar-bhavakk iḥ . . . gi ||

19

S'ri vetṭ-eḍe-guravaḍigaḷ mānārkkar Ssinga-nandi-guravaḍigaḷ nōntu kālāṃ keydār.

20

. . . . yar uḷḷar i piṭhad iḷdo nān  
 ra . . . . hāri kumāraki Nachchikevve tām  
 sthiraḍaraḷ intupe gurama sura-lōka-vibhūti cydidār.

21

Svasti śrī gupa-bhūṣiṭam ādi udg eḍegḍ ērisidān sidige sad-dhamma-guru-santānan sādīga-gaṇa-  
 tānayān giri-talada-mēl . . . sthalaṃ mān tīra-dāṇam ā keḷege neladi mānadi sad-dhammada giḷisa-  
 sānadi patan.

22

S'ri Abhaya-nandi-paṇḍitara guḍḍa Kottayya bandalli sāvira . . . ndisida.

23

Svasti śrī Inuṅgūrā cheḷḷaga-vāsa-guravara . . . . . Kaḷbappu-betṭam mēl kālāṃ keydār.

24

Svasti samadhigata-pañcha-mahāśabda-paḍadakke . . . sāmya . mahā mahā-sāmantādhipati  
 S'ri Ballabha . . . . . mēṣvara mahārājara magandir Novalōka S'ri Kambaiyan prithivi  
 rājyaṃ geyye ba . sasak Kaḷvappu . . . pe . . . ḷḷapyinā pāla-dinnad adu koṭṭadu . . . sēna  
 āḍigalge manasijarā . . . gānā-Arasi benavatti monam ujjamisuvalli koṭṭadu pola mēre taṭṭag geṇeya  
 kiḷkēre pōgi akahara kalla mēge allind āvasa lōkar ggallūradu sallupariya āla . . . na-vāri-marad  
 puṇyasapara . . . . . ṇeyu āgare meredu vaṭṭage niṇu kallu kovalḍaṭ ā piriya ēladu alli kūḍittu  
 arasar ā śrīkaraṇimūṃ . . . . . : . . . . . gāḍiyara Diṇḍuga-gāmuṇḍaruṃ Mennuvārūṃ  
 Karuvangara-Vallabha-gāmuṇḍaruṃ Kaṇḍivachchara-ṇḍi Mārammanu Kāḍalūra S'ri-Vikrama-  
 gāmuṇḍaruṃ Karidurga-gāmuṇḍaruṃ agadi po . . . . . yarara . . . . . nāpāra

\* By mistake shown as Nos. 17 and 18 in the Kannada characters.

gāmuṇḥaṇaṇa Ḥāgamasala Uttama-gāmuṇḥaṇaṇa Navilūra nā-gāmuṇḥaṇaṇa Belgoḷada Gōvindaṇḇāḇiḇa  
uddhāmanduṇ Belgoḷa dāvaṇe Gōvindaṇḇāḇiḇe koṭṭadu.

Bahubhīr vvasudhā-bhukṭā-rājabhis Sagarādibhiḇ  
yasya yasya yadā bhūmiḇ tasya tasya tadā phalaṇ ॥  
sva-dattāṇ para-dattāṇ vā yō harēta vasundharāṇ ॥  
shashtīr-vvarsha-sahasrāṇi viṣṭāyāṇ jāyatē krimiḇ ॥

25\*

S'imat . . . . dya śishyaram Ariṭṭo Nēmi māḇisidaṇ siddaṇ.

*Rock Inscriptions to the east of S'āsana basti.*

26

Sura-chāpaṇ bolo vidyul-lategaḷa teṇavol maṇiḇuvol tōṇē bēgaṇ ॥  
piriduṇ śrī-rūpa-lilā-dhana-vibhava-mahā-rāsigaḷ nillav ārggē ॥  
paramārtṭhaṇ meche nān i dharīṇiyuḷ iruvān endu sanyāsana ge- ॥  
yd uru-satvan Nandi-Sēna-pravara-munivaran dēva-lōkakke sandān ॥

27

S'ri ॥ śubhānvita śrī-Navilūra-saṅghada ॥  
prabhāva . . . . . vippa . . . ॥  
prabhākhyar i parvvataduḷ e . . . . ॥  
. . . . vāva sed-vidya . . . . ॥  
Kāripurē ॥  
grāmē Mayūra-saṅghasya ayyikā dakṣhitāpati ॥  
Kaṭapra-giri-madhyasthā sādhitāva samādhitā ॥

28

S'ri ॥ tapam āndvādi bhidā vidhānamun iḷi-keyd ēvutād agrinē ॥  
chopal illā Navilūra-saṅghad mahānantamati gantiya(r) ॥  
vipulē śrī Kaṭavapranan giriya mēl nōntaḷu san mārggadi(m) ॥  
upavishyā sura-lōka-saukhyad eḇeyāntam eydi iḷdāḷ namaḇ ॥

29

S'ri . . . . . Mayūra-ggrāma-saṅghasya saundaryya-āryya-nāmikā Kaṭapra-giri-  
śailēva sādhitasya samādhitā.

30

S'ri Angaḷi-nāman ēka-guṇa.

31

Navilūra śrī-saṅghad-ulḷe Gurava-nandi niyamāriyat avara śishyar anindita-guṇa  
Vṛishabha-nandi-muniśa svasti śrī avar aḷḷe sādhisī svargga-lōka . . . . .

\* South of the abandoned image.

ॐ नमो भगवते वासुदेवाय ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥





Tapaga parityuv akkur ān aridedu sukhāpēkshita ..... !  
 anāha śīla-gupam ālingalis enidodidon ..... !  
 vinaya-Dēvasēna-nāma mahā-muni nōntu pi ..... !  
 rāna dēraldu palitānka dēvō divam āridān ||

Edepe yēde keydu tapa-sayyasa-māl(ke) Kelatār-saṅgha |  
 Naḍekēred innūran āld Adaridinne Nāgēndu samādhi kōṭi ..... !

Svasti śrī anavadyan mahindra dugda prathita yasa-dā... ttand uṇi gāsa vineya āva  
 prabhāvat tapading adhika namanya ..... udita śrī Kalvappinulle rishi-giri-nillāme lōkyā tan dēhal  
 ēri ..... nīravadyan nari svargga-śiva-nilā paḍe vidān ōthuṅga pūjyamāna .....

Nered ādu dhuri-śīla-nitya-guṇadoḷ ādhyāya-sampattinam |  
 kaṇṇidē gīti-padam ādi Sasirmmati-ganti yiṭṭanda matha sīlā |  
 aridō yishyame khantyakāḷ en uretā nin oddu Kalbappirada |  
 vorid ārādhanē kirttya tīrttha-giri-mēl svarggōchhayakk āridār ||

*Rock Inscriptions on the way to Kañchīna dōne.*

S'ri Ereyagave Kavappada lō .....

S'rimatu Garuḍa-Kēsari-Rāja sthiram jiyātu.

*On the Kūge Brahma Dēva kambha.*

(South face.)

Svasti ma ..... samudālipa kṛitvāvadim mēdini ..  
 .. chakra ..... dhavō bhunjan bhujāsēr baḷāt ....  
 na-śrī-jaga ..... patēr Ggāṅgānaya kshamābhujām bhūshā-  
 ratna ma ..... vanitāvaktēadu-mēghōdayah ||

Gadyam | Tasya sakala-jagati-talōttungo Ganga-kula-kumuda-kaumudi-mahā... yamānasya | Satya-  
 Vākya-Konguni-Varmma-dharmma-mahārājādbirājasya | Krishṇa-Rājōttara-dig-vijaya-vidita-Gārjān-  
 dhīrājasya | vana-gaja-malla-pratimala-baleva-Jalla-darppa-dalana-prakṛitika-vikramasya | gāṇḍa-  
 mārttāṇḍa-pratāpa-paritrakṛita-simhāsānibhi-sakala-rājya-chibhusasya | Yimdhyaṭavi-nikāṭa-vartti.....  
 kapṭaka-kāṭaka-prakāṭa-bhāṅga-karasya | bhūja-bala-pari..... Mānyakhōta-pravāṭita-  
 chakrapāṇi-kāṭaka..... śīmad-Indra-Rāja-paṭṭa-janyōtsavasya | .....

samutsāhita-samara-sajja-Vajjala . . . . . 'gha . . . . . nasya | bhayōpanata-Vanavāsi-dēsādhi . . .  
. . . . . kuṇḍala-mada-dvipādi-samasta-vastu-gri . . . . . samupalabha-saṃkīrtanasya |  
praṇata-Mātūra-vamśaja . . . . . ja-suta-sata-bhuja-baḷāvalēpa-gaja-ghatātōpa-garvva-durvvrita-  
sakaḷa-Noḷambādhira-samara-vidhivamsakasya | samumūḷita-rājya-kaṇṭhakasya | saṃchhūrṇitō-  
chchhamgi-giri-durggasya | saṃhṛita-Naragābhidhāna-S'abara-pradhānasya | pratāpāvanata-Chēra-Chōḷa-  
Pāṇḍya-Pallavasya | pratipālita-Jina-śāsanasya | . . . . . Ilō-dhvajasya | baḷavad-ari-nṛipa-draviṇā-  
paharaṇa . . . . . kṛita-muhū-dānasya | paripālita-satyūbandha-bhai . . . . . ru-saṃbandha-  
vasuṇḍharā-taḷasya S'ri-Noḷamha-ku(lānta)ka-Dēvasya | śauryya-śāsanaṃ dharmma-śāsanaṃ cha  
saṃccharatu dig-maṇḍalāntaram ā-kalpāntaram ā-chandra-tāraṃ ||

(West face.)

. . . . . mākair apy upāyānta . . . . . tyati-śikhā-śēkhara  
. . . . . mānyaavēvōdyatō . . . . . stira Ganga-chūḍāmaṇi . . . . .  
. . . . . dayadāne . . . . . m Pallava . . . . . mā . . . . . yanūtita . . . . .  
. . . . . bhūdēva-dēvaṃ mula . . . . . Guttiya Ganga-bhūpati . . . . . Noḷambāntakaḥ ||  
. . . . . yiya . . . . . s-Saumukhaṃ . . . . . syadi . . . . . gādasmaya  
. . . . . pratigaja . . . . . vikramaṃ || . . . . . paramiva . . . . . Noḷambānta  
. . . . . bhūlōkād anēka dra . . . . . bandhāndhaka . . . . . Pallava . . . . . tānanda hētō rama  
. . . . . S'ri Mārasinpha-kshi . . . . . tīḷaka kshatra chandrasya . . . . . ndra . . . . . dēva . . . . . ryya . . .  
(6 lines gone.)

. . . . . pramāṇa  
. . . . . ha vijayōtsavē . . . . . sinhāsanaōrvvadhara

ity-āvishkṛita-vira-saṃgara-giraḥ-Chāḷukya-chūḍāmaṇē . . Rājāditya-harēr-dlavāgnir-ajani śri Gaṃga-  
chūḍāmaṇi Daityēndrair Mmadhu-Kaiṭabha-prabhṛitibhir dhvastair Mura . . . . kim āyāribhir ittham  
utthatam iti kvātaṅka śaṅkā kṛi . . . . . dyaṇ Naragāsurasya vasudhānanda-śramaśrailḥ . . . . . akarōtsarā-  
gam avani-chakraṃ Noḷambāntakaḥ.

(North face.)

(15 lines illegible.)

. . . . . lasatimaha . . . . . śri Rāja . . . . . yaka chchhatra . . . . .  
S'ri-Gaṅga-chūḍāmaṇi itī dharaiḥ-stutiya . . . . . pratimalla-sinpha-nṛipatin vikrāntaka  
. . . . . mahā-sāmantamatta . . . . .  
(Rest illegible.)

(East face.)

chige yaḡil embam appa balla-Dallanaṃ kedisi gelda poylanaṃ |  
pogaḷveno dhāttriyoḷ negaḷda-vuḷvalanaṃ bijayattī kīrttiyaṃ |  
pogaḷveno Pallavādhipa ka . . . . . dāmaṇi tave konda biramaṇi |  
pogaḷveno pogaṇe pogaḷven end ariyeṇi Chalad-uttaraṅgaṇaṃ ||

Ilēye konda Pallavaṇa pandale yellamaṇ cyded oṭṭi Kā- |  
pālīka-rāḷi sārī para-maṇḍalīkarkkaḷa nammaṇ i vuḡi |  
yoḷēce nimma pundaḷgaḷaṇa baral iyade kaṇḍu bāḷvu . . |  
d'liyoḷ embinaṇ negaḷḍav oṭṭaje maṇḍalīka-Tripētraṇā ||

tunḡa-parāḷr maṇi palavu-kāḷam aguruvise sutta mutti bi- |  
tṭaṇ gaḷa lādīv aṭṭi koḷaḷḷaḍe . . muṇṇam onippa pempiṇ U- |

chhamgiya kôteyam jagam asungole konḍa nâgatta mûru-lê-  
kamgaḷolu pogalleg eḍey âdudu Guttiya-Gaṅga-bhûpanâ ||

Kandam || Kâlano Râvananô Sîsu-  
pâlano tân enisi negalḍa Naragane tave ta-  
nn âl âda kayge vandudu |  
hêl-âsiḍhyadoḷe Gaṅga-chûḍâmaniyâ ||  
sulidane kâvudanê |  
eḷḍigida dig-gajavan itṭa rakke vinag ivudan ê-  
n ilidane eladu kayyadu-  
nn ulidudu tappagume Gaṅga-chûḍâmaniyâ ||

intu Viṃḍyâtavi-nikaṭa-tâpi-taṭavum | Mânyakhêta-puravaravum | Gônûru | ni-Uchchamgiyum | Banavâsi-  
dêṣavum | Pâriseya-kôteyum modalâge palav-eḍeyol amariyarum birayaruvam kâdi geldu palav-  
eḍegaḷolaṃ mahâ-têjaman ettisi mahâ-dânam geydu negalḍa Gaṅga-Vidyâdharam | Gaṅgarol gaṇḍam |  
Gaṅgara sirgaṃ | Gaṅga-chûḍâmani | Gaṅga-kandarppam | Gaṅga-vajram | Chalad-uttaraṅgam |  
Guttiya Gaṅgam | dharmmâvatâram | jagad-êka-viram | nuḷḍamte-gaṇḍam | ahita-mârtaṇḍam |  
kadapa-karkkaṣam | maṇḍalika-Triṇêtram | śrîman-Nolaṃba-kulântaka-devam palav-eḍegaḷolaṃ  
basadigaḷum mâna-stambhamgaḷumam mâḍisidam | maṅgaḷam ||

(Apparently a later addition.)

Dharmmagalaṃ namagaṃ naḍeyisi piṇyam ondu-varshaṃ rûjyamam pattu-viṭṭu Baṃkâpuradol  
Ajitasêna-bhaṭṭârakara śrî-pâda-sannidhiyol ârâḍhanâ-vidhiyol . . . . . samâdhiyam sâḍhisidam ||

Vṛitta || ele Chôla-kshiti-pâla sandan eḇeya niṃ kôṣamanṇi ninnumam |  
gele mândatt iru Pâṇḍya pallade bhayam-gonḍ oḷad ir aninna maṇ- |  
ḷaḷaḍim bôgade nilva tega nevi ninn-utsaṃṃka Gaṅga-ma- |  
ṇḍalikam dôva-nivâsa-datta-vijaya geydam Nolaṃbântakam ||

### 39

In the Mahanavami maṇḍapa.

(East face.)

Śrîmat-parama-gambhîra-syâd-vâḍamôgha-lâṃbhanam |  
jijât trailôkya-nâthasya kâsanam Jina-kâsanam ||

Svasti samasta-bhuvana-stutya-nitya-niravadya-vidyâ-vibhava-prabhâva-prahva-ruhvaripâla-mauli-maṇi-  
mayûkha-śekharihûta-pûta-pada-nakha-prakararum | jita-vṛjina-Jinapati-mata-payah-payôdhi-lilâ-  
sudhâkararum | Chârṇvâkâkharvva-garvva-durvvârôrvvi-dharôtpâtana-paṭishṭha-nishṭhurô-pâlam-bha-  
dambhôḷi-damḍaru | m-akumṭha-kamṭha-kamṭhîrava-gabhîra-lbhûri-bhîma-dhivâna-nirdḷaḷita-durdda-  
meddha-Bauddha-mada-vêdamḍaru | m-apratihata-prasarad-asama-lasad-upanyasana-nitya-naisitya-  
pâtra-dâtra-dalita-naiyâyika-naya-nikara-naḷarum | chapala-Kapîla-vipuḷa-vipina-dahana-dâvânaḷarum |  
śumbhad-amblhoda-nâda-nôḍita-vitata-Vaiśeshika-prakara-mada-marḷarum | śarad-amala-śaśadhara-  
kara-nikara-nihâra-hârâkârânuvartti-kirtti-vallivêlita-dig-antarâlarum appa śrîman-mahâ-maṇḍalâ-  
châryyaru śrîmad-Dêvakirtti-paṇḍita-dêvaru ||

kurvvê namaḥ Kapîla-vâdi-vanôgra-vahnayê Chârṇvâka-vâdi-makarâkara-biḷavâgneyê |  
Bauddhōgra-vâdi-timira-pravibhêda-bhânayê śrî-Dêvakirtti-munayê kavi-vâdi-vâgminê ||  
saṃkalpaṃ jalpa-vallim vilayam-upanayamē chaṇḍa-vaitaṇḍikôkti  
sṛikhaṇḍam mûla-khaṇḍam jhaḍiti vighaṭayan vâdam êkāntabhêḍam |

nīshpīṇḍaṃ gaṇḍa-śailaṃ sapadi vidalayaṃ sūtkṛiti prauḍha garjjat  
 sphūrjjaumēvā madōrjja jayatu vijayatō Dēvakīrtti-dvipēndrah ||  
 Chaturmmukha-chaturvakra-nirggamāgama-dussahā ||  
 Dēvakīrtti-mukhāmbhōjē nṛityatiti Sarasvatī ||  
 chaturate sat-kavitvadoḥ abhijñate śabda-kalāpadoḥ prasana-  
 nate matiyoḥ pravṇate nayāgama-tarkka-vichāradoḥ su-pū-  
 jyate tapadoḥ pavitrare charitradoḥ ondi virājisalu prasi-  
 ddhate muni Dēvakīrtti-vibudhāgrāṇiḥ oppuvud i dharitriyoḥ ||

S'aka-varsha sāsirada embhatt aidaneya ||

varshē khyāta-Subhānu-nāmani sitē pakshē tad-Āśhādḥakē  
 māsō tan-ṇavami-tithau Budha-yutē vārē dinēśōdayē ||  
 śrīmat-tārkkika-chakravartti daśa-dig-varttirdḍha-kīrtti-priyō  
 jātaḥ svargga-vadhū-manuḥ-priyatamaḥ śrī-Dēvakīrtti-bratī ||  
 jātō kīrtty-avaśēśhakē yati-patau śrī-Dēvakīrtti-prabhau  
 vādibhōbha-ripau Jinēśvara-mata-kshīrābdi-tārāpatau ||  
 kva-sthānaṃ vara-Vāg-vadhūr Jjinamuni-brātaṃ mamēti sphuṭaṃ  
 chākrośaṃ kurutē samasta-dharaṇau dākshīṇya-Lakshmīr api ||  
 tach-chhishyō nuta Lakhkhaṇandi-munipaḥ śrī-Mādhavēndu-vratī  
 bhavyāmbhōruha-bhāskaras Tribhuvana-khyātaś cha yōgīśvaraḥ ||  
 ētē tē guru-bhaktitō guru-nishadyāyāḥ pratishṭhām imām  
 bhūtyā kāmam akāraṇaṃ nija-yaśas sampūrṇa-dig-maṇḍalāḥ ||

#### 40

*(On the same stone.)*

*(South face.)*

Bhadraṃ bhūyāj Jinēndrāṇaṃ śāsanāyāgha-nāśinē ||  
 ku-tīrttha-dhvānta-saṅghāta-prabhinna-ghana-bhānavē ||  
 śrīman-Nābhēya-nāthādy-amaḷa-Jina-varānika-saudhōru-vārdḍhiḥ  
 pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdīḥ ||  
 śasta-syāt-kāra-mudrā-sabalita-janatānanda-nādōru-ghōśah  
 sthēyād āchandra-tāraṇa-parama-sukha-Mahāvīrya-vichī-nikāyah ||  
 śrīman-munindrōttama-ratna-varggāḥ śrī-Gautamādyāḥ prabhavishṇavas tē ||  
 tatrāṇbudhau sapta-mahardḍhi-yuktās tat-santatau bōdha-nidhir bbabhūva ||  
 śrī-bhadras sarvatō yō hi Bhadrabāhur iti śrutah ||  
 śrutakēvali-nāthēshu-charama-paramō munīḥ ||  
 chandra-prakāśōjvala-sāndra-kīrttiḥ śrī-Chandra-Guptō 'jani tasya śishyah ||  
 yasya prabhāvād vana-dēvatābhir ārādhitah svasya gaṇō muninām ||  
 tasyānvayē bhū-viditē babhūva yaḥ Padmanandi-prathamābhīdhanah ||  
 śrī Koṇḍakundādi-muniśvarākhyas sat-samyamād udgata-chāraṇardḍhiḥ ||  
 abhūd Umāsvātī-muniśvarō 'śāv āchāryya-śabdōttara-Grīddhrapīṇchchah ||  
 tad-anvayō tat-sadṛiśō'sti nānyas tāt-kālīkāsēsha-padārthta-vēdi ||  
 śrī-Grīddhrapīṇchchha-munipasya Bālākapiṇchchah śishyō'janishta bhuvana-traya-vartti-  
 chāritra-chañchur akhīlāvaṇipāḷa-mauḷi-māḷā-śīlimukha-virājita-pāda-padmaḥ ||  
 ēvaṃ mahāchāryya-paramparāyām syātkāra-mudrāṅkita-tatva-dīpaḥ ||  
 bhadras samantād guṇātō gaṇīśas Samantabhadrō'jani vādi-simhaḥ || tataḥ ||

[kīrttiḥ ||

yô Dêvanandi-prathamâbhidhânô buddhyâ mahatyâ sa Jinêndrabuddhih |  
 śrî-Pûjyapâdô jani dēvatābhīr yyat-pūjitam pāda-yugam yadiyam ||  
 Jainêndram nija-śabda-bhāgam atulam Sarvvārtha-siddhih parā-  
 siddhāntē nipuṇatvam udgha-kavitām Jainābhishēka-svakaḥ |  
 chbandas-sūksmadhiyam Samādhi-śataka-svāsthyam yadiyam vidam  
 ākhyātiha sa Pūjyapāda-munipaḥ pūjyô muninām gaṇaiḥ ||  
 tataścha ||

(West face.)

ajanishṭākalaṅkam yaj-Jina-śāsanam āditaḥ |  
 akaḷaṅka-bachô yēna sô 'kaḷaṅkô mahā-matiḥ ||  
 ity ādy udgha-munindra-santati-nidhau śrî-Mûla-saṅghê tatô  
 jātê Nandi-gaṇa-prabhêda-vilasad-Deśi-gaṇê viśrutê |  
 Gollāchāryya iti prasiddha-munipô 'bhūd Golla-dēsādhipaḥ  
 pūrvvam kēna cha hētunā bhava-bhiyā dikṣhā grihitas sudhiḥ ||  
 śrīmat-Traikālya-yôgi samajani mahikā-kāya-lagnā tanutram  
 yasyābhūd vrishti-dhārā-niśita-śara-gaṇô-gūṣhma-mārttāṇḍa-bimbaḥ |  
 chakrê sad-vṛitta-chāpākāḷita-yati-varasyāgha-śatrūn vijētum  
 Gollāchāryyasya śishyas sa jayatu bhuvanê bhavya-sat-kairavēndulḥ ||  
 tach-chhishyasya ||

Avidha-karṇādike-Padmanandi-saidhāntikākhyô 'jani yasya lōkê |  
 Kaumāra-dēva-bratitā-prasiddhar jjiyāt tu sô jōāna-nidhis sa dhiraḥ ||  
 tach-chhishyāḥ Kuḷabhūṣhaṇākhyā-yatipaś chāritra-vārūn nidhis  
 siddhāntūmbudhi-pāragô nata-vinēyas tat sa-dharmmô-mahān |  
 śabdāmbhōruha-bhāskai aḥ prathita-tarkka-granthakāraḥ Prabhā-  
 chandrākhyô munirāja-panḍita-varaḥ śrî-Kuṇḍakundānvayaḥ ||  
 tasya śrî-Kuḷabhūṣhaṇākhyā-sumunēs śishyô vinēya-stutas  
 sad-vṛittāḥ Kuḷachandra-dēva-munipas siddhānta-vidyā-nidhiḥ |  
 tach-chhishyô'jani Māghanandi-munipaḥ Kollāpurê tīrttha-kṛid  
 rāddhāntārṇnava-pāragô 'chala-dhṛitiś chāritra-chakrēsvaraḥ ||  
 eḷe māvim bauav-abjadiṇ tīligolaṁ māṇikyadiṇ maṇḍanā- |  
 'vaḷi-tārādhipaniṁ nabham subhadam āgirppantir irddattu nir- |  
 mmaḷav iḡaḷ Kuḷachandra-dēva-charaṇāmbhōjāta-sēvā-vini- |  
 śchala-saidhāntika-Māghanandi-muniyim śrî-Kuṇḍakundānvayaṁ ||  
 Himavat kutkīla-muktāphala-taraḷa-tarat-tāra-hārēndu-kundô- |  
 pama-kīrtti-vyāpta-dig-maṇḍalaṁ avanata-bhūmaṇḍalaṁ bhavya-padinô- |  
 gra-marichī-maṇḍalaṁ paṇḍita-tati-vinatam Māghanandy-ākhyā-vāchaṁ |  
 yami-rājam vāg-vadhūti-niṭiḷa-taṭa-haṭan nūtna-sad-ratna-pa .. ||

... tam adara paṇikulaṁ bharadiṇ nirbhêdisal kēsari yanipaṁ vara-samyamābdi-chandram  
 dhareyoḥ ||

Māghanandi-saidhāntiti | tach-chhishyasya || avāra guḍḍugaḷu sāmanta-kêdāra-nika-  
 ra-sādāna-śrēyāmsa sāmanta-Nimba-Dēva jagad-ārba-gauḍa sāmanta-Kāma-Dēva ||

(North face.)

guru-saiddhântika-Māghanandi-munipaś śrīmach-chamû-vallabham |  
Bharatam chhâtran apâra-sâstra-nidhiga| śrī-Bhânukirtti-prabhâ |  
sphuritâ|aṅkṛita-Dêvakirtti-munipaś śishyar jagan-maṇḍanar |  
doreyê Gaṇḍavimukta-dêva ninagin inn âva saiddhântikar ||  
kshîrôdâd iva chandramâ maṇir iva prakhyâta-ratnâkarât  
siddhântêsvara-Māghanandi-yammô jâtô jagan-maṇḍanah |  
chûrittraika-nidhâna-dhâma-suvanamrô dîpa-warttis svayam  
śrīmad Gaṇḍavimukta-dêva-yatipas saiddhânta-chakrâdhipah ||

avara sa-dharmmar ||

âvam vâdi-kathâ-traya-pravaṇado| vidvaj-janam meeche vi- |  
dyâvashtambhaman appu keydu paravâdi-kshôṇibhrit-pakshaman |  
Dêvendram kaḍiv-andadin kaḍid ele syâdvâda-vidyâstradin |  
traividya-S'rutakirtti-divya-munivôl vikhyâtiyam tâldidom ||  
S'rutakirtti-traividya- |  
vrati Râghava-Pâṇḍaviyamman vibudha-chamat- |  
kriti yenisi gata-pratyâ- |  
gatadin pël amala-kîrttiyam prakâṣidam ||

avara agrajaru ||

yô Bauddha-kshatibhrit-karâḷa-kuḷisâś chârvvâka-mêghânâlô  
mîmâṃsâ-mata-vartti vâdi-madavan-mûtaṅga-kaṇṭhîraval |  
syâdvâdâbldhi-sarat-samudgata-sudhâ-sôchis samastais stutas  
sa śrīman bhûvi bhâsatô Kanakanandi khyâta-yôgîśvarah ||  
Vêtâlô mukulîkṛitâjajiputâs saṁsêvatê yat-padê  
Jhôttingah-pratihârakô nivasati dvârê cha yasyântikê |  
yêna kriṣṭati santatam nuta-tapô-lakshmîr yyaśâś S'rî-priyas  
sô 'yam śumblati Dêvachandra-munipô bhaṭṭârakaughâgragîh ||

avara sa-dharmmar Māghanandi-traividya-dêvaru vidyâ-chakravartti-śrīmad-Dêvakirtti-panḍita-dêvara  
śishyaru śrī-S'ubhachandra-traividya-dêvarun Gaṇḍavimukta-Vâdichaturmmukha-Râmachandra-trai-  
vidya-dêvarun || Vâdî-vajrâṅkuśa-śrīmad-Akaṇka-traividya-dêvarun â paramêśvarana guḍḍugaḷu  
mâṇikyâ-bhaṇḍâri-Mariyâne-daṇḍanâyakarun śrīman mahâ-pradhânam sarvvâdhikâri-hiriya-daṇḍa-  
nâyakam Bharatimayyangaḷun śrī-karunada-heggaḍe Bhûchimayyangaḷun jagad-êka-dâni heggaḍe-  
Kôrayyanun ||

akaṇṭakam pitri Vâji-vamśa-tîlakam śrī-Yaksha-Râjam nijâm- |  
bike Lôkâmbike lôka-vandito su-śilâchâre daivam divi- |  
śa-kadamba-stuta-pâda-padman Aruham nâtham Yadu-kshôṇipâ- |  
laka-chûḍâmanî-Nârasingan enal ên nômp-ullaṇô Hullapam ||

S'rīman mahâ-pradhânam sarvvâdhikâri hiriya-bhaṇḍâri abhinava-Gaṅga-daṇḍanâyakam śrī-Hulla-  
Râjam tamma gurugal śrī-Koṇḍakundânayada śrī-Mûla-saṅghada Dêsiya-gaṇada Pustaka-gachchhada  
śrī-Kollâpurada śrī-Rûpa-Nârâyaṇana basadiya pratividdhada śrīmat Kellaṅgeraya pratâpa-puravam  
punar-bhharanuvam mâḍisi Jinanâthapuradallu kalla-dânaśûleyam mâḍisida śrīman mahâ-maṇḍalâ-  
châryya Dêvakirtti-panḍita-dêvarggo parôksho vinayavâgi niśidhiyam mâḍisida | avara śishyar  
Lokkhaṇandi Mâdhava Tribhuvana-dêvar mahâ-dâna-pûjâbhishêkam mâḍi pratishtheyam mâḍidaru |  
maṅgaḷa mahâ | śrī śrī śrī ||

*In the same maṇḍapa.*

S'imat-syādvāda-mudrāṅkitam atula-mahinendra-chakrēśvarōḍyaṃ  
Jainiyaṃ śāsanaṃ viśrutaṃ akhila-hitam dōsha-dūram gabhūraṃ |  
jyāt kārunya-janmāvanir amita-guṇair vvaṇy-aṅka-pravēkaiś  
saṃsēvyam mukti-kanyā-parichaya-karaṇa-prauḍham ētat trilōkyam ||  
śrī-Mūla-saṅgha-Dēśi-gaṇa-Pustaka-gachchha-Koṇḍakundānvāyē |  
guru-kulam iha katham iti chēd bravīmi saṃkshēpatō bhuvanē ||  
yah sēvyah sarvva-lōkaiḥ para-hita-charitam yaṃ samārādhayaūtō  
bhavyā yēna prabuddham sva-pura-mata-mahā-śāstra-tatvaṃ nitānam |  
yasmai mukty-aṅganā saṃsprihayati duritam bhūrutam yāti yasmād  
yasyāśā nāsti yasmims tribhuvana-mahitō vidyatē śīla-rāsiḥ ||

tan-Mēghachandra-traividya-śiśhyō rāddhānta-vēdī lōka-prasiddhah śrī-Viraṇandī mōkshus tad-antēvāsi  
guṇābdhiḥ prastāṅga-janmā ||

yah syād-vāda-rahasya-vāda-nipuṇō 'ganya-prabhāvō janā-  
nandaḥ śrīmad-Anantakīrtti-munipaś chāritra-bhāsvat-tanuh |  
Kamōgrāhi-gara-dvijāpaharaṇē rūḍhō narēndrō 'bhavat  
tach-chhishyō Gurupaūchakasmṛiti-pada-svachchhanda-saṇ-mānasah ||  
Maladhāri-Rāmachandrō yami tadiya-prāśishya-śiśhyō 'sau |  
yach-charaṇa-yugaḷa-sēvāparigata janatāiti chandratām jagatī ||  
para-paripati-dūrō 'dhyātma-satsāra-dhīrō vishaya-virati-bhāvō Jaina-mārgga-prabhāvaḥ |  
kumata-ghana-samīrō dhvasta-māyāndhakārō nikhīḷa-muni-vinūtō rāga-kōpādi-ghātaḥ ||  
chittē śubhāvanām Jainūn vākyē paūcha-namaskriyam |  
kāyē brata-samārōpaṃ kurvan dhyātmaavin-muniḥ ||  
paūcha-tripṣat-saṃyuta-śata-dvayādika-sahasra-muta-vaishēshu |  
vṛttēshu Ś'aka-nṛipasya tu kālē vistṛṇṇa-vilasat-arnnavanēmau ||  
Pramādi-vatsarē māsē S'rāvaṇē tanum atyajat |  
Vakrē kṛṣṇa-chaturddāyām S'ubhachandrō mahā-yatīḥ ||  
amara-puram amara-vāsam tad-gata Jina-chaitya-chaityabhavanānām |  
darśana-kutūhalēna tu yātō yātārta-raudra-pariṇāmah ||

tach-chhishyar ||

duritāndhakāra-ravi-hima- |  
karar ogedar Ppadmaṇandi-paṇḍita-dēvar |  
vvara-Mādhavēndu-samayā- |  
bharāṇar śrī-Mūla-saṅgha Dēśi-gaṇadoḥ ||  
guru-Rāmachandra-yatipana |  
vara-śiśhya-S'ubhēndu-muniya nistigeyam vi- |  
staradiṃ māḍisidam Beḷu- |  
karey-adhipam rāya-rāja-guru-Gummaṭam ||  
śrī-Vijaya-Pārśva-Jina-vara-charaṇārūṇa-kamaḷa-yugaḷa-yajama-rataḥ |  
Bōgāṇa-rāja-nāmā tad vaiyāprityatō hi S'ubhachandraḥ ||  
hēyādēya-vivēkatā janatayā yasmāt sadādriyatō  
tasya śrī-Kulabhūṣaṇasya vara-śiśhyō Māghanandi-brati |  
siddhāntāmbudhi-tiragō viśada-kīrttis tasya śiśhyō 'bhavat









prāṃsu-prāñchita-késari budha-nutō vāk-kāminī-vallabhaḥ ||  
 avargge ravichandra-siddhā-  
 nta-vidar Ssampūrṇa-chandra-siddhānta-muni- |  
 pravarar avargge sisya- |  
 pravarar śrī-Dhāmanandi-sanmunipatigaḥ ||  
 bōdhita-bhāvya-rasa-madanar mmada-varjita-suddha-mānasar |  
 S'ridhara-dēvar embar avargg ngra-tanūbhavar ādar ā yaśa- |  
 śrī-dharargg āda sisshyar avāroḥ negaḍdar Mmaladhāri-dēvaruṇ |  
 S'ridhara-dēvaruṇ nata-narēndra-kirita-tatārechhita-kramar ||  
 ānamrāvanipāḷa-jāḷaka-śirō-ratna-prabhā-bhāsura  
 śrī-pādāmburuha-dvayō vara-tapō-Lakshmi-manō-rañjanah |  
 mōha-vyūha-mahidra-durddhara-paviḥ sach-chhila-sālir j jagat-  
 khyatāś S'ridhara-dēva ēsha munipō bhābhāti bhū-maṇḍalē ||

tach-chhishyar ||

bhavyāmbhōruha-shaṇḍa-chāṇḍa-kirāṇah karppūra-hāra-sphurat-  
 kirtti-śrī-dhavaḷikṛitākhiḷa-diśā-chakraś charitrōnnataḥ |

(South face.)

bhāti śrī-Jina-puṇigava-pravachanāmbōrāsi-rākā-śaśi  
 bhūmau viśruta-Māghanandi-munipar siddhānta-chakrēśvaraḥ ||

tach-chhishyar ||

sach-chhilaś śarad-indu-kunda-viśada-prōdyad-yaśaś śrī-patir  
 ddripyad-darppaka-darppa-dāva-dahana-jvālāḥi kāḷāmbudah |  
 śrī-Jainēndra-vachah payōidhi-śarat-sampūrṇa-chandraḥ kshitaṇ  
 bhāti śrī-Guṇachandra-dēva-munipō rāddhānta-chakrādhipah ||

tat-sadharmmar ||

udbhūtē nuta-Mēghachandra-śaśinī prōdyad-yaśaś-chandrikē  
 samvarddhētā tadastu nāma niturūṇ rāddhānta-ratnākaraḥ |  
 chitraṇ tāvād idam payōdhi-paridhi-kshōṇau samudvikshyātē  
 prāyēnātra vijrimbhatē bhārata-śāstrāmbhōjanis santatam ||

tat-sadharmmar ||

chandra iva dhavaḷa-kirttir ddhavaḷi-kurūtē samasta-bhuvanaṇ yajya |  
 tach Chandrakirtti-saijōā bhattāraka-chakravartinō 'sya vibhāti ||

tat-sadharmmar ||

naiyāyikēbha-sipphō mimāṃsaka-timira-nikara-nirasana-tapanah |  
 Bauddha-vana-dāva-dahanō jayati mahān Udayachandra-paṇḍita-dēvaḥ ||  
 siddhānta-chakravartti śrī-Guṇachandra-vratīśvarasya babhūva |  
 śrī-Nayakirtti-munindrō Jina-pati-gaditākhiḷārttha-vēdi sisshyah ||

Svasty anavaraṭa-vinata-malipa-makuta-mauktika-mayūkha-mālā sarō-maṇḍanibhūta-chāru-charaṇāra-  
 vindarum | bhavya-jana-hridayānandarum | Koṇḍakundānvaya-gagana-mārttāṇḍarum | līlā-mātrā-viji-  
 tōchchāṇḍa-kusuma-kāṇḍarum | Dēsiya-gaṇa-gajēndra-sāndra-mada-dhārāvabhāsarum | vitarāṇa-vilāsa-  
 rum | Pustaka-gachcha-svachcha-sarasi-sarōjarum | vandi-jana-sura-bhūjarum | śrīmad-Guṇachandra-  
 siddhānta-chakravartti-chārutara-charaṇa-sarasi-ruha-shaṭcharaṇarum | aśēsha-dōsha-dūri-karāṇa-pa-  
 natāntahkaraṇarum appa śrīman-Nayakirtti-siddhānta-chakravarttigal entappar endode ||

sāhitya-pramadā-mukhābja-mukuraś chāritra-chôḍāmaṇiś  
 śrī-Jaināgama-vārdhī-varddhana-sudhā-sôchis sanudbhāsātē |  
 yaś śālya-traya-gārava-traya-lasad-dapḍa-traya-dhivaṃsakas  
 sa śrīmān-Nayakīrti-dēva-munipas siddhāntikāgrēsaraḥ ||  
 Mānikyanandi-munipaś śrī-Nayakīrti-vratīśvarasya saddharmmah |  
 Guṇachandra-dēva-tanayō rāddhānta-payōdhi-pāragō bhuvī bhātī ||  
 hāra-kshīra-harītā-hāsa-bāḥubhrit kundēndu-mandākinī  
 karppūra-sphaṭika-sphurad-vara-yaśō dhautā-trilōkōdaraḥ |  
 uchchapḍa-smara-bhūtri-bhūdhara-paviḥ khyātō babhūva kshītau  
 saś śrīmān Nayakīrti-dēva-munipas siddhānta-chakrēsvaraḥ ||  
 S'ākē randra-nava-dyu-chandramasi Durmmukhy-ākhyā-saṃvatsarē  
 Vaiśākhē dhavaḷē chaturdāśa-dinē varē cha Sūryātmaḷē |  
 pūrvvāhṇē praharē gatē rāddha-sahitē svarggaṃ jagātmātmavān  
 vikhyātō Nayakīrti-dēva-munipō rāddhānta-chakrārdhipaḥ ||  
 śrīmaḡ Jaina-vachōbdhi-varddhana-vidhus sāhitya-vidyā-midhis

(West face.)

sarppad-darppaka-hasti-mastaka-luṭhat-prōtkañṭha-kaṇṭhāraḥ |  
 sa śrīmān Guṇachandra-dēva-tanayas saujanya-janyāvaṇiḥ  
 sthēyāt śrī-Nayakīrti-dēva-munipas siddhānta-chakrēsvaraḥ ||  
 guruv ādāṃ Khacharārdhipaṅgē baḷigaṃ dānakke biṇṇēge tāṃ |  
 guruv ādāṃ sura-bhūddharakke negaḷā ā Kaiśāsa-saḷlakke tāṃ |  
 guruv ādāṃ vinutāṅgē rāḷisuv Irūṅōlaṅgē lōkakke sad- |  
 guruv ādāṃ Nayakīrti-dēva-munipaṃ rāddhānta-chakrārdhipaṃ ||

tach-chhishyar ||

hima-kara-śarad-adhura-kshīra-kallōḷa-jāḷa-sphaṭika-sīta-yaśaś śrī-sūbhra-dik-chakravāḷaḥ |  
 madana-mada-timisra-śrēṇi-tivāṃsu-māḷi jayati nikhīla-vandyō Mēghachandra-vratīndraḥ ||

tat-sadharmanar ||

kandarppāhava-kalpitō dhura-tanu-trāṇōpanōra-sthaḷi  
 chañchad-bhūr amaḷā vinēya-janatā-nirē-jini-bhānavaḥ |  
 tyaktāśēsha-bahir-vvikalpa-nichayās chāritra-chakrēsvaraḥ  
 śumbhanty Appitāṭaka-vāsi-Maḷadhāri-svāminō bhūtaḷē ||

tat-sadharmanar ||

shaṭ-karmma-vishaya-mantrē nānā-vidha-rōga-hāri-vaidyē cha |  
 jagad-ēka-sūrir ēshaś Śrīdhara-dēvō babhūva jagati prapaṇaḥ ||

tat-sadharmanar ||

tarkka-vyākaraṇāgama-sāhitya-prabhriti-sakaḷa-sāstrārṭtha-jñāḥ |  
 vikhyāta-Dāmanandi-traividya-muniśvarō dharāgrē jayati ||  
 śrīmaḡ Jaina-matābjini-dinakarō naiyāyikābhrāṇiḷaḥ  
 Chāṇvī kāvaṇibhrit-karūḷa-kulīśō Baudhābdhi-kumbhōdbhavaḥ |  
 yō mīmāṃsaka-gandha-sindhura-śirō-nirbbhēda-kaṇṭhīravas  
 traividyōttama-Dāmanandi-munipas sō 'yaṃ bhuvī bhrājatē ||

tat-sadharmanar ||

dugdhābdhi-sphaṭikēndu-kunda-kumūda-vyābhāsi-kīrti-priyas

siddhântôdadhi-varddhanâmpita-karalâ-pârârtthya ratnâkaralâ |  
 khyâta śrī-Nayakīrtti-dēva-munipa-śrī-pāda-padma-priyô |  
 bhāty asyāṃ bhuvi Bhānukīrtti-munipas siddhānta-chakrādhīpalâ ||  
 uragēndra-kshīra-nīrākara-rajata-giri-śrī-sita-chelhatra-gaṅgâ |  
 hara-bāsaśrīvātēbha sphatīka-vrīṣabha-sābhārābhra-nīhāra-hārâ |  
 mara-rāja-śvēta-pāṅkēruha-haladhara-vāk-śaṅkha-hamsēndu-kundô |  
 tkara-chañchat-kīrtti-kāntam dhareyol esadan ī Bhānukīrtti-vratīndram ||

tat-sadharṃmar ||

sad-vrīttākṛiti-śōbhītākṣiḥa-kaḷā-pūṇṇas smara-dhyanasakalâ  
 śuśvad-vīśva-viyōgi-hṛit-sukhakarās śrī Bālachandrô-munil |  
 vakrēṇōna-kaḷēṇa kâma-suhṛidâ chañchat-viyōgi-dvīṣhâ  
 lōkēsmīn upamīyatô katham asau tēnātha bālēndunâ ||  
 uchchaṇḍa-madana-mada-gaja-nīrbhēdāna-paṭutara-pratāpa-mpigēndralâ |  
 bhavya-kumudaugha-vikasana-chandrô bhuvi bhāti Bālachandra-munīndralâ ||  
 tārādri-kshīra-pūra-sphaṭīka-sura-sarīt-tārāhārēndu kunda-  
 śvētōdyat-kīrtti-Lakṣmī-prasara-dhavalītāsēsha-dīk-chakravālilâ |  
 śrīmat siddhānta-chakrēśvara-nuta-Nayakīrtti-vratīśāṅghri-bhaktalâ

(North face.)

śrīmān bhāṭṭarakēśô jagati vijayatô Mēghachandra-bratīndralâ ||  
 gāmbhīryyē makarākarô vitarāṇē kalpa-drumas tējasi  
 prōchchaṇḍa-dyumanīlâ kaḷāsv api śaśi dhairyyē punar Mmandaralâ |  
 sarvvōrvvī-paripūṇṇa-nirmmaḷa-yaśô Lakṣmī-manô-rañjanô  
 bhāty asyāṃ bhuvi Māghanandi-munipô bhāṭṭarakāgrēsaralâ ||  
 vasu-pūṇṇa-samastāsālâ kṣhīti-chakrē virājītē |  
 chañchat-kuvaḷayānanda-Prabhāchandrô munīśvaralâ ||

tat-sadharṃmar ||

uchchaṇḍa-graha-kōṭayô niyamītās tīṣṭanti yēna kṣhitau  
 yad-vāg-jāta-sudhâ-rasô 'kṣiḥa-visha-vyuchchihēdakaś śōbhatē |  
 yat-tantrōdgha-vidhis samasta-janatârōgyāya samvarttatē  
 sô 'yam śumbhati Padmanandi-munināthô mantra-vādīśvaralâ ||

tat-sadharṃmar ||

chañchach-chandra-marīchi-śārada-ghana-kshīrābdhi-tārāchala-  
 prōdyat-kīrtti-vikāsa-pāṇḍuratara-brahmāṇḍa-bhāṇḍōdaralâ |  
 vāk-kāntâ-kaṭhina-stana-dvaya-taṭi-hārô gabhira-sthīras  
 sô 'yam sannuta-Nōmichandra-munipô vibhrajātē bhūtalē ||  
 bhāṇḍārādhikṛitas samasta-sachivādhisô jagad-vīśrutās  
 śrī-Huḷlô Nayakīrtti-dēva-muni-pādāmbhōja-yugma-priyalâ |  
 kīrtti-śrī-nīlayalâ parārttha-charītô nityam vibhāti kṣhitau  
 sô 'yam śrī-Jina-dharṃma-rakṣaṇakaralâ samyaktva-ratnâkaralâ ||  
 śrīmach-chhṛīkaraṇādhīpas sachiva-nāthô vīśva-vidvan-nidhis  
 chātur-vvarṇṇa-mahānṇa-dāna-karaṇōtsāhi kṣhitau śōbhatē |  
 śrī Nilô Jina-dharṃma-nirmmaḷa-manās sāhitya-vidyā-priyas  
 saujanyaika-nidhis śuśāṅka-vīśada-prōdyad-yūṣās śrī-patīlâ ||

ârâdhyô Jinapô guruś cha Nayakirtti-khyâta-yôgiśvarô  
 Jôgâmbâ janani tu yasya janakas śrî-Bamma-dêvô vibhuḥ ||  
 śrîmat-Kâmalatâ-sutâ-pura-putiś śrî-Mallinâthas sutô  
 bhâty asyâṃ bhuvi Nâga-dêva-sachivaś Chaṇḍâmbikâ-vallabhah ||  
 sura-gaja-sarad-indu-prasphurat-kirtti-subhî  
 bhavad akhîla-digantô vâg-vadlû-chitta-kântah |  
 budha-nidhi-Nayakirtti-khyâta-yôgindra-pâdâm-  
 buja-yuga-krita-sêvah śôbbatê Nâga-dêvah ||  
 khyâtas śrî-Nayakirtti-dêva-muni-nâthânâṃ payah-prôllasat-  
 kirttinâṃ paramam parôksha-vinayam karttuṃ nishidhy-âlayam |  
 bhaktyâkâravad âśasânka-dinakrit-târam sthiram sthâyinam  
 śrî-Nâgas sachivôttamô nija-yaśas śrî-subhra-diṇ-maṇḍalah ||

## 43

*In maṇḍapa south of Chûmmuṇḍa Râya basti.*

(East face.)

S'rîmat-parama-gaṃbhîra-syâdvâd-âmôgha-lâñchhanam |  
 jîyât trailôkya-nâthasya-śâsanam Jina-śâsanam ||  
 śrîman Nâbhêya-nâthâdy-amaḷa-Jina-varânika-saudhōru-vârddhiḥ  
 pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhōru-vêdih |  
 śasta-syâtkâra-mudrâ-sabalita-janatânanda-nâdōru-ghôśah  
 sthêyâd âchandra-târam parama-sukha-Mahâviryya-vêchi-nikâyah ||  
 śrîman-munîndrôttama-ratna-varggâś śrî-Gautamâdyâḥ prabhavishṇavastê |  
 tatrambudhau sapta-maharddhi-yuktâs tat-santatau Nandi-gaṇê babhûva ||  
 śrî Padmanandîty-anavadya-nâmâ hy âchâryya-śabdôttara-Koṇḍakundah |  
 dvitîyam âsid abhidhânâṃ udyach-charitra-saṃjâta-su-châraparddhiḥ ||  
 abhûd Umâsvâtî-muniśvarô 'śâv âchâryya-śabdôttara-Griddhrapiñchebbah |  
 tad-anvayê tat-sadpiśô 'sti nânyas tât kâlikâśêsha-padârthta-vêdi ||  
 śrî-Griddhrapiñchha-munipasya Balâkapiñchebbas śishyô janishṭa bhuvana-traya-vartti-kirttiḥ |  
 châritra-chañchur akhîlâvanipâḷa-maṇi-mâḷa-śilimukha-virâjita-pâda-padmaḥ ||  
 tach-chlîshiyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvarah  
 tarkka-vyâkaranâdi-śâstra-nipunâś sâhitya-vidyâ-patih |  
 mîthyâ-vâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kanthîravô  
 bhavyâmbhōja-divâkarô vijayatâm kandarppa-darppâpahah ||  
 tach-chlîshiyâś tri-satâ-vivêka-nidhayaś śâstrâbldhi-pâraṅgatâś  
 têshtkrishṭatamâ dvi-saptati-mitâḥ siddhânta-śâstrârththaka |  
 vyâkhyânê paṭavô vichitra-charitâś têshtu prasiddhō munih  
 nânânûna-naya-pramâṇa-nipunô Dêvendra-saiddhântikah ||  
 ajani mahîpa-chôḷâ-ratna rûrâjîtânghrîr vijîta-Makara-kêtûddanḍa-dôrdanḍa-garbbah |  
 kunaya-pikara-bhûdhrânika-dambhōḷi-danḍas sa jayatu vibudhêndrô Bhârati-bhâlapattah ||

(South face.)

tach-chlîshiyah Kaladhautanandi-munipah saiddhânta-chakrêśvarah  
 pâravâra-purita-dhârîni-kuḷa-vyâptôr-kirttiśvarah |  
 pañchâkshônmadâ-kumbhi-kumbha-daḷana-prônukta-muktâphaḷâ-

prāṇśu-prāñchita-kēsari budha-nutō vāk-kāmini-vallabhaḥ ||  
 avargge ravi-chandra-siddhān- |  
 ta-vidas Sampūrṇachandra-siddhānta-muni- |  
 pravarar avar avargge śishya- |  
 pravarar śrī-Dāmanandi-sanmunipatiḥ ||  
 bōdhita-bhavyar asta-madanar nimada-varjita-suddha-mānasar |  
 S'ridhara-dēvar embar avargg agra-tanūbhavar ādar ā yaśa- |  
 śrī-dharargg āda śishyar avaroḥ negaḍdar Mmaladhāri-dēvaruṃ |  
 S'ridhara-dēvaruṃ nata-narēndra-kiriṭa-taṭārchchita-kramar ||  
 Maḷadhāri-dēvarindaṃ |  
 beḷagidudu Jinēndra-śāsanaṃ munnaṃ ni- |  
 rmmalaṃ āgi mattam iḡaḷ |  
 beḷagid apudu Chandrakirtti-bhaṭṭākarar ||

avara śishyar ||

param āptākhiḷa-śāstra-tatva-niḷayaṃ siddhānta-chūḍāmaṇi- |  
 sphuritāchāra-param vinēya-janatānandaṃ guṇānika sun- |  
 daran emb unnaṭiyiṃ samasta-bhuvana-prastutyan ādaṃ Divā- |  
 karanandi-bratināthan ujaḷa-yaśō vibhrajitāśa-taṭaṃ ||  
 vidita-vyākaraṇada ta- |  
 rkkada siddhāntada viśēshadiṃ traividya- |  
 spadar end ī dhare baṇṇi- |  
 pudu Divākaraṇandi-dēva-siddhāntigarar ||  
 vara-rāddhāntika-chakravartti durita-pradhvaṃsi kandarppa-sin- |  
 dhura-siṃhaṃ vara-siḷa-sad-guṇa-mahāmbhōrūsi-paṅkēja-pu- |  
 shkara-dēvēbha-śāsāṅka-sannibha-yaśaḥ śrī-rūpaṃ ōhō Divā- |  
 karanandi-brati-nirṇaṇadaṃ nirupamaṃ bhūpēndra-brindārchchūtaṃ ||

(West face.)

vara-bhavyānana-padmanuḷḷ alaral ajuānika-nētrōtpaḷaṃ |  
 koragal pāpa-tamas-tamaṃ parayal ettaṃ Jaina-mārggūmaḷāṃ- |  
 baram aty ujaḷaṃ āḡaḷ ēṃ beḷagi tāṃ bhū-bhāgamaṃ śrī-Divā- |  
 karaṇandi-brati-vāk divākara-karākāraṃ bōl urbbi(t ī bhū)-nutam ||  
 yad-vaktra-chandra-viḷasāḍ-vachanāṃpitāmbhaḥ-pānēna tushyati vinēya-chakōra-brindaḥ |  
 Jainēndra-śāsana-sarōvara-rājahamṣō jiyād asau bhuvi Divākaraṇandi-dēvaḥ ||

avara śishyaru ||

Gaṇḍavimukta-dēva-Maḷadhāri-munindrara pāda-padmanam |  
 kaṇḍ oḍ asādhyam ēṃ neneda bhavya-janakk amakoṇḍa-chaṇḍa-vē- |  
 taṇḍa-virōdhi-daṇḍa-nṛipa-daṇḍa-patat-piṭhu-vajradaṇḍa-kō- |  
 daṇḍa-karāḷa-Daṇḍadhāra-daṇḍabhayaṃ peṇapiṅgi pōgavō ||  
 baḷa-yutarar baḷalchuva latānta-śaraṅg idirāgi tāgi san- |  
 chaḷise paḷaūchi tūḷḍ avanan ōḷisi mey-vagey-āda-dūvarar |  
 kaḷeyade ninda karbbunada karggida sippinamakke vetta ka- |  
 ttaḷam enisittu putt ādardda meyya maḷam Maḷadhāri-dēvarar ||  
 maṇḍedum ad orṃme laukikada vārtteyan āḷada ketta biḡilaṃ |  
 teṇeyada bhānūv astamitam āgire pōgada meyyan orṃmeyum |



*turisada kukkūṭāsanake sōlada Gaṇḍavimukta-vṛittiyaṃ |*

*maṇṇyaḍ aghōra-duśchara-tapaś charitaṃ Maḷadhāri-dēvara ||*

ā chāritra-chakravartigaḷa śiṣhyaru ||

pañchēndriya-prathita-sāmaja-kumbha-piṭha-nirllōṭa-lampaṭa-mahōgra-samagra-simhaḷ |

siddhānta-vāri-nidhi-pūrṇa-niśādhināthō bhābhāti bhūri-bhuvanē S'ubhachandra-dēvaḷ ||

śubhrābhīrābha-sura-dvipāmara-sarit-tārīpati-prasphuṭaj-

jyōtsnā kunda śasīrdha-kambu-kamaḷābhāśā-taraṅgōtkaraḷ |

prakhya-prajvaḷa-kirttim anvaham imāṃ gāyanti dēvaṅganā

dik-kanyāḷ S'ubhachandra-dēva bhavataś chāritra-bhū-bhāminim ||

S'ubhachandra-munindra-yaśaḷ- |

prabheyaḷ sariy āḡalārad int i chandraṃ |

prabhu tegidē kandi kundidan |

abhava-śīrōmaṇig ad ēke kandaṃ kundum ||

ettalu bijeyam gayvada- |

m attale dharmma-prabhāram adhikōtsavadiṃ |

bittaripud enale pōlvare |

vattinavar śrī-S'ubhēndu-saiddhāntikaram ||

kantu maḍipahar ssakal-jīva-dayāpara-Jaina-mārgga-rā- |

ddhānta-payōdhigaḷ viśbaya-vairigaḷ uddhata-karmma bhāṇjanar |

santata-bhavya-padma-dinakrit-prabharam S'ubhachandra-dēva-si- |

ddhānta-munindrarām pogaḷpud ambudhi vēśhṭita-bhūri-bhātalaṃ ||

(North face.)

khyāta-śrī-Maḷadhāri-dēva-yamīnaś śiṣhyōttamē svar-ggātē

hā hā śrī-S'ubhachandra-dēva-yatipē siddhānta-chōḍāmaṇau |

lōkānugraha-kārīṇi kshiti-nutē kandarppa-darppāntakō

chāritrōjvaḷa-dīpikā pratihatā vātsalya-valli gatā ||

S'ubhachandrē mahas-sāndrē grīlātē kūla-Rāhuṇā |

sāndhakāram jagaj-jālam jāyatē ty ēti nādbhutam ||

bāṇāmbhōdhi-nabhaś-śasānka-tulitē jātē S'akābdē tatō

varshē S'ōbhakrit-āhvayē vyupanatē māsē punaś S'rāvaṇē |

pakshē kṛiṣṇa-vipaksha-varttini Sitē vārē daśamyām tithau

svaṛ yātāḷ S'ubhachandra-dēva-gaṇabhṛit siddhānta-vārām-nidhiḷ ||

śrīmad avara guḍḍam ||

samadhigata-pañcha-mahā-śabda mahā-sāmantādhipati mahāprachanda-daṇḍanāyakaṃ | vairi-bhaya-

dāyaka | gōtra-pavitra budha-jana-mitra | svāmi-drōha-gōḍhūma-gharaṭṭam | saṅgrāmaja-tuṭṭa |

Vishṇuvardhana-Poysaḷa-mahārāja-rājya-samuddharana kaligaḷ-ābharana śrī-Jaina-dharmamāṃṛitām-

budhi-pravardhana-sudhākara samyaktva-ratnākarādy-anēka-nāmāvaḷi-samālanīkṛitarappa śrīman-ma-

hā-pradhāna-daṇḍanāyaka-Gaṅga-Rājam tamma gurugaḷ śrī-Mūla-saṅghada Dēsiya-gaṇada Pustaka-

gachchada S'ubhachandra-siddhānta-dēvargge parōksha-vinayakke nis'idhigeya nilisi mahā-pūjeyam

māḍi mahā-dānavam geydaru ||

ā mahānubhāvan attige || S'ubhachandra-siddhānta-dēvara guḍḍi ||

vara-Jina-pūjeyan aty-ā- |

daradindam Jakkapabbe māḍisuvaḷ sa- |

ch-charite guṇānvite yend |  
 i dharanī-taḷa mechechi peḡaḷutirppadu nichecam ||  
 doreyē Jakkaniḱabbeg i bhuvanadoḷ chāritradoḷ śiladoḷ |  
 parama-śrī-Jina-pūjeyoḷ sakaḷa-dīnāścharyyadoḷ satyadoḷ |  
 guru-pādāmbuja-bhaktiyoḷ vinayadoḷ bhavyarkkaḷaṁ kanda ā- |  
 daradiṁ mannisutirppa pempin-eḷeyoḷ matt-anya-kāntā-janaṁ ||  
 śrīmat Prabhāchāndra-siddhānta-dēvara guḷḷa heḡḡaḷ-Marddimayyaṁ barecam ||  
 hiruda-rūvāri-mukha-tiḷakaṁ Varddhamānāchāri kaṇḱarisidaṁ | maṅgaḷa mahā || śrī śrī ||

## 44

*In the same Maṇḍapa.*

Śrīmat-parama-gaṁbhīra-syādvād-āmōgha-lāṅchhanaṁ |  
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||  
 bhadrām astu Jina-śāsanāya sampādyatām prati vidhāna hētavē |  
 anya-vādi-mada-hasti-mastaka-spāṭanāya ghaṭanē paṭiyasē ||  
 namas siddhēbhyah ||  
 janatādharan udaran anyā-vanītā-dūraṁ vachas-sundari- |  
 ghana-vṛitta-stana-hāran ugra-raṇa-dhīraṁ Māraṁ ēn endapai |  
 jāvakaṁ tūn eno Mākaṇabbe vibudha-prakhyāta-dharma-prayu- |  
 kte nikāmatā-charitre tāy enal id ēn Ēcam mahā-dhanyanō ||  
 kanda || vitṛasta-maḷaṁ budha-jana- |  
 mitraṁ dvija-kuḷa-pavitraṁ Ēcam jagadoḷ |  
 pātraṁ ripukuḷa-kanda-kha- |  
 nitraṁ Kaṁḍinya-gōtraṁ amaḷa-charitraṁ ||  
 vṛitta || parama-Jinēśvaraṁ tanage deyyaṁ aḷurkkeyin oḷpu vettam u||- |  
 uru-durita-kshayaṁ Kkanakanandi-muniśvaraṁ uttamōttamar |  
 ggurugaḷ-udāṭṭa-vīraṁ avadāṭṭata-yaśam nṛpa-kāma-Poysalaṁ |  
 porēda-mahiśan endoḷ eḷo baṇṇipar ār meḡaḷd Ēchigāṅkanā ||  
 kanda || Manu-charitaṁ Ēchigāṅkana |  
 maneyoḷ muni-jana-samūhamuṁ budha-janamuṁ |  
 Jina-pūjane Jina-vandane |  
 Jina-mahimeḡaḷ āva-kālamuṁ śōbbhisugum ||  
 ā mahānubhāvan-arddhāṅgiy ent appaḷ endoḷe ||  
 uttama-guṇa-tati-vanītā- |  
 vṛittiyan oḷakonḍud endu jagam eḷlaṁ ka- |  
 y yettuvinam amaḷa-guṇa-saṁ- |  
 pattigō jagadoḷage Pōchikabbeye nōntaḷ ||  
 tanuvaṁ Jinapati-nutiyim |  
 dhanamaṁ muni-janada-trīptiyim saphaḷam id in- |  
 n enag emb i nambugeyoḷ |  
 manamaṁ jagadoḷage Pōchikabbeye neripaḷ ||

jana-vinutan Ēchigānkana- |  
 manas-sarô-haipsi Gaṅga-Rāja-chamūnā- |  
 thana janani janani bhuvana- |  
 kk ene negaḷḍaḷ Pôchikabbe guṇaḍ unnatiyiṃ ||  
 enisida Pôchāmbike pari- |  
 janamum budha-janamum ormmeg ormme manam taṇ- |  
 ṇaue tapidu parase puṇyama- |  
 n anantamaṇ nerapi parapi jasamaṇ jagāḍoḷu ||

vachana || int enisid ā Pôchāmbike Beḷaḷḍaḍa tīrtthaṃ modalād-anēka-tīrtthagaḷoḷu palavaṃ chaityā-  
 layaṅgaḷa mūḷisi mahā-dānaṃ geydu ||

vṛtta || adan inn ēn einben ān ond amaṇḍa-sukṛitamam nōḍo rōmāñcham āda- |  
 ppudu pēḷv udyōgādindaṃ smariyipaḍe namō Vitarāgāya gārha- |  
 sthyada yōsid-bhāvad i kālada pariṇatīyaṃ geldu sallēkhanam sam- |  
 padadindaṃ dēvi-Pôchāmbike sura-padamam lileyiṃ sūreḡoṇḍaḷ ||

Saka-varsha 1043 neya Sārvari-saṃvatsarada Āshāḍha-suddha-5-Sōmavāradandu sanyasanamam  
 kaikoṇḍu ēka-pārśva-niyamadiṇ pañcha-padaman uchcharisutaṃ dēva-lōkake sandaḷ ||  
 ā jagaj-jananiya putraṃ || samadhigata-pañcha-mahā-śabda mahā-sāmantādhipati mahā-prachanḍa-  
 daṇḍanāyakam | vairi-bhaya-dāyakam | gōtra-pavitraṃ | budha-jana-mitraṃ | śrī-Jaina-dharmma-  
 mṛitāmbudhi-pravarddhana-sudhākaram | samyaktva-ratnākaram | āhārābhaya-bhaiṣajya-śāstra-dāna-  
 vinōda | bhāvya-jana-bridaya-pramōda | Vishṇuvarddhana-bhūpāla-Poysaḷa-mahārāja-rājyābhishēka-  
 pūṛṇa-kumbha | dharmma-harmmyōddharana-mūḷa-stambha | nuḍid-ante-gaṇḍa pagevaram beṃ-  
 koṇḍa | drōha-gharaṭṭādy anēka-nāmāvaḷi-samālanḱṛitan appa śrīman mahā-pradhānam daṇḍanāyakam  
 Gaṅga-Rājaṃ tann ātmāmbike Pôchala-dēviyarū divakke salalu parōksha-vinayakk end i niśidhigeyam  
 nilisi pratishṭe-geydu mahā-dāna-pūjārchchanābhishēkaṅgaḷam māḍida | maṅgaḷa-mahā śrī śrī ||  
 śrī-Prabhāchandra-siddhānta-dēva-guḷam perḡḡaḷe-Bāvarājam baredam ||  
 rūvāri-Iḷoysaḷāchāriya magam Varddhamānāchāri biruḍa-rūvāri-mukha-tiḷakam kaṇḍarisidam ||

## 45

*West of Eraḍu Kaṭṭe basti.*

Srīmat-parama-gambhira-syādvād-āmōgha-lāñchhanam |  
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||  
 bhadrām astu Jina-śāsanāya sampadyatām prati-vidhāna-hētavē |  
 anya-vādi-mada-hasti-mastaka-sphātanāya ghaṭanē paṭiyasē ||

Svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvara Dvārāvati-pura-varādhisvaram Yādava-  
 kuḷāmbara-dyumaṇi samyaktva-chūḍāmaṇi Malaparōḷ-gaṇḍādy-anēka-nāmāvaḷi-samālanḱṛitar appa  
 śrīman mahā-maṇḍalēśvaram Tribhuvana-malla Talakāḍu-goṇḍa bhuja-baḷa Vira-Gaṅga Vishṇu-  
 varddhana Hoysaḷa Dēvara vijaya-rājyam uttarōttarābhivridhi-pravarddhamaṇam āchandrārka-tāram  
 saluttam ire tat-pāda-padmōpajivi ||

vṛtta || janatādhāran udāran anya-vanitā-dūram vachas-sundarī- |  
 ghana-vṛtta-stana-hāran ugra-raṇa-dhīram Māran ēn endapai |  
 janakam tān ene Mākanabbe vibudha-prakhyāta-dharmma-prayū- |  
 kte nikāmāta charitre tāt enal id ēn Ēcham mahā-dhanyanō ||

kanda || vitrasta-maḥam budha-jana- |  
 mitram dvija-kuḷa-pavitram Ēchan jagadoḷu |  
 pātram ripu-kuḷa-kanda-kha- |  
 nitram Kauṇḍinya-gōtran amaḷa-charitram ||  
 manu-charitan Ēchigāṇkana |  
 mancyoḷ muni-jana-samūhamuḥ budha-janamuḥ |  
 Jina-pūjane Jina-vaudane |  
 Jina-mahimegaḷ āva-kālamuḥ sōbhisugum ||  
 uttama-guṇa-tati-vanitā- |  
 vṛttiyan oḷakonḍud endu jagam ellam kai- |  
 y yettuvinam amaḷa-guṇa-sam- |  
 pattige jagadoḷage Pōchikabbeye nōntaḷu ||

ant onisid Ēchi-Rājana Pōchikabbeya putram akhila-tīrtthakara-parama-dēva-parama-charitākarma-  
 nōdirṇa-vipuḷa-puḷaka-parikalita-vārabāṇuḥ asama-samara-rasa-rasika-ripu-nṛpa-kāḷāpāvalēpa-lōpa-  
 lōlupa-kṛipāṇuḥ āhārūbhaya-bhaisajya-śāstra-dāna-vinōdanuḥ sakaḷa-lōka-sōkāpanōdanuḥ ||

vṛtta || vajram Vajrabhītō haḷam Haḷabhṛtaś chakram tathā Chakriṇaś  
 śaktiś S'aktidharasya Gāṇḍiva-dhanur Ggāṇḍiva-kōdaṇḍinaḥ |  
 yas tadvat vitanōti Vishṇu-nṛpatēḥ kār्याṇ kathanī mādrisair  
 Ggaṅgō Gāṅga-taraṅga-raṅjita-yaśō-rāsīs sa varṇyō bhavēt ||

int enipa śrīman mahā-pradhānam daṇḍanāyakam drōha-ghaṛaṭṭa Gaṅga-Rājam Chāḷukya-chakravartti-  
 Tribhuvana-Malla-Perumādī-Dēvaṇa daḷam pannirvvaru sūmantar vverasu Kaṇṇegāla-biḍinalu biṭṭi iro ||

kanda || tege vāruvamaḥ hāruva |  
 bageyam tanag iruḷa-bavarav enuta sa-vēgam |  
 buguva kaṭakigarun aḷiḷam |  
 pugisidudu bhuj-āsi Gaṅga-daṇḍādhipana ||

enbinam avaskanda-kēḷiyindam anibarum sūmantarumam bhaṅgisi tadiya vastu-vāhana-samūhamam  
 nija-srāṇige tandu koṭṭu nija-bhujāvashṭambhaḷke mechchi mechchiden bēḷi koḷḷ euc ||

kanda || parama-prasādamam paḍe- |  
 du rāyamam dhanaman ēnumam bēḷad ana- |  
 svaram āge bēḷi-koḷḍam |  
 Paramanaḥ idan Arhad-a-chchanāṇchita-chittam ||

antu bēḷikonḍu ||

vṛtta || pasarise kīrttanam-janani-Pōchala-dēviyar artthivaṭṭu mā- |  
 ḍisida Jinālayakkam osed ātma-manōrame Lakshmi-dēvi mā- |  
 ḍisida Jinālayakkam idu pūjane yōjitam endu koṭṭu san- |  
 tosamam ajasram ūpan eno Gaṅga-chamūpan id ēn udāttanō ||

akkara || āḍiy-āgirppud Arhata-samayakke Mūla-saṅgham Koṇḍakundānvayam |  
 bādu vēḍadam baḷeyipud aḷliya Dēsiga-gaṇada Pustaga-gachchhada |  
 bōdha-vibhavada kukkuṭāsana-Maladhāri-dēvara śiṣhyar enipa pempin- |  
 gādam esedirppa S'ubhachandra-siddhānta-dēvara guḍḍam Gaṅga-chamūpati ||

Gaṅgavāḍiya basadigaḷ enitoḷ av anitumaṃ tām eyde posayisidaṃ |  
 Gaṅgavāḍiya Gommaṭa-dēvargge suttālayamaṃ eyde māḍisidaṃ |  
 Gaṅgavāḍiya Tigulaṃ beṅkoṇḍu Vira-Gaṅgaṅge nīmīrchchi-kotta |  
 Gaṅga-Rājan ā munnina Gaṅgara-Rāyaṅgaṃ nūrmmaḍi-dhanyaṃ alte ||

## 46

*In maṇṭapa west of Eraḍu Kaṭṭe basti.*

Bhadram astu Jina-śāsanasya ||

jayatu durita-dūrah kṣhīra-kūpāra-hārah prathita-prithula-kirtti śrī-Subhēndu-bratīsaḷ |  
 guṇa-maṇi-gaṇa-sindhuḷ śīśha-lōkayka-bandhuḷ vibudha-madhupa-phulla-phulla-bāpādi-sallaḷ ||

S'rī-vadhu-chandralēkhe-sura-bhūruhad-udbhavadiṇi payōdi-vē- |  
 lā-vadhu pempuv ettavol anindite nāgale chāru-rūpa-li- |  
 lāvati daṇḍanāyakiti Lakkale-dēmati Būchi-Rājan em- |  
 b i vibhu puṭṭe pempu voḷed ārjīsidaḷu pirid-appa kirttiyaṃ ||

ā yabbeya magan ent appan endade ||

svasti samasta-bhuvana-bhavana-vikhyāta-khyāti-kāntā-nikāma-kamaṇiya-mukha-kamaḷa-parāga-para-  
 bhāga-subhagikṛitātmīya-vaktranaṃ | svakīya-kāya-kānti-parihasita-kusumachāpa-gātranaṃ | āhārā-  
 bhaya-bhaishajya-śāstra-dāna-vinōdanuṃ | sakaḷa-lōka-lōkapanōdanuṃ | nikhiḷa-guṇa-gaṇābharaṇanuṃ |  
 Jina-charaṇa-saraṇanuṃ enisida Būchaṇaṃ ||

yṛitta || vinayada sime satyada tavarimmane śauchaḍa janma-bhūmi yen- |  
 d anavarataṃ pogaḷvudu janaṃ vibudhōtkara-kairava-prabō- |  
 dhana-himarōchiyaṃ negaḷda Būchiyaṃ udgha-parārtha-sad-guṇā- |  
 bhīnava-Dadhīchiyaṃ subhāṭa-bhīkara-vikrama-Savyasāchiyaṃ ||

ā yannaṃ S'aka-varuṣa 1037 neya Vijaya-saṃvatsarada Vaisākha-suddha 10 Ādityavāradandu sarvva-  
 saṅga-parityāga-pūrvvakaṃ muḍipidaṃ ||

padya || tyāgaṃ sarvva-guṇādhikaṃ tad-anujaṃ śauryaṃ cha tad bāndhavaṃ dhairyaṃ  
 garbha-guṇāti-dāruṇa-ripuṇi jñānaṃ manōnyaṃ satām |  
 śēśhāśēsha-guṇaṃ guṇaika-saraṇaṃ śrī-Būchaṇō 'tyāhitaṃ satyaṃ  
 satya-guṇikarōti kurutē kiṇ vā na chāturyyabhāk ||  
 yō viryē gaja-vairibhūyaṃ utulē dānakramē Būchaṇō  
 yas sākshāt sura-bhūjabhūyaṃ avanau gambhīratāyā vidhau |  
 yō ratnākara bhūyaṃ unnati-guṇē yō Mērubhūyaṃ  
 gatas sō 'ntē sūnta-manā-manishi-lashitaṃ gīrvvāṇabhūyaṃ gataḷ ||  
 Mārākāra iti prasiddhataṛa ity atyūrjjitaḷ-śrīr iti  
 prāpta-svarggapati-prabhutva-guṇa ity uchehair mmanishīti cha |  
 śrīmad-Gaṅga-chamūpatēḷ priyatamā Lakshmi-saḍṛikshā  
 śilā-stambhaṃ sthāpayatīma Būchaṇa-guṇa-prakhyāti-vṛiddhiṃ prati ||  
 dhare laghuv āytu viśruta-vinēya-nikāyaṃ anātham āytu vā- |  
 k-taruṇiyum iṅaḷ i jagadoḷ ārggaṃ anāḍaraṇ iyeḷ ādaḷ en- |  
 d irade viśhādam ādam odavuttire bhavya-janāntaraṅgadoḷ |  
 nirupamaṃ eydidaṇi negaḷda Būchiyaṇaṃ divi-chitra-lōkamaṃ ||

śrī-Mūla-saṅghada Dēśiga-gaṇāda Pustaka-gachchhada S'ubhachandra-siddhānta-dēvara-guḍḍam  
Būchanana nīśidige ||

*In the same maṇḍapa.*

*(South face.)*

Bhadraṃ bhūyāj Jinēndrāṇaṃ śāśanāyāgha-nāśinē |  
kuttirṭtha-dhvānta-saṅghāta-prabhinna-ghana-bhānavē ||  
śrīman-Nābhēya-nāthādy-amaḷa-Jina-varānika-saudhōru-vārddhiḥ  
pradhvasthāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru vēdih |  
śasta śyātkāra-mudrā-śabalīta-janātānanda-nādhōru-ghōśah  
sthēyād āchandra-tāraṃ parama-sukha-Mahāvīryya-vichī-nikāyah ||  
śrīman-munīndrōttama-ratna-varggūḥ śrī-Gautamādyāḥ prabhaviṣṭapavastē |  
tatrambudhau sapta-maharddhi-yuktās tat-santatau Nandi-gaṇē babhūva ||  
śrī-Padmanandīty anavadya-nāmā hy āchāryya-śabdōttara Koṇḍakundaḥ |  
dvitīyam āśid abhidhānam udyach-charitra-sañjāta-su-chāraṇarddhiḥ ||  
abbhūd Umāsvāti-muniśvarō 'sāv āchāryya-śabdōttara-Grīdhraṇīchhaḥ |  
tad-anvayē tat-sadṛśō 'sti nānyas tāt-kālikāsēsha-padārṭtha-vēdī ||  
śrī-Grīdhraṇīchha-munipasya Bālākapiñchhaḥ śishyō 'janishṭa bhuvana-traya-vartti-kīrttiḥ |  
chāritra-chuñchur akhīlāvanipāḷa-mauḷi-mālā-śīlimukha-virājita-pāda-padmaḥ ||  
tach-chhishyō Guṇanandi-panḍita-yatis chāritra-chakrēśvaraḥ  
tarkka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyā-patīḥ |  
mithyāvādi-madāndha-sindhura-ghaṭā-saṅghaṭṭa-kaṇṭhiravō  
bhavyāmbhōja-divākarō vijayatāṃ kandarppa-darppāpalaḥ ||  
tach-chhishyās tri-śatā-vivēka-nidhayaś śāstrābdi-pāraṅgatās  
tēśhūtkṛishṭasamā-dvi-saptati-mitās siddhānta-śāstrārṭthaka |  
vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō munīḥ  
nānānūna-naya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikaḥ ||  
ajani mahipa-chūḍā-ratna rārājītāṅghrī vījita-Makarakēṭūddanḍa-dōrddanḍa-garvvaḥ |  
kunaya-nikara-bhūdrānika-dambhōlidanḍas sa jayatu vibudhēndrō Bhārati-bhāḷapaṭṭaḥ ||  
tach-chhishyāḥ Kaḷadhautanandi-munipas saiddhānta-chakrēśvaraḥ  
pārāvāra-parita-dhāriṇi-kuḷa-vyūptōru-kīrttiśvaraḥ |  
pañchākshōnmada-kumbhi-kumbha-daḷana-prōnmukta-muktāpāḷa-  
prāṇsu-prāñchita-kōsari-budha-nutō vāk-kāminī-vallabhaḥ ||  
tat-putrakō Mahēndrādi-kīrttir Mmadana-saṅkaraḥ |  
yasya Vāg-dēvatā śaktā śrautīm mālām ayūyujat ||  
tach-chhishyō Vīraṇandī kavi-gamaka-mahā-vādi-vāgmitva-yuktō  
yasya śrī-nāka-sindhu-tridāsa-pati-gajākāśa-saṅkāśa-kīrttiṃ |  
gāyanty uchchair ddigantē tridāsa-yuvatayaḥ prīti-rāgānubandhāt  
sō 'yam jīyāt pramāda-prakara-mahidharō bhīḷa-dambhōlidanḍaḥ ||  
śrī-Gollāchāryya-nāmā samajani munipaś śuddha-ratna-trayaśmā  
siddhātmō 'dyarṭtha-sārṭtha-prakaṭana-paṭu-siddhānta-śāstrābdi vichīḥ |

saṅghāta-kṣhālītāṅghaḥ pramada-mada-kaḷālīdha-buddhi-prabhāvō  
jyād bhūpāla-mauli-dyumaṇi-vidalitāṅghry-abja-lakṣmī-viṣṇavaḥ ॥

Perggaḍe Bhâva-Râjaṃ baredaṃ maṅgaḷa ||

(West face.)

Virāṇandi-vibhuddhēndra-santatau Nūtna-chandira-narēndra-vamśa-chū-  
dāmaṇiḥ prathita-Golladēśa-bhūpālakaḥ kim api kāraṇēna saḥ ||  
śrīmat-Traikālya-yōgi samajani mahikā-kāya-lagnā-tanutram  
yasyābhūd drishṭi-dhārī-niśita-śara-gaṇā grīshma-mārttāṇḍa-bimbam |  
chakram sad-vṛitta-chāpākālita-yati-varasyāgha-śatrūn vijētum  
Gollāchāryyasya śiṣhyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ||  
tapas-sāmartthyatō yasya chhātrōbhūd brahma-rākshasaḥ |  
yasya smarāṇa-mātrēṇa muñchanti cha mahā-grahāḥ ||  
prājyājyātām gatām lōkē karaṇjasya hi tailakam |  
tapas sāmartyhyatas tasya tapaḥ kiṇ varṇnitum kshamaṁ ||  
Traikālya-yōgi-yatipāgra-vinēya-ratnas siddhānta-vārdhhi-parivarāddhana-pūrṇna-chandraḥ |  
dig-nāga-kumbha-likhitōjvala-kirtti-kāntō jīyād aśāv Abhayanandi-munir jgagatyāṇ ||  
yēnāśēsha-Parī-Shah-ādi-ripavaḥ samyag jītāḥ prōddhātāḥ  
yēnāptā daśa-lakṣaṇōttama-mahā-dharmnākhyā-kalpa-drumāḥ |  
yēnāśēsha-bhavōpatāpa-hanana-svādhyātma-saṁvēdanam  
prāptam syād Abhayādi-nandi-munipas sō 'yam kṛitārththō bhuvi ||  
tach-chhishyas sakalāgamārttha-nipuṇō lōkajñatā-samyutas  
sach-chāritra-vichitra-chāru-charitas saujanya-kandāṅkuraḥ |  
mithyātvābja-vana-pratāpa-hanana śrī-sōmadēva prabhur  
jīyāt sat-Sakalēndu-nāma-munipaḥ kāmātāvi-pāvakaḥ ||  
apicha Sakalachandrō viśva-viśvambharēśa-praṇuta-pada-payōjah kunda-hārēndu rōchiḥ |  
tri-daśa-gaḥ su-vajra-vyōma-sindhu-prakāśa-pratima-viśada-kirttir vṛg-vadbū-karṇapārāḥ ||  
śiṣhyas tasya dṛiḍha-vratas śama-nidhis sat-samyamāmbhō-nidhiḥ  
śīlānāṇi vipulālayas samitibhir yuuktis tri-guṇti-śritāḥ |  
nānā-sad-guṇa-ratna-rōhana-giriḥ prōdyat-tapō-janmabhūḥ  
prakhyātō bhuvi Mēghachandra-munipō traividya-chakrādipaḥ ||  
traividya-yōgiśvara-Mēghachandrasyābhūt Prabhāchandra-munis su-śiṣhyaḥ |  
śumbhad-vratāmbhōnidhi-pūrṇna-chandrō nīrdhūta-daṇḍa-tritayō viśalyaḥ ||  
pushpāstrānūna-dānōtkāṭa-kāṭa-karaṇi-chchhēda-dṛipyan-mṛigēndraḥ  
nānā-bhavyābja-śaṇḍa-pratati-vikasana-śrī-vidhānaika-bhānuḥ |  
saṁsārāmbhōdhi-mārggō taraṇa-karaṇatā-yāna-ratna-trayēśas  
samyag-Jaināgamārtthānvita-vimala-matiḥ śrī-Prabhāchandra-yōgi ||

(North face.)

S'ri-bhūpāḷaka-mauli-lālita-padaśa-jñāna-lakṣmī-patīśa-  
 cāritrōtṭkara-vāhanaśa-śīta-yaśaśa-śubhrāśa-patrāśūchitāśa |  
 trailōkyāśadbhuta-Manmathāri-vijayaśa-saddharmma-cakrādhīpaśa  
 pṛithvi-samstava-tūryya-ghoṣha-minadaśa-traividya-cakrēśvaraśa ||

śābdaughasya śirōmaṇiḥ pravīṣat-tarkkajña-chūḍāmaṇiḥ  
 siddhāntēddha-śirōmaṇiḥ praśamavad-bhrātasya chūḍāmaṇiḥ |  
 prōdyat-samyamināṃ śirōmaṇiḥ udañchad-bhavya-rakshāmaṇiḥ  
 jīyāt sannuta-Mēghachandra-munipās traividya-chūḍāmaṇiḥ ||  
 traividyōttama-Mēghachandra-yamināḥ patyur mmamāsi priyā  
 vāg-dēviḍi sahāvahittha-hridayā tad-vaśya-karmmārtthini |  
 kīrttir-vvāridhi-dik-kuḷāchaḷi-kuḷē svādātma prashṭum apy  
 anvēṣṭum maṇi-mantra-tantra-nichayaṃ sā sambhramāt bhrāmyati ||  
 tarkka-nyāya-suvajra-vēdir amālārhat-sūkti-san-mauktikaḥ  
 śabda-grautha-viśuddha-śāṅkha-kaḷitaḥ syādvāda-sad-vidrumaḥ |  
 vyākhyānōjīta-pōṣhaṇa-pravipuḷa-prajñōdgha-vichī-chayō  
 jīyād viśruta-Mēghachandra-munipās traividya-ratnākaraḥ ||  
 śrī-Mūla-saṅgha-kṛta-Pustuka-gachchha-Dēviyōdyad-gaṇādhīpa-su-tārkkika-chakravartī |  
 saiddhāntikēśvara-sikhāmaṇi-Mēghachandras traividya-dēva iti sad-vibudhā stuvanti ||  
 siddhāntē Jina-Virāsēna-śāstrīśas śāstrābjani-bhāskaraḥ  
 śhaṭ-tarkkēshv Akalāṅka-dēva-vibudhas sākshād nyam bhūtaḷē |  
 sarvva-vyākaraṇē vipaśchid-adhīpāś śrī-Pūjyapādas svayaṃ  
 traividyōttama-Mēghachandra-muniḥ vādibha-pañchāṇanaḥ ||  
 Rudrāpīśasya kaṇṭham dhavaḷayati himajyōtishō jātam aṅkam  
 pītam sauvarṇa-śaiḷam śīśu-dinapa-tanum Rāhu-dēham nitāntam |  
 Śrī-kāntā-vallabhāṅgam Kamaḷabhava-vapur-Mmēghachandra vratindra-  
 traividynayākhilāśa-vaḷaya-nīḷaya-sat-kīrtti-chandrātapaḥ 'sau ||  
 muninātham dasa-dharmma-dhāri dṛiḍha-śhaṭ-tripśad-guṇam divya-bā- |  
 pa-nidhānam ninag ikṣu-chāpam aḷint-jyā-sūtram ōr onde pū- |  
 vina bāṇaḷaḷam ayde hīnan adhikaṅg ākshēpamam mārppud ū- |  
 va nayaṃ darppaka Mēghachandra-muniyōḷ māṇ ninna dōr-darppamam ||

mṛidu-rēkhā-wīṣaṃ Bhāva-Rāja-baḷaha dal bareduda birudaruvāri-mukha-tiḷaka-Gaṅgāchāri kaṇḍari-  
 sida S'ubhachandra-siddhānta-dēvara guḍḷam ||

(East face.)

śravaṇiṇyaṃ śabda-vidyā-pariṇāti-mahānīyaṃ mahā-tarkka-vidyā- |  
 pravaṇatram ślāghaniyaṃ Jina-nigadita-saṃsuddha-siddhānta-vidyā- |  
 pravaṇa-prāgaḷbhyam endend-upachita-puḷakam kīrttisal kūrttu-vidva- |  
 n-nivaham traividya-nāma-praviditan esadam Mēghachandra-vratindram ||  
 kshameḡ ḡaḷ jauvanam tīvidud atula-tapaśrigo lāvanyam ḡaḷ |  
 samasandirddattu taun | śrūta-vadhug adhika-prauḍhiy āyt ḡaḷ end an- |  
 de mahā-vikhyātiyaṃ tāḷḍidan amaḷa-charitrōttamam bhavya-chētō- |  
 ramaṇam traividya-vidyōdita-viśada-yaśam Mēghachandra-vratindram ||  
 ide haṃsi-brindam iṇṭal baged apudu chakōri-chayaṃ chañchuvindam |  
 kadukaḷ sārddappud iśam jaḍeyōḷ irisalend irddapam seḷḷe gēral |  
 padedappam Krishṇan embaut esedu bisa-lasat-kandaḷi-kanda-kāntam |  
 pudidatt | Mēghachandra-vrati-tiḷaka-jagad-variti-kīrtti-prakāśam ||  
 pūjita-vidagdha-vibudha-śc- |  
 mājam traividya-Mēghachandra-vrati rū- |



râjisiḍaṃ vinamita-muni- |

râjaṃ Vṛishabha-gaṇa-bhagaṇa-târâ-râjaṃ ||

Saka varshaṃ 1037 nêya Manmatha-samvatsarada Mârggasira-suddha 14 Bṛihavâraṃ Dhanur-  
lagnada pûrvvâṇhad âru-ghaḷigeyapp âgaḷu śrî-Mûla-saṅghada Dêśiga-gaṇada Pustaka-gachchhada  
śrî-Mêghachandra-traividya-dêvar ttammi-avaśâna-kâlamau aṇidu palyaṅkâśanadoḷ irddu âtma-  
bhâvaneyam bhâvisuttum dēva-lôkakke sandar ||

Â bhâvare yent appud endode ||

ananta-bôdhâtmakam âtma-tatvaṃ nidhâya chêtasy apahâya hêtavê |

traividya-nâmâ muni-Mêghachandraḥ divaṃ gatô bôdha-nidhir vvisishṭam ||

avar agra-śishyar aśôśa-pada-padârthata-tatva-vidaru sakaḷa-sâstra-pârâvâra-pâragarum guru-kuḷa-  
samuddharaṇarum appa śrî-Prabhâchandra-siddhânta-dêvar tamma gurugaḷge parôksha-vinayam  
kâraṇam âgi śrî-Kabbappu-tirtthadal tamma guḍḍam ||

samadhigata-paṇcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachanḍa-daṇḍanâyakam vairi-bhaya-  
dâyakam gôtra-pavitraṃ budha-jana-mitraṃ svâmi-drôha-gôdhûma-gharaṭṭa saṅgrâma-jattalaṭṭa  
Vishṇuvardhana-bhûpâḷa-Hoyasa-mahârâja-râjya-samuddharana Kâlî-gaḷâbharana śrî-Jaina-dharmmâ-  
mrîtâmbudhi-pravardhana-sudhâkara samyaktva-ratnâkara śiṃṣan-mahâ-pradhânam daṇḍanâyaka-  
Gaṅga-Râjan âtana manas-sarôvara-râjahamse bhavya-jana-prasamse gôtra-nidhâne Rukmiṇi-samâne  
Lakshminati-daṇḍanâyakiti yamantavarindam atisaya-mahâ-vikhyâtiyim śubha-lagnadoḷu pratishṭheya  
mâḍisidar â-munindrôttamara nisidhigeyan ||

avara tapah-prabhâvam ent appud endode ||

sa-madôdyan-mâra-gandha-dvirada-daḷana-kapṭhîravan kriôdha-lôbha- |  
druma-mûḷa-chhêdanam durddhara-vishaya-siḷôchchêda-vajra-pratâpam |  
kamaniyam śrî-Jinêndrâgama-jalanidhi-pâram Prabhâchandra-siddhân- |  
ta-munindraṇ môha-vidhvaṃsana-karan esedan dhâtriyol yôgi-nâtham ||

Bhâva-Râjaṃ baredam ||

mattina mât ad ant irali jîṛṇna-Jinâśraya-kôṭiyam krainam |  
bettire munninant ir anit ârggaḷam nere mâḷisuttam a- |  
tyuttama-pâtra-dânad odavan meḡivuttire Gaṅgavâḍi-tom- |  
battaru-sâsiram kopanam âdudu Gaṅga-daṇḍanâthanam ||  
sôbheyam êṃ kaykonḍudo |  
saubhâgyada-kani yenippa Lakshminatiyin- |  
d i bhuvana-taḷadoḷ âhâ- |  
râbhaya-bhaishajya-sâstra-dâna-vidhânam ||

S'rimat-parama-gambhira-syâdvâd-âmôgha-lûchhanam |  
jîyât trailôkyâ-nâthasya âśanam Jina-âśanam ||

jayatu durita-dûrah kshira-kûpâra-hârah prathita-prithula-kirttiś śrī-Subhêndu-bratîśah |  
gûṇa-maṇi-gaṇa-sindhuś śiṣṭa-lôkayka-bandhuḥ vibudha-madhupa-phullah phullabânâdi-sallah ||

avara guḍḍi ||

parama-padârthha-nirṇayaman ânta-vidagdhate durnṇayaṅgalol |  
parichayam endum illad atimugdhate tann iniyânge chittadol |  
pirid anurâgamam paḍeva rūpu vinēya-janântaraṅgado |  
nirupama-bhaktiyam paḍeva pemp idu Lakshmaleg endum anvitam ||  
chaturateyol lâvanyado- |  
| atisayam ene negalda dōva-bhaktiyol int i |  
kshitiyolage Gaṅga-Râjana |  
sati Lakshmy-ambikeyol itara-satiyar doreyô ||  
saubhâgyadol amard âdam |  
sôbhâspadam âda rūpin olpin praty- |  
kshibhûta Lakshmi yend apu- |  
d i bhûtajam initum eyde Lakshminatiyam ||  
sôbbheyan êp kaykonḍudo |  
saubhâgyada-kapi yenippa Lakshminatiyin- |  
d i bhuvana taladol âhâ- |  
râbhaya-bhaishajya-śâstra-dâna-vidhânâṁ ||  
vitarâṇa-guṇam ade vanitâ- |  
kr̥tiyam kaykonḍud enipa mahimeya Lakshmi- |  
matiy elavo dēvatâdhi- |  
sh̥titey allade kēvaḷam manusḳyânṅanayê ||  
ibha-gamane hariṇa-lôchane |  
śubha-lakshaṇa Gaṅga-Râjan arddhâṅgane tâ- |  
n abhinava-Rukmini yenal i |  
tribhuvanadol pōlvar olare Lakshminatiyam ||

śrī-Mûla-saṅghada Dēsiya-gaṇada Pustuka-gachchhada śrīmat-S'ubhachandra-siddhânta-dēvara guḍḍi  
daṇḍadâyakiti-Lakkave Saka-varsha 1044 neya Plava-samvatsarada . . . . . sūddha 11 S'ukravâradandu  
sanyasanam̐ geydu samâdhi-verasi muḍipi dōva-lôkakke sanda ||  
parôksha-vinyakke nishidhigeyam̐ śrīmad-daṇḍanâyaka-Gaṅga-Râjan nillisi pratishṭhe māḍi mahâ-  
dânavam̐ mahâ-pûjegaḷam̐ mâḍidaru maṅgaḷam̐ ahâ śrī śrī ||

#### 49

*In the same maṇṭapa.*

(First side.)

Bhadram astu Jina-śâsanasya ||

Jayatu durita-dûrah kshira-kûpâra-hârah prathita-prithula-kirttiś śrī-Subhêndu-bratîśah |  
gûṇa-maṇi-gaṇa-sindhuś śiṣṭa-lôkayka-bandhuḥ vibudha-madhupa-phullah phullabânâdi-sallah ||  
S'ri-vadhu-chandralêkhe sura-bhûruhad-udbhavadim̐ payôdhi-rê- |  
- lâ-vadhu pempu-vettavol anindite nâg-ale chârû-rûpa-li- |  
lâvati-daṇḍanâyakiti Lakkale-dēmati Bâchi-Râjan em- |  
b i vibhu putte pempu vaḷed Arjjisida | piridappa-kirttiyam ||

vachana || ā yabbeya magā ent appa endāle | svasti nistushāti-Jina-vrijina-bhāga-bhagavad-Arhad-arba-  
piya-chāru-charapāravinda-dvandvānanda-vandana-vēlā-vilōkanīyākshimāyamaṇa-Lakshmi-vilāseyum |  
apahasaniya-sriya-jivitōsa-jivitānta-jivana-vinōdānārata-rata-Rati-vilāseyum | Kāleya-kāla-rākshasa-  
rakshā-vikāḷa-sakāḷa-vāṇija-trāpati-prachapḍa-Chāmūḍātīśi ēshṭha-rājas ēshṭhi-mānasa-rājamāna-rāja-  
hamsa-vanītākulpeyum | parama-Jina-mata-paritrāṇa-karaṇa-kāraṇibhūta-Jina-sāsana-dēvatā-kārā-  
kalpeyum | abhirāma-guṇa-gaṇa-vaśīkaraṇāyatānukaraṇiya-dharaṇi-suteyum | śri-sāhitya-satyāpita-  
kshirōda-suteyum | sad-dharmmānūrāga-matium enisida Dēmiyakka ||

padya || śri-Chāmūḍa-manō-manōratha-ratha-vyāpāra-naika-kriyā  
śri-Chāmūḍa-manas-sarōja-rajāsā rājad-dvirēphāṅganā |  
śri-Chāmūḍa-grihāṅgaṇōdgata-mahā-śri-kalpavalli svayam  
śri-Chāmūḍa-manah-priyā vijayatām śri-Dēvamaty-aṅganā ||

(Second sūle.)

āhāram tri-jagaj-janāya vibhayaṁ blitāya divyaushadham  
vyādhi-vyāpam apēta-dīna-mukhinē śrōtrē cha śāstrāgamam |  
ēvam Dēvamatī sadaiva dadati praprakshayē svāyushām  
Arhad-Dēva-matiṁ vidhāya vidhinā divyā vadbhūḥ prōdabbhūt ||  
āsit para-kshōbbhaka-pratāpāsēshāvanipāla-kritādarasya |  
Chāmūḍa-nāmnō vapijah priyā strī mukhyā sati yā bhuvi Dēmatī ||  
bhūlōka-chaityālaya-chaitya-pūjā-vyāpāra-kṛtyādaratō 'vatirṇā |  
svargāt sura-strīti vilōkyamānā punyēna lāvanya-guṇēna yātra ||  
āhāra-śāstrābhaya-bhēshajānām dāyiny alam varṇna-chatusṭayāya |  
paśchāt samādhi-kriyayāyurantē sva-sthānavat svah pravivēśayōchchaiḥ ||  
sad-dharmma-satruṁ Kali-kāla-rājam jivā vyavasthāpita-dharmma-vṛityāpi |  
tasyā jaya-stambha-nibham silāyā stambham vyavasthāpayati sma Lakshmiḥ ||

śri-Mālasaṅghada Dēśiga-gaṇada Pustaka-gachchhida Subhachandra-siddhānta-dēvara guḍḍi Saka-  
varusha 1042 neya Vikāri-saṁvatsarada Phālguṇa bahuḷa 11 Bṛihavāradānu sannyāsana-vidhiyam  
Dēmiyakka muḍipidaḷu ||

50

*In south maṇḍapa west of Pārśva-tirthakara done.*

(East face.)

Bhadram bhūyāj Jinēndrāṇām śāsanāyāgha-nāsinē |  
ku-tirttha-dhivānta-saṅghāta prabhinna-ghana-bhānavē ||  
śrīman-Nābhēya-nāthādy-amaḷa-Jina-varānika-saudhōru-vārdhhiḥ  
pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bodhōru-vēdij |  
śasta-syātākāra-mudrā-śabalita-janatānanda-nādōrughōshaiḥ  
sthēyād āchandra-tāram parama-sukha-Mahāvīryya-vichī-nikāyah ||  
śrīman-munindrōttama-ratna-varggāḥ śri-Gautamādyāḥ prabhavishnavas tē |  
tatṛambudhau sapta-maharddhi-yuktās tat-santatau Nandi-gaṇē babhūva ||  
śri-Padmanandity-anavadya-nāmā hy āchāryya-śabdōttara Koṇḍakundaḥ |  
dvitīyam āśid abhidhānam udyach-charitra-sañjāta-suchārapardhīḥ ||  
abhiād Umāsvātī-muniśvarō 'sāv āchāryya-śabdōttara-Gridhra-piśchhaiḥ |  
tad-anvayē tat-sadṛiśō 'sti nānyas tātkaḷikāsēsha-padārttha-vēdī ||

śrī-Grīdhrapīñchha-munipasya Balākapiñchhaḥ śiṣhyō 'janīṣṭha bhuvana-traya-vartti-kīrttiḥ |  
 chāritra-chañchur akhīlāvanipāla-mauḷi-mālā-śīlimukha-virājita-pāda-padmaḥ ||  
 taoh-chhiṣhyō Guṇanandi-paṇḍita-yatis chāritra-chakrēśvaraḥ  
 tarkka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyāpatiḥ |  
 mithyā-vādi-madāndha-sindhura-ghaṭā-saṅghaṭṭa-kaṇṭhiravō  
 bhavyāmbhōja-divākarō vijayatām Kandarppa-darppapalaḥ ||  
 tach-chhiṣhyās tri-śatā-vivēka-nidhayaś śāstrābdhi-pāraṅgatās  
 tēṣhōtkriṣṭatamā dvi-saptati-mitās siddhānta-śāstrārththaka |  
 vyākhyānē paṭavō vichitra-charitās tēṣhu prasiddhō munih  
 nānānūna-uaya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikah ||  
 ajani mahipa-chūdā-ratna-rārājītāṅghrīr vījita-Makarakēṭūddanda-dōrddanda-garvvaḥ |  
 kunaya-nikara-bhūdrānika-dambhōli-danḍas sa jayatu vibudhēndrō Bhārati-bhālapaṭṭah ||  
 tach-chhiṣhyah Kaladhautanandi-munipās saiddhānta-chakrēśvaraḥ  
 pārāvāra-parita-dhāriṇi-kuḷa-vyāptōru-kīrttiśvaraḥ |  
 pañchākshōnmada-kumbha-kumbha-daḷana-prōmuktāphaḷa-  
 prāṇsu-prāñchita-kēsari-budha-nutō vāk-kāmini-vallabhah ||  
 tat-putrakō mahēndrādi-kīrttir mmadana-saṅkaraḥ |  
 yasya vāg-dēvatā śaktā śrautīm mālām ayūyujat ||  
 tach-chhiṣhyō Virāṇandī karigamaka-malū-vādi-vāgmitva-yuktō  
 yasya śrī-nāka-sindhu-tridaśa-pati-gajākāśa-śaṅkāśa-kīrttiḥ |  
 gāyanty uchchair ddigantē tridaśa-yuvatayaḥ priti-rāgānubandhāt  
 sō 'yam jīyāt pramāda-prakara-mahidharō bhīḷa-dambhōli-danḍah ||  
 śrī-Gollāchāryya-nāmā samajani munipās sūldha-ratna-trayātmā  
 siddhātmaḍy-arttha-sūrttha-prakaṭana-paṭu-siddhānta-śāstrābdhi-vichi |  
 saṅghāta-kshālītāhaḥ pramada-mada-kaḷālīḍha-buddhi-prabhāvaḥ  
 jīyād-bhūpāla-mauḷi-dyumaṇi-vidalitāṅghryabja-lakshmi-vīḷasah ||  
 Virāṇandī-vibudhēndra-santatau Nūtna-chandira-narēndra-vapśa-chū- |  
 dāmaṇih prathita-Golladēśa-bhūpālakah kim api kāraṇēna sah ||  
 śrīmat-Traikālya-yōgi samajani mahikā-kāya-lagnā tanutram  
 yasyābhūd vṛiṣṭi-dhārā nīṣata-sara-gaṇā grīṣhma-mārttāṇḍa-bimbani |  
 chakram sadvṛitta-chūpākalita-yati-varasyāgha-sātrūn vijētum  
 Gollāchāryyasya śiṣhyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ||

Gaṅgāṇṇa likhita ||

(South face.)

tapas-sāmarthyatō yasya chhātrō 'bhūd brahma-rākshasaḥ |  
 yasya smarāṇa-mātrēṇa muchyanti cha mahā-grahāḥ ||  
 prājyājayatām gatam lōkē karañjasya hi tailakam |  
 tapas sāmartyyataḥ tasya tapaḥ kim varṇnitum kśhamam ||  
 Traikālya-yōgi-yati-tapāgram vinēya-ratnas siddhānta-vārdhhi-parivarddhana-pūṛṇa-chaandraḥ |  
 dig-nāga-kumbha-likhitōjvala-kīrtti-kāntō jīyād asāv Abhayannandi-munir jīgatyān

yénâśêsha-Parî-Shah-âdi-ripavas samyag-jitâh prôddhatâh  
 yénâptâ dâśa-lakṣhaṇôttama-mahâ-dharmâkhyâ-kalpa-drumâh |  
 yénâśêsha-bhavôpatâpa-hanana-svâdhyâta-saṁvêdanam  
 prâptam syâd Abhayâdanandi-munipâs sô 'yam kṛitârtthô bhuvi ||  
 tach-chishyas sakaḷâgamârttha-nipunô loka-jñatâ-samyutas  
 sach-châritra-charitra-châru-charitas saujanya-kandânkuraḥ |  
 mithyâtvâbja-vana-pratâpa-hanana-sri-sômadêva-prabhuḥ  
 jjiyât sat-Sakaḷendu-nâma-munipâh kâmatâvi-pâvakah ||  
 apicha Sakaḷachandrô viśva-viśvaṁbharêśa praputa-padi-payôjah kunda-hârêndu-rôchih |  
 tridâśa-gaja-suvajra-vyôma-sindhu-prakâśa-pratima-viśada-kirttir vâg-vadhû karṇapûrah ||  
 śishyas tasya dṛidha-vratâś samanidhis sat samyamâṇabhônidhis  
 śilânâṁ vipulâlayas samitibhir jyuktas trigupti-śritah |  
 nânâ sad guṇa-ratna-rôḷaṇa-giriḥ prôdyat-tapô-janmablûḥ  
 prakhyâtô-bhuvi Mēghachandra-munipô traividya-chakrâdhipah ||  
 śri-bhûpâla-mauli-lâlita-padas saṁjñâna-lakṣmî-patis  
 chârîtrôtkara-vâhanaś śita-yasâś śubhârâta-patrâñchitah |  
 trailôkyâdibhuta-Manmathâri-vijayas saddharmma-chakrâdhipah  
 prithvi-samstava-tûryya-ghôśha-ninadas traividya-chakrêśvarah ||  
 śâbdanghasya śirômaṇiḥ pravilasat-tarkkajña-chûḍâmaṇiḥ  
 saiddhântêśri śirômaṇiḥ prakṣanavad-bhrâtasya chûḍâmaṇiḥ |  
 prôdyat-samyaminâṁ śirômaṇir udâñchad-bhavya-rakṣhâmaṇiḥ  
 jiyât samuta-Mēghachandra-munipâs traividya-chûḍâmaṇiḥ ||  
 traividyoṭtama-Mēghachandra-yaminah pratyar immanâśi priyâ  
 vâg-dhêvidi-sahivahittâ-bṛidayâ tad-vasya-karmamârtthinî |  
 kirttir vâriḷli-ḷik-kuḷâchala-kuḷa-svâdhâtma-prashṭum  
 apy anvêṣṭum maṇi-mantra-tantra-nichayam sâ sambhramât bhrâmyati ||  
 tarkka-nyâya-suvajra-vêḷir amalârhat-sûkti-sanmauktikah  
 śabda-grantha-viśuddha-śaṅkha-kalitaḥ syâd-vâda-sad-vidrumah |  
 vyâkhyânôrjita-pôshaṇa-pravipula-prajñôdgha-vichî-chayô  
 jiyâd viśruta-Mēghachandra-munipâs traividya-ratnâkaraḥ ||  
 śri-Mûla-saṅgha-kṛita-Pustaka-gachchha-Dêśyôdyad-gaṇâdhipa-sutârkkika-chakkravartti |  
 saiddhântikêśvara-śikhâmaṇi-Mēghachandras traividya-dêva iti sad-vibudhâ stuvanti ||  
 siddhântê Jinavirasêna śadṛisâḥ śâstrâbja-bhâ-bhâskaraḥ  
 śat-tarkkêśiv Akalâṅka-dêva-vibudhô sâkṣhâd ayam bhûtaḷê |  
 sarva-vyâkaramê vâpêñid-adhipâś śri-Pûjyapâdas svayam  
 traividyoṭtama-Mēghachandra-munipô vâdibha-pañchâninah ||  
 likhitâ-manôhara para-nâri-sahôdaran appa Gaṅgaṇana likhitâ ||

(West face.)

Rudrâñisasya kaṇṭham dhavalayati hima-jyôti-jâtamakam pitara  
 sauraryna-śailam śîśu-dinapa-tanum râhu-dêham nitântam |  
 śri-kântâ-vallabhâṅgam kamalabhava-vapur Mmēghachandra-bratîndra-  
 traividysyâkhiḷâśâ valaya-nîlaya-sat-kirtti-chandâ tapô 'sau ||

mūvattārup gupadim ।  
bhāva-janam kaṭṭi peṭṭa-veḷedar vṛishadim ।  
bhāvipaḍe Mēghachandra- ।  
traividya ad ento śānta-rasaman taḷedar ॥  
muninātham dasa-dharmmadhāri-dṛiḍha-shaṭ-tripśad-guṇam divya-bā- ।  
ṇa-nidhānam ninag ikshu-chāpam aḷinī-jyā-sūtram ōr onde pū- ।  
vina bāṇaḷaḷam ayde hinan adhikaṅg ākshēpamaṅ mālpuḍ ā- ।  
va nayaṅ darppaka-Mēghachandra-muniyoḷ māṇ ninna dōr-ddarppamaṅ ॥  
śravaṇiyaṅ śabda-vidyā-paripati-mahaniyaṅ mahā-tarkka-vidyā- ।  
pravāṇatvaṅ ślāghaniyaṅ Jina-nigadita-saṃsuddha-siddhānta-vidyā- ।  
pravāṇa-prāgūlbyam endend upachita-puḷakaṅ kirttisal kūrttu-vidva- ।  
n nivalaṅ traividya-nāma-praviditaṅ eṣedaṅ Mēghachandra-bratindram ॥  
kshameg iḷaḷ jauvanam tividud-atuḷa-tapaś-śṛige lāvanyam iḷaḷ ।  
samesand irdd attutaṅ niṃ śrutavaḍuḷ adhika-prauḍhiy āyt ōgaḷ endan- ।  
de mahā-vikhyātiyaṅ tāḷḷidan amaḷa-charitrōttamaṅ bhavya-chētō- ।  
ramaṅ traividya-vidyōdita-viśada-yaśaṅ Mēghachandra-bratindram ॥  
ide haṃsibrindam iṇṭal baged apudu chakōṛi-chayam chañchuvindam ।  
kadukal sārdd appud iśaṅ jaḷeyoḷg irisal end irddapaṅ seḷje gēḷal ।  
paded appaṅ Kṛishṇan embant eṣedu bisa-lasat kandaḷi-kanda-kāntam ।  
pudid att i Mēghachandra-brati-tiḷaka-jagad-vartti-kirtti-prakāśam ॥  
pūjita-vidagdha-vibudha-sa- ।  
māḷam traividya-Mēghachandra-bratir ā- ।  
rājisidaṅ vinamita-muni- ।  
rāḷam Vṛishabha-ḷaṇa-bhagaṇa-tārā-rāḷam ॥  
stabdhātmaran nṭanu-śara- ।  
kshubdharan ēṇ vogaḷve pogaḷve Jina-śāsana-du- ।  
gdhābdhi-sudhāṃśuvan akhiḷa-ka- ।  
kud dhavaḷima-kirtti Mēghachandra-bratiyaṅ ॥

tat sadharmmaru ॥

śri-Bāḷachandra-muni-rāja-pavitra-putraḷ prōddripta-vādi-jana-māna-latā-lavitraḷ ।  
jīyād ayaṅ jita-manōja-bhūja-pratāpas syād-vāda-sūkti-śubhagaś S'ubhakirtti-dēvaḷ ।  
kiṇ vāpasṃṛiti-viṣṃṛitaḷ kim upaṇigraṣtaḷ kim ugra-graha-vyagrō 'smin  
śravaḍ aśrugagḍha dāva chōmlānūnaṅ dṛiśyatō ।  
taj jānē S'ubhakirtti-dēva-viduṣhā vidvēshi bhāshā-viṣa-jvāḷi  
jāṅgūlikēna jibmita-matir vṛādivarākas svayaṅ ॥  
ghana-darppō-naddha Bauddha-kṣhitidhara-paviy i-bandan i-bandan i-ban- ।  
dan ēsan naiyāyikōdyat-timira-karaṇiy i-bandan i-bandan i-ban- ।  
dan ēsan mīmāṃsakōdyat-kari-karipuy i-bandan i-bandan i-ban- ।  
danē pō pō vādi pōg end uliḷadu S'ubhakirttidhā-kirtti-praghōśam ॥  
vitathōktiy alt Ajaṅ-Paśu- ।  
pati-Sārchechi-yenippa mūvaruṅ S'ubhakirtti- ।  
vrati-sannidhiyoḷ nāmō- ।  
chita-charitare toḍarddal itara vādigaḷ aḷavē ॥  
siṅgada saramaṅ kēḷda ma- ।  
taṅgaḷad ant aḷuki baḷukal alladē sabheyoḷ ।

poṅgi S'ubhakirtti-munipano- |  
 | ēn gaḷa nuḍiyalke vādigaḷ ēṇ deḷdiyē ||  
 pō sālvudu vādi vṛithā- |  
 yāsam vibudhō 'pahāsam anumano- |  
 nyāsam nin i tēthē- |  
 vāsam sandapude vādi-vajrāṅkuśanoḷ ||

Gaṅgaṇana likhita || Savaṇubhallara-dēvara Vādi-Rāmōjana maga Dāsōja kaṇḍarisida ||

(North face.)

traividya-yōgisvara-Mēghachandrasyābhūt Prabhāchandra-munis su śiṣyaḷ |  
 śambhal-vratāmbhōnidhi-pūrṇa-chandrō nirddhūta-daṇḍa-tritayō viśalyaḷ ||  
 traividyoṭtama-Mēghachandra-su-tapaḷ-piyūṣha-varāśijah  
 sampūrṇnākshaya-vṛitta-nirmala-tanuḷ pushvad-budhānandanah |  
 trailōkya-prasarad-yasas suchi-ruchiḷ yaṛ prōrttha-dōshāgamah  
 siddhāntāmbudhi-varddhanō vijayatē pūrva-Prabhāchandramāḷ ||  
 saṃsārāmbhōdhi-madhyōttaraṇa-karaṇa-yāna-ratna-trayōśaḷ  
 samyag-Jaināgamārthānvita-vimala-matiś śrī-Prabhāchandra-yōgi ||  
 sakaḷa-jana-vinūtaṇ chāru-bōdha-Triṇētraṇ sukara-kavi-nivāsaṇ Bhārati-nṛitya-raṅgaṇ |  
 prakāṭita-nija-kirttiṇ divya-kāntā-Manōjaṇ sakaḷa-guṇa-gaṇēndraṇ śrī-Prabhāchandra-dēvaṇ ||

tat sadharmmar ||

gaṇadhararaṇ śrutadoḷ chā- |  
 raṇa-rishiyaran anaḷa-charitadoḷ yōgi-janā- |  
 graṇig eṇe yennade miḷkara- |  
 neṇe embude Virāṇandi-saiddhāntikaroḷ ||  
 Harihara-Hiraṇyagarbhara- |  
 n uraṇiyiṇṇa gelda Kāmanam dipta-tapō- |  
 bharadind uripidar eṇe bi- |  
 ttarīsidar ār Vvirāṇandi-saiddhāntikaraṇ ||  
 yan-mūrttir jjaḡatāṇ janasya nayanō karppūra-pūrāyatē  
 yat-kirttiḷ kakubhāṇ śriyaḷ kacabharē malli-latāntā yatē |

jējiyād bhuvi Virāṇandi-munipō rāddhānta-cakrādhipaḷ ||  
 vaidagdhya-śrī-valhūṭi-putir atula-guṇālakṛitir  
 Mmēghachandra-traividyaśātma-jātō Madana-mahibhṛitō bhēdanē vajra-pātaḷ |  
 saiddhānta-vyūha-chūḷāmanir anupama-chintāmapir  
 bhbhū-janānāṇ yō 'bhūt saujanya-rundra śriyam avati mahō Virāṇandi munindrah ||

śrī-Prabhāchandra-siddhānta-dēvara guḍḷi-Viṣṇu-varddhana-bhuja-baḷa-Vira-Gaṅga-Biṭṭi-Dēvana hiriy-  
 arasi paṭṭa-mahādēvi ||

S'āntala-Dēviya sād-guṇa- |  
 vantege saḷ hīgna-bhāgyavatige Vachas śrī- |  
 kānteyum Agajeyum Achchuta- |  
 kānteyum eṇeyallad uḷida satiyar doreyē ||

S'ântala-Dēviya tāyi |

dānaman anūnamam kaḷ |  
kēnārtthi yendu koṭṭu Jinanam manadoḷ |  
dhyānisutam muḍipidaḷ in- |  
n ēn embudo Māchikabbey ond unnatiyam ||

Saka-varshaṃ 1068 neya Krōdhana-sampvatsarada Āsvija-suddha-daśami Bṛihavāradandu Dhanur-  
llagnada pūrvvāhṇad āru-ghaḷigey app āgaḷ śrī-Mūla-saṅghada Koṇḍakundānvayada Dēśiga-gaṇada  
Pustaka-gachchhada śrī-Māgh-uchvidra-traividya-dēvara hiriya-śiṣhyar appa śrī-Prabhāchandra-siddhān-  
ta-dēvaru svarggasthar ādaru ||

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*In north maṇḍapa in same place.*

(East face.)

S'rimat-parama-gambhīra-syādvād-āmōgha-lāñchhanam |  
jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||  
sakaḷa-jana-vinūtam chāru-bōdha-tri-pētram sukara-kuvi-nivāsam Bhārati-nṛitya-raṅgam |  
prakāṭita-nija-kirttiṃ divya-kāntā-manōjam sakaḷa-guṇa-gaṇēndram śrī-Prabhāchandra-dēvam ||

avara guḍḍan ent appan endade ||

Svasti samasta-bhuvana-jana-vandya-māna bhagavad-arhat-surabhi-gandhi-gandhōdaka-kaṇa-vyakta-  
muktāvaḷi kṛitōttamaśa-haṃsa sujana-maṇaḷ-kamaḷini-rāja-haṃsa mahā-prachandam daṇḍanāyaka |  
śatru-bhaya-dāyaka | pati-hitu-prakūra | nēkāṅgavira | saṅgrāma-Rāma | sāhasa-Bhīma | muni-jana-  
vinēya-jana-budha-jana-manas-sarōvara-rāja-haṃsapaṇḍana-dānābhīnava-krēyāṃsa | Jina-matānuprēkshā-  
vichakshana | kṛita-dharinma-rakshana | dayā-rasa-bharita-bhṛīṅgāra | Jina-vachana-chandrikā-chakō-  
ranam appa śrīmatu Bala-Dēva-daṇḍanāyakan ene negaḍam ||

palarum muṇnina-puṇyad ond odaviniṃ bhāgyakke pakkādoḍam |  
baladiṃ tējadin oḷpiniṃ guṇadin ād audāryyadiṃ dhairyyadiṃ |  
lalanā-chitta-harōpachāra-vidhiyiṃ gāmbhīryyadiṃ sauryyaḷim |  
Bala-Dēvaṅge samānam appar oḷarē matt anya-daṇḍādhipar ||  
Bala-Dēva-daṇḍanāyaka- |  
n alaṅghya-bhūja-bāḷa-parākramam Manu-charitam |  
jala-nidhi-vēṣṭita-dhātri- |  
taladoḷ saman āro mantri-chūḍāmaṇiyolu ||

ā mahānubhāvan arddhāṅga-Lakshmi yent appaḷ endade ||

sati-rūpam altu nōrppade |  
kshītiyole saubhāgyavatiyan unnata-matiyam |  
pati-hitiyam guṇavatiyam sa- |  
tatam kirttipudu Bāchikabbeyam bhuvana-janam ||  
avargge s-utrar ppuṭṭida- |  
r avanitalam pogale Rāma-Lakshmidharar a- |  
nt avar ir-avar gguṇa-gaṇadiṃ |  
Ravi-tējar Nnāga-Dēvanam Siṅgaṇanum ||



(West face.)

avarajage ||

dore yâr i bhuvanaṅgaḷoḷu diṭake kēlu samyaktvadoḷu satyadoḷu |  
 parama-śi-Jina-pūjeyoḷu vinayadoḷu saujanyadoḷu peppinoḷu |  
 paramōtsāhade mārppa dānad-cḍeyoḷu saucha-vratāchāradoḷu |  
 nirutaṁ nōrppaḍe Nāga-Dēvano valaṁ dhanyaṁ peṇar ddhanyarē ||

ant enipa Nāga-Dēvana |  
 kānte manō-ramaṇa-sakala-guṇa-gaṇe dharāṇi- |  
 kānteg avadhikaṁ nōrppaḍe |  
 kāntiya dore yenisi Nāgiyakkaṁ negaṇḍaḷu ||  
 ant avar irvvara tanayam |  
 santatam akhilōrvviyoḷage jasav esav inegaṁ |  
 chintita-vastuvan iyalu |  
 chintāmaṇi-Kāmadhēnuv enipaṁ Ballaṁ ||  
 ententu nōrppaḷa guṇa- |  
 vantaṁ kali-suchi-dayāparaṁ satyavidam |  
 bhrānten enutaṁ budhar a- |  
 śrāntaṁ kirttipudu dhātriyoḷu Ballaṇaṇaṁ ||  
 ātan-anujāte bhuvana- |  
 khyātiya neṇe tāldi dāna-guṇad unnatiyim |  
 Sitā-dēvigav adhikaṁ |  
 bhūtaḷadoḷag Ēchiyakkan eue meechadar āru ||

vachana || ā jagaj-janani yoḍa-putṭidaṁ ||

bhāvisi pañcha-padaṅgaḷa |  
 nōvade paṇidikki mōhapāsada toḍaram |  
 dēva-guru-sannidhānada- |  
 I ā vibhu Bala-Dēvan amara-gatiyaṁ paḍedaṁ ||

Saka-varusha 1041 neya Siddhārtthi-saṁvatsarada Mārggasira-suddha paḍiva Sōmavāradandu  
 Mōriṅgereya-tirthadalu sanyasana-vidhiyim muḷipida ||

ātana janani Nāgiyakkanu Yēchiyakkanu parōksha-vinayakke Kabbappu-nāḍoḷ Māḷigeyahaḷalu  
 paḍdisāḷeya mūḷisi tamma garugaḷ Prabhāchandra-siddhānta-dēvara kālāṁ karchchi dhārā-pūrvvakam  
 mūḷi kottaru Āreya-keṇeyumaṁ ā keṇeya mūḍaṇa deseyalu khaḍḍuga beddal ||

In the same maṇṭapa.

(East face.)

S'rimat-parama-gaṁblhira-syādvād-āmōgha-lāñchhanam |  
 jīyāt traiḷōkya-nāthasya āsanam Jina-āsanam ||

Svasty anavarata-prabaḷa-ripu-baḷa-vishama-samarāvani-mahā-mahāri-saṁhāra-karāṇa-kāraṇa-prachan-  
 ḍa-daṇḍanāyaka-mukha-darppaṇa-karṇē-japa-kubhrit-kuḷisa Jina-dharma-harmya-māṇikya-kaṭasa  
 Maḷayaja-mḷita-Kāsmira-kālāgaru-dhūpa-dhūma-dhyāmaḷikṛita-Jinārchchanāgāra | nirvikāra Madana-  
 anō-hurikāra | Jina-gaṇḍhāḷaka-pavitrikṛitōttamāṅga-Viralakshmi-bhujāṅga āhārābhaya-bhaishajya-

**śāstra-dāna-vinōdam Jina-dharmma-kathā-kathana-pramōdanumappa śrīmatu Bala-Dēva-daṇḍanāyakane**

sthīranē bhīpp amarādriyindav adhikaṃ gambhīranē bhāppu sà-  
garadind aggaḷam entu dāniye surōrvvijakke māraṇḍaḷam |  
sura-rāj uṃṃ eṇe yendu kirttipudu kaykoṇḍ akkaṇṇiṃ santatam |  
dhavēy-ellaṃ Bala-Dēv-amātyanan ilā-lōkaika-vikhyātanaṃ ||

Bala-Dēva-daṇḍanāyaka- |  
n alaṅghya-bhūja-baḷa-parākramaṃ Manu-charitaṃ |  
jalariḷhi-vēṣṭita-dhātṛi- |  
taḷadoḷu saman āro mantri-chūḍāmaṇiyoḷu ||

palaruṃ munnina puṇyad ond odaviniṃ bhāgyakke pakkādoḍam |  
baladiṃ tējadin oḷpiniṃ guṇadin ād-audāryyadiṃ dhairyyadiṃ |  
lalanā-chitta-harōpachāra-vidhiyṃ gāmbhīryyadiṃ śauryyadiṃ |  
Bala-Dēvaṅge samānam appar oḷarē matt anyā-daṇḍādhiparu ||

ā Bala-Dēvaṅgaṃ mṛiga- |  
śābēkshape yenipa Bāchikabbegav akhiḷōr- |  
vvi-bandhu puṭṭidaṃ guṇa- |  
lōbaran adaṭ-aleva-Siṅgimayyan udāraṃ ||

Jina-dharmamābarna-tigma-rōchi-sucharitraṃ bhavya-vamśōttamaṃ si- |  
ṣṭi-nidhānaṃ mantri-chūḍāmaṇi budha-vinutaṃ gōtra-vamśyāmbarārkkam |  
vanitā-chitta-priyaṃ nirmanaḷan anupaman atyuttamaṃ kāre-kūrpapaṃ |  
vinayāmbhōrāsi vidyā-nidhi guṇa-niḷayaṃ dhātṛiyoḷ Siṅgimayyaṃ ||

(West face.)

Jina-pada-bhaktan iṣṭa-jana-vatsalan āśrita-kalpa-bhūruhaṃ |  
muni-charaṇāmbujāta-yuga-bhṛiṅgaṃ udāraṃ anūna-dāni ma- |  
ttina purusharge pōlipud ad ār ddore yemb inegaṃ negaḷan i- |  
manuja-nidhānaṃ endu pogaḷguṃ dhare pērggaḍe Siṅgimayyanū ||

eṇe negaḷda Siṅgimayyana |  
vanite manōrathana Lakshmi yenipaḷu rūpiṃ |  
jana-vinute Siriya-dēviya- |  
n anunayadiṃ pogaḷvud akhiḷa-bhūtaḷa-vellaṃ ||

vachana || ā mahānubhāvan avasāna-kāḷadoḷu ||

parama-śrī-Jina-pāda-paṅkaruhamaṃ sad-bhaktiyṃ tāḷdi ni- |  
bbaradiṃ pañcha-padaṅgaḷam nēneyutaṃ durmmōha-sandōhamaṃ |  
tvaritaṃ khaṇḍisutaṃ samādhi-vidhiyṃ bhavyābjani-bhāskaraṃ |  
nirutaṃ pērggaḍe Siṅgimayyan amarēndrāvāsamaṃ poṇḍidaṃ ||

Svasti samadhiyata-pañcha-mahā-kalyāṇasṣṭa-mahā-prātihāryya-chatus-tripśad-atīśaya-virājamāna bha-  
gavad-Arhat-paramēśvara-parama-bhaṭṭāraka-mukha-kamaḷa-vinirggata-sad-asad-ādi-vastu-svarūpa-nir-  
papa-pravaṇa-rōddhāntādi-sakaḷa-śāstra-pārāvāra-pāruga parama-tapaś-charaṇa nirataruṃ oppa śrīman  
maṇḍalāchāryya-Prabhāchandra-siddhānta-dēvara guḍḍi Nāgiyakkanuṃ Siriyaṇṇeyuṃ Saka-varuṣa  
1041 neya Siddhārtti samvatsarada Kārttika-suddha dvādasa Sōmavāradandu mahā-pūjeyaṃ māḍi  
niśidhiyaṃ nīṇisidaḷ ||

*In the same maṇḍapa.*

(East face.)

S'rimad Yādava-vamśa-maṇḍana-maṇiḥ kshôṇisa-rakshâ-mayir  
Lakshmi-hâra-maṇiḥ narêśvara-śiraḥ-prôttunga-śumbhan-maṇiḥ |  
jyân niti-pathôksha-darppaṇa-maṇiḥ lôkayka-chûḍâmaṇiḥ  
śrī-Vishṇu-vinayârchchitô guṇa-maṇis samyaktva-chûḍâmaṇiḥ ||  
ereda manujaṅge sura-bhû- |  
miruham śaraṇ end avuṅge kuḷisâgâraṇ |  
para-vaniteg Anilatanayaṇ |  
dhuradoḷu poṇarvaṅge Mrityu Vineyâdityaṇ ||

vṛitta || enetânun kero-dêgulaṅgaḥ enetânun Jaina-gêhaṅgaḥ en- |  
t enetun nârkkalaṇ ûrggaḷaṇ prajegaḷaṇ santôshadiṇ mâlidaṇ |  
Vineyâditya-nṛipâḷa-Poysaḷane sandirdhaṇ Balindraṅge mē- |  
l ene pempaṇ poḷavannan âvano mahâ-gambhīraṇaṇ dhīraṇaṇ ||  
iṭṭageḥ end agaḷda kuḷigaḷ korey âdavu kalluge goṇḍa pēr- |  
vvetṭu dharâ-taḷakke suriy âdavu sunṇada bhaṇḍi banda per- |  
vvaṭṭeye paḷḷam âduv ene mâlīsidaṇ Jina-râja-gêhamam |  
neṭṭane Poysaḷêśan ene bannipar âr Mmale-râja-râjanam ||

kanda || â Poysaḷa-bhûpaṅge ma- |  
hipâḷa-kumâra-nikara-chûḍâ-ratnaṇ |  
śrī-pati nija-bhūja-vijaya-ma- |  
hipati janiyisḍan adhaṭan Eṇyaṅga-nṛipaṇ ||

vṛitta || Vinayâditya-nṛipâḷa-âtmaṇ in ilâ-lôkaika-kalpadrumam |  
Manu-mârggaṇ jagad-êka-vīraṇ Eṇyaṅ-urvviśvaraṇ mikkan â- |  
tana putraṇ ripu-bhûmipâḷaka-madas-sammarddanaṇ Vishṇu-va- |  
rddhana-bhûpaṇ negaḷdaṇ dharâvaḷeyadoḷu śrī-râja-kaṇṭhīraṇaṇ ||

kanda || â negaḷd Eṇyaṅga-nṛipâ- |  
ḷana sūnu brīhad vairi-maḍdanaṇ sakaḷa-dhari- |  
tri-nâthan aritthi-janatâ- |  
Bhânusutaṇ Vishṇu-bhûpaṇ udayaṇ geydaṇ ||  
ari-narapa-sirâsphâḷana- |  
karan uddhata-vairi-maṇḍalêśvara-mada-saṇ- |  
haraṇaṇ nijânvayaikâ- |  
bharaṇaṇ śrī-Biṭṭi-Dêvan i vara-dêva ||

Svasti samadhiḡata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara | Dvââvatipura-varâdhîśvara | Yādava-  
kuḷâmbara-dyumaṇi | samyaktva-chûḍâmaṇi | Malaparoḷ-gaṇḍa | chalake-balu-gaṇḍa | nâlīm-munn-iṇṇiḷ  
sauryamaṇ meṇṇa | Talakâḍu-gaṇḍa | gaṇḍa-prachanḍa | Paṭṭi-Perumâḷa-nija-râjyâbhyudayaḡkâ-rak-  
shaṇa-Jakshaka | avinaya-narapâḷaka-jana-sikshaka | Chakragoṭṭa-vana-dâvânaḷan | ahita-maṇḍalika-  
kâḷânaḷa | Toṇḍa-maṇḍalika-maṇḍala-prachanḍa-daurvânaḷa | prabâḷa-ripu-bâḷa-saṇḥaraṇa-kâraṇa |

vidiṣṭa-maṇḍalika-mada-nivāraṇa-karaṇa | Nalambavādi-goṇḍa | pratipakṣa-narapāḷa-lakṣmīyan-irkkuligoṇḍa | tappe-tappuva jaya-srikānteyan-appuva | kure-kūrppa sauryamaṇ-tōrppa | virāṅgan-āṅgita-dakṣiṇa-dōrddanda | nudidante-gaṇḍa | Adiyamana-bridaya-sūla | virāṅgan-āṅgita-lōla | uddhatārātikaṇḍa-vana-kunḍara | saraṇagata-vajra-pañjara | sabaja-kirtti-dhvaja | saṅgrāma-vijaya-dhvaja | Pengi-Raya-manō-bhaṇḍa | vira-prasaṇḍa | Narasiṅga-Varmma-nirmūḷanam | taḷapāḷa-kāḷāṇam | Hānuṅgalu-goṇḍa | chaturmukha-gaṇḍa | chatura-chaturmukhan | āhava-Ṣaṇmukha | Sarasvatī-karṇmāvatamsan | unnata-Viṣṇu-v-amsa | ripu-hriḍaya-sāya | bhitaran-kolla | dāna-vinōḍa | champakāmōḍa | chit-samaya-samuddharana | gaṇḍar-ābharana | vivēka-Nārāyaṇa | vira-pārāyaṇa | sābhīya-vidyādharā | samara-dhurandhara | Poysaṇvaya-bhānu | kavi-jana-kāmadhēnu | Kali-yuga-pārtha | duṣṭa-gegdhūrttha | saṅgrāma-Rāma | sāhasa-Bhūma | haya-Vatsa-rāja | kūtā-Manōja | matta-gaja-Bhagadattan | abhinava-Chārudatta | Nilagiri-samuddharana | gaṇḍar-ābharana | Koṅgara-Māri | ripu-kuḷa-taḷaprahāri | Tereyūran-aleva | Koyatūra-tuḷiva | Heṇḇeru-disāpaṭṭa | saṅgrāma-jataḷaṭṭa | Pāṇḍyanam-keṇkoṇḍa | Uchchaṅgi-goṇḍa | ēkāṅga-vira | saṅgrāma-dhīra | Pombuchcha-nirdhātana | Sāvimala-nirllōṭana | vairi-kāḷāṇaṇ | abita-dāvāṇaḷa | śatru-narapāḷa-diśāpaṭṭa | mitra-narapāḷa-lalāpaṭṭa | ghaṭṭavan-aḷiva | Tuḷuvara-sāḷeva | Gōyindavādi-bhayaṅkaran | abita-baja-Saṅkhara | roddhava-tuḷiva | kitagaram-piḷiva | Rāyarāyaṇa-pura-sūrekāra | vairi-bhaṇḍāra | vira-Nārāyaṇa | saurya-pārāyaṇa | śrīmatu Kōsava-dēva-pādārādhaka | ripu-maṇḍalika-sādhakādy anēka nāmāvaḷi-samāṇaḷaṅkitanam giri-durgga-vana-durgga-jala-durggādy anēka-durggaṅgaṇaṇ aśramadiṇ koṇḍa chaṇḍa-pratāpadin Gaṅgavādi-tombattaru-sāsiramamaṇi Lokkigoṇḍi-varan unḍige sādhyam mādi | mattam ||

vritta || ceyoḷu duṣṭaran uddhatārīgala nāl and otti beṅkoṇḍu dōr- |

bbaḷadin dēsaman āvagaṇi tanage sādhyam māḍiral Gaṅga-maṇ- |

ḍalam end ōlage tettum ittu besanaṇ pūṇḍ irppinaṇ Viṣṇu-Po- |

ysaḷan irddam sukhadinde rājyaḍ oḍavindaṇ santutōtsāhadin ||

hattidan ettal attal idirāda-nripāḷakar aḷki baḷki kaṇ- |

ḍittu samasta-vastugaḷan āḷutanamasale pūṇḍu santatam |

suttalum ōlag ippar ene muninavarggam anēkar āḍavar- |

gg attalaḷagaṇ pogartteg ene baṇṇipan āvano Viṣṇu-bhūpanam ||

Antu Tribhuvana-malla Taḷakāḷu-goṇḍa bhujā-baja-Vira-Gaṅga-Viṣṇu-varddhana-Poysaḷa-Dēvara vijaya-rājyam uttarōttarābhivridhī-pravarddhamānam āchandrārka-tāraṇ-buraṇ saluttam ire tatpāda-padmōpajivi piriy-araṇi paṭṭa-mahādēvi Śāntala-Dēvi ||

(South face.)

Śvasty anavarata-parama-kalyāṇābhīyudaya-sahasra-phala-bhōga-bhāgini dvitīya-Lakṣmī-lakṣaṇa-samāneyum | sakala-guṇa-gaṇānūneyum | mabhinava-Rukmiṇi-dēviyum | pati-hita-Satyabhāmeyum | vivēkaika-Bṛihaspatiyum | pratyutpanna-Vāchaspatiyum | muni-jana-viṇēya-jana-viṇēyeyum | chatus-samaya-samuddharāneyum | brata-guṇa-sila-chārītrantahkarāneyum | lōkaika-vikhyāteyem | patibratā-prabhāva-prasiddha-Sīteyem | sakala-vandi-jana-chintāmaniyum | samyaktva-chūḍāmaniyum | mudrāpittasavati-gandhavāraṇeyum | puṇyōpārjajana-karaṇa-kāraṇeyum | Manōja-rāja-vijaya-patākeyum | nija-kalābhīyudaya-dīpīkeyum | gīta-vādyā-sūtradhāreyyem | Jina-samaya-samudita-prākāreyyem | Jina-dharmma-kathā-kathana-pramōḍeyum | mālharībhaḷya-bhaishajya-śāstra-dāna-vinōḍeyum | Jina-dharmma-nirmmaḷeyum | bhavya-jana-vachchhaḷeyum | Jina-gandhōḍaka-pavitri-kṛitōttamāṅgeyyem appa ||

kanda || ā negaḷda-Viṣṇu-nripaṇa ma- |

nō-nayana-priye chaḷāḷa-nīḷāḷaki chan- |

drānane Kāmana Rati yalu |

tān eṇe tōṇe sari samāne Śāntala-Dēvi ||

vr̥itta || dhuradol Vishṇu-nṛpālakāṅge vijaya-śrī-vakshadoḷu santatam |  
paramānandadin ōtu nilva vipula-śrī-tējad uddāniyam |  
vara-dig-bhittian cydisal neṇeva kirtti-śrīy anutt irppud i |  
dhareyoḷ S'āntala-Dēviyam neṇeye baṇṇipp aṇṇanē vaṇṇipam ||

Kali-kāla-Vishṇu-vaksha- |  
sthajadoḷu Kali-kāla-Lakshmi nelasidaḷ ene S'ān- |  
tala-Dēviya saubhāgyama- |  
n ele gaḷa baṇṇisuvēn embanē vaṇṇisuvam ||

S'āntala-Dēvige sad-guṇa- |  
vantēge saubhāgya-bhāgyavatige Vachas-śrī- |  
kānteyum Agajeyum Achyuta- |  
kānteyum eṇey allad uḷida satiyar ddoreyē ||

akkara || gurugaḷu Prabhāchandra-siddhānta-dēvaru hetta-tāyi guṇa-nidhi Māchikabbe |  
piṛiya-perggade Māraṣiṅgayan tande māvaṇam perggade Siṅgimayyam |  
arasam Vishṇu-varddhana-nṛipam vallabham Jinanātham tanag endu Vishṇu-devyam |  
arasi S'āntala-Dēviya mahimeyam baṇṇisalu bakktme bhūtaḷadoḷu ||

Saka-varuṣam 1050 mūṇenya Virōdhikṛit-saṃvatsarada Chaitra-suddha-pāñchami Sōmavāradanḍu  
Siragaṅgeya tīrtthadalu muḷipi svarggatey ādaḷu ||

vr̥itta || i Kali-kāladol Manu-Bṛihaspati vandi-janāśrayam jaga- |  
ḍ-vyāpita-kāmadhēnum abhimāni mahā-prabhu-paṇḍitāśrayam |  
lōka-jana-stutam guṇa-gaṇābharaṇam jagad-ēka-dāniy a- |  
vyākula-mantriyendu pogalguṇi dhare perggade Māraṣiṅgamam ||  
doreyē perggade Māraṣiṅga-vibhuvīṅ i-kāladol |  
puruṣhārthaṅgaḷ aty udārateyoḷam dharmaṇurāgaṅgaḷoḷu |  
Hara-pādābja bhaktiyolu niyamadol silaṅgaḷolu tām enalu |  
sura-lōkakke manōmudin arasu pōdam bhūtaḷam kirttisalu ||

kanda || anupama-Sāntala-Dēviyu- |  
m anupayadin tande Māraṣiṅgayanum eṇb i |  
vanite-Māchikabbeyu- |  
m inibarum oḷaṇḍane muḷipi svarggatar āḷar ||

lōkhaka Bōkimayya ||

(West face.)

arasi suragatiyan aydida- |  
i iral āḡ eṇag endu bandu Beḷuḷoḷadalu du- |  
rddhara-saṃnyāsanadin |  
pariṇate tāyi Māchikabbe tānuṇ tōredaḷ ||

vr̥itta || ari-magulḍ-irdda kaṇ-maḷarggaḷ ōduva pañcha-padam Jinēndranam |  
smaṛiyisuv ōje bāndhu-janamaṇi biḍip-unnati saṃnyasakke van- |  
ḍ iral osel ondu tūṅgaḷ upavāsadol imbine Māchikabbe tām |  
suragatiḡ cydidalu sakaḷa-bhavyara saṇṇidhiyoḷ samādhiiyīm ||

kanda || ā Māraṣiṅgamayyana |  
kāṇṇi Jina-charaṇa-bhakte guṇa-saṃyutēv u- |

ddāma-patibrate yend i- |

bhūmi-janaṇa pogala Māchikabbeya negaḍaḷa ||

Jina-pada-bhakte bandhu-jana-pūjitey āsrita-kāmadhēnu Kā- |

mana-satigaṇa mahā-sati-guṇāgrāṇi dāna-vinōde santataṇa |

muni-jana-pāda-paṇkarāṇa-bhakte jana-stute Mārasīṅgama- |

yyana sati Māchikabbe yene kirttisugun dhare mechchi nichchalaṇa ||

Jinanūthaṇa tanag-pūṇaṇge Bala-Dēvaṇa tande pett-abbe sa- |

d-vanitāgrēsare Bāchikabbe yene taṇmaṇa Sīṅgaṇaṇa sandamān- |

tanadind aggada Māchikabbe sura-lōkakk ōḍaḷa endendu mē- |

dini yellama pogaluttaṇa irppaḍa eno baṇṇippa aṇṇanē vaṇṇipapa ||

vr̥tta || peṇḍir ssannyāsamaṇa goma-avaroḷag initaṇa balla ār embinaṇa kai- |

koṇḍāḷaḷa ghōra-vīra-vrata-paṇateyaṇa mechchi santōshadindaṇa |

pāṇḍitvaṇa chittadoḷa taṭṭire Jina-charaṇaṇa bhōjumaṇa bhāvisuttaṇa |

koṇḍāḍaḷa dhātri tannaṇa suragati vadeḍaḷa lileyaṇa Māchikabbē ||

dānamaṇa anūnamaṇa kaḷa |

kēnārthi yendu koṭṭu Jinaṇaṇa mānadoḷa |

dhyaṇisutaṇa mudipidaḷa i- |

na ēn embudo Māchikabbey onda unṇatiyaṇa ||

intu taṇma gurugaḷa Prabhāchandra-siddhānta-dēvaraṇa Variddhamāna-dēvaraṇa Ravichandra-dēvaraṇa  
samasta-bhavya-janaṅgaḷa sannidhiyoḷa sannyāsanamaṇa kaikoṇḍa avara pōḷva samādhiyaṇa kēlutta mudhi-  
pidaḷa ||

pāṇḍita maraṇaḍin i-bhū- |

maṇḍaladoḷu Māchikabbey antevola ār kkai- |

koṇḍaḷa intu negaḍaḷa ariḷaḷa a- |

khaṇḍitaṇaṇa ghōra-vīra-sannyāsanamaṇa ||

avara vaṇṇāvatāraṇa ent endadoḷa ||

kanda || Jina-dharma-nirmalaṇa bha- |

vya-nidhāṇaṇa guṇa-gaṇāśrayaṇa Manu-charitaṇa |

muni-charaṇa-kanaḷa-bhriṅgaṇa |

jana-viṇutaṇa Nāga-Varmma-daṇḍādhiṇaṇa ||

vr̥tta || anupāna-Nāga-Varmmana kuḷāṅgane pempina Chandikabbe sa- |

j-jana-nute māni-dānina-guṇi mikka-patibrate siladinde mē- |

dini-sutegaṇa migila pogalaḷa ān ariyaṇa guṇadaṇḍika-kārtteyaṇa |

Jina-pada-bhakteyaṇa bhuvana-saṇṇastuteyaṇa jagad-ēka-dāniyaṇa ||

avargge su-putraṇaṇa budha-jana- |

nivahak kārttiva kāmabhēnu venuttaṇa |

bhuvana-janaṇa pogalalu mi- |

kk avan udayaṇaṇa geydan uttamaṇa Bala-Dēvaṇa ||

vr̥tta || sakaḷa-kaḷāśrayaṇa guṇa-gaṇābharaṇaṇa prabhu-paṇḍitāśrayaṇa |

sukavi-jana-stutaṇa Jina-padābhjani-bhriṅgaṇa anūna-dāni lau- |

kika-paramārtham emb eraḍumaṇa nere ballaṇa enutte daṇḍanā- |

yaka-Bala-Dēvaṇaṇa pogalvud ambudhi-vēshṭita-bhūri-bhūtaḷaṇa ||

muni-nivahakke bhavya-nikarakke Jinésvara-pūjegalge mi- |  
 kk anupama-dāna-dharmmad odaviṅge nirantaram onde mārggaḍin |  
 maneyol anākuḷaṇ maduveyy-andakada-pāṇḍinoḷ unbud endadīn |  
 manuja-nidhānanaṇ pogalvanē vogalvaṇ Bala-Dēva-amātyanaṇ ||

sthiranē Mēru-girīndradiṇde migilē gambhīraṇē bhāppu sī- |  
 garadiṇd aggaḷaṇ entu dāniye surōrvijakke mēl bhōgiyē |  
 Sura-rājaṇ eṇe yendu kirttipudu kaykoṇḍ alkaṇṇa santataṇ |  
 dhareyoḷ śrī-Bala-Dēva-amātyanaṇ ilā-lōkaika-vikhyātanaṇ ||

kanda || Bala-Dēva-daṇḍanāyaka- |  
 n alaṅghya-bhūja-bāḷa-parākramaṇ Manu-charitaṇ |  
 jalaṇidhi-vēśhita-dhātī- |  
 taḷadōḷu samaṇ āro mantri-chūdāmaṇiyōḷu ||

S'rimatu Chārukīrtti-dēvara guḷḷa lōkhaka Bōkiṇaṅga barada biruda-rūvāri-mukha-tiḷaka Gaṅgā-  
 chariya taṇma Kāṇvāchāri kaṇḍarīsila ||

(North face.)

Svasty anavarata-prabaḷa-ripu-baḷa-vishama-samarāvani-māhā-mahāri-saṇhāra-karaṇa-kāraṇa | prachan-  
 ḷa-daṇḍanāyaka-mukha-darppaṇa | kathaka-māgadha-puṇyapāṭhaka | kavi-gaṇaki-vādi-vāgni-janatā-  
 dāridra-santarppaṇa | Jina-samaya-mahā-gaṇa-sōbhākara-divākara | sakaḷa-muni-jana-nirantara-dāna-  
 gaṇāśraya | śrēyaṇsa Sarasvatī-karṇāvatamaṇa | gōtra-pavitra | parāṅgaṇā-putra | bandhu-jana-manō-  
 raṇjana | durita-prabhaṇjana | krōdha-lōbhāṇṇita-bhaya-māna-mada-vidūra | Gutta-Chārudatta | Jīmūta-  
 vāhana | samāna parōpakārōdāra | pāpa-vidūra | Jina-dharmma-nirṇamaḷa | bhavya-jana-vatsaḷa | Jina-  
 gandhōdaka-pavitrīkṛtōttamaṅgaṇ | anupama-guṇa-guṇōttuṅgaṇ | muni-charaṇa-sarasiruba-bhṇiṅga |  
 paṇḍita-maṇḍalī-puṇḍarīka-vana-prasaṅga | Jina-dharmma-kathā-kathana-pramōdanam | āhārābhaya-  
 bhaishajya-sāstra-dāna-vinōdanam appa śrimatu Bala-Dēva-daṇḍanāyakaṇ eṇe negaḷḷa ||

ā Bala-Dēvaṅgaṇ mṛiga- |  
 śābēkshaṇe yaṇipa Pāchikabbegav akhiḷō- |  
 rvi-bandhu puṭṭidaṇ gaṇi- |  
 lōbaran adaṭ aleva Siṅgimayyaṇ udāraṇ ||

vṛitta || Jinapati-bhaktan iṣṭa-jana-vatsaḷaṇ āśrita-kalpa-bhūruhaṇ |  
 muni-charaṇaṇbujāta-yuga-bhṇiṅgaṇ udāraṇ anūna-dāni ma- |  
 ttina puruṣaṇge pōlisuvad ār dore yembinegaṇ negaḷḷaṇ i |  
 manuja-nidhānaṇ endu pogalguṇ dhare pērggaḷe Siṅgimayyaṇa ||

Jina-dharmmaṇbara-tigmarōchi su-charitraṇ bhavya-vaṇśōttamaṇ si- |  
 sṭha-nidhānaṇ mantri-chintāmaṇi budha-vinutaṇ gōtra-vaṇśāmbaṇṇakkaṇ |  
 vaṇitā-chitta-priyaṇ nirṇamaḷaṇ anupamaṇ atyuttamaṇ kōrekrppaṇ |  
 vinayāmbhōrāsi vidyā-nidhi gaṇa-niḷayaṇ dhātīyoḷ Siṅgimayyaṇ ||

kanda || S'riyā-dēvi gaṇāgaṇiy |  
 i yugadoḷu dāna-dharmma-chintāmaṇi Bhū-dō- |  
 viya Kōnti-dēviya |  
 dore yenna Siṅgimayyaṇa vadhuva ||

Svasty anavarata-parama-kalyāṇābhyaudaya-sata-sahasra-phala-bhoga-bhūgini dvitīya-Lakṣmī-samāne-  
 yam sakala-kalāgamānūneyam vivēkayka-Bṛihaspatiyuṁ muni-jana-vinēya-jana-vinīteyuṁ patiratrā-pra-  
 bhāva-prasiddha-Sīteyuṁ samyaktva-chūḍāmaṇiyuṁ udṛitta-savati-gandha-vāraṇeyuṁ āhārābhaya-bhai-  
 shajya-śāstra-dāna-vinōdeyuṁ appa śrīmad-Vishṇu-varddhana-Pōysaḷa-Dēvara piriya-arasi paṭṭa-mahādēvi  
 S'āntala-Dēviyar śrī-Belguḷa-tīrtthadoḷu Savati-gandha-vāraṇa-Jinālayamaṁ māḷisiy adakke dēvatā-pūṭe-  
 gaṁ rishi-saṁudāyakk-āhāra-dān-ikkam jirṇnōddhārakkam Kalkaṇi-māda Māṭṭa-Navileyumaṁ Gaṅga-  
 samudrada naḍu-bayalal ayyattu-koḷaga-gaḍḍeya tōṭamumaṁ nālvattu-gadyāna-ponnan ikki kaṭṭisi  
 charuṅiṅge viḷasana-kaṭṭamamaṁ śrīmad Vishṇu-varddhana-Pōysaḷa-Dēvaraṁ bōḷikonḍu Saka-varuṣa  
 sāyirada nālvattaydenēya S'ōbhakṛit-saṁvatsarada Chaitra-suddha-pāḍiv. Bṛihaspati-vāradandu tamma  
 gurugaḷu śrī-Mūla-saṅghada Dēsiya-gaṇada Postaka-gachchhada śrīman Mēghachandra-traividya-dēvara  
 sishyar appa Prabhāchandra-siddhānta-dēvargge pāda-prakṣhālanam māḍi sarbba-bādhā-parihārāvāgi  
 biṭṭa datti ||

vṛtta || priyadind int'idan eyde kāva-purushargg āyūṁ mahā-śrīyūṁ a-  
 kkey idam kāyade kāyva pāpige Kurukṣhētrōrvviyoḷ Pārāṇā-  
 siyoḷ ēl-kōṭi-munindraraṁ kapileyam vōḍāḷḷiyaraṁ kondud on-  
 d ayaṣam sārggum idendu sāṅ'd apad i śūlāksharaṁ santatam ||

ślōka || sva-dattāṁ para-dattāṁ vā yō harēti vasundharāṁ |  
 shashṭir-vvaruṣa-sahasraṇi viśṭāyāṁ jāyatē krimiḥ |

*In Pārsamūtha basti.*

(North face.)

S'ṛīman-nātha-kulēndur Indra-parishad-vandya-śrūta-ści-sudhā-  
 dhārā-dhauta-jagat-tamō 'paha-mahāḥ-piṇḍa-prakāṇḍam m-lat |  
 yasmān nirmajā-dharmāna-vārdhbi-viṇḍa-śrīr vvarddhamaṇā satip  
 bharttur bhavya-chakōra-chakram avatu śrī-Varddhamaṇō Jinah ||  
 jīyād arthhayutēndrabhūti-viditābhikhyō gaṇē Gautama-  
 svāmi sapta-maharddhībhis tri-jagatim āpādāyan pādāyōḥ |  
 yad-bōdhāmbudhim ētya Vira-Himavat-kutkila-kaṇṭhād budhām  
 bhōdātā bhuvanam punāti vachana svachchhanda-Mandākini ||  
 tīrtthē śadaśan abhavan naya-dṛik-sahasra-visrabdhā-bōdha-vapushaś S'rutakēvadindrāḥ |  
 nirbbhindatām vibudha-bṛinda-śrō 'bhivandya sphūjjad-vachah-koḷṣataḥ kumatādri-mudrāḥ ||  
 varṇayaḥ kathan nu mahimā bhāṇa Bhadrabāhōr  
 mmōhōru-malla-mada-marddana-vṛitta-bāhōḥ |  
 yach chhishyatāpta-sukṛitēna sa Chandra-Guptaś  
 sūśrūshyatē sma suchiram vana-dēvatābhīḥ ||  
 vandyō vibhar bbhuvi na kair iha Kōṇḍakēindah kunda-prabhā-praṇayi-kirtti-vibhūśūtāsah |  
 yaś chāru-chāraṇa-karāmbuja-chañcharikaś chakrē śrūtasya Bharatē prayataḥ pratishṭhāt ||  
 vandyō bhasmaka-bhasma-sātkṛiti-paṭuḥ Padmāvati-dēvatā-  
 dattōdātta-padas svō-mantra-vachana-vyāhāta-Chandraprabhah |  
 āchāryyas sa Samantabhadra-gaṇabhrīd yēnēha kilē Kalau  
 Jainam vartma samanta-bhadram abhavad bhadram samantān mubuh ||

chūṛṇi || yasyaivam vidhā vāḷārambha-saṁprambha-vijṇinbhītābhivyaktayas sūktayaḥ ||



vṛitta || pūrvvaṃ Pāt diputra-madhya-nagarē bhēri mayā tāḍitā  
 paśchān Mājva-Sindhu-Thakka-vishayē Kūśchīpurē vaidisē |  
 prāptō 'haṃ Karabhāṭakam bahu-bhaṭam vidyōtkāṭam sankāṭam  
 vādārtthī vicharāmy ahaṃ narapatē śārdḍḍāla-vikrīḍitam ||  
 avāṭu-taṭam aṭati jhaṭiti sphuṭa-paṭu-vāchāṭa-Dhūṛjjaṭēr api jihvā |  
 vāḍini Samantabhadre sthītavati tava sadasi bhūpa kā sthānaishām ||

yō 'sau ghāti-mala-dvishad-bala-silā-stambhāvali-khaṇḍana-  
 dhyānāsīḥ paṭur Arhatō bhagāvatas sō 'sya prasādi-kṛitah |  
 chhātrasyāpi sa Sīḥanandi-muninā nō chēt katham vā silā-  
 stambhō rājya-Ramāgamādhva-parighas tēnāsi khaṇḍō ghanah ||  
 Vakragrīva-mahā-munēr dḍāsa-śata-grīvō 'py Ahīndrō yathā  
 jātam stōtūmi 'tāṃ vachō-bāḥam asau kiṃ bhagna-vāgni-brajāṃ |  
 yō 'sau śāsana-dēvatā-bahumatō hrī-vakra-vāḍi-graha-  
 grīvō 'smim aṭha śabda-vāchyaṃ avadad māsān samāsēna shaṭ ||  
 nava-stōtram tatra prasaratī kavīndrāḥ katham api  
 prapūṇam Vajrādau racayata param Nandini munau |  
 Nava-stōtram yēna vyarachi sakalārha-pravachana-  
 prapañchāntarbbhāva-pravāṇa-vara-sandarbbha-subhagaṃ ||  
 mahimāsa Pātrakēsari-gurōḥ param bhavati yasya bhakty āsit |  
 Padmāvati-sahāyāt tri-lakṣaṇa-kadartthanam karttum ||  
 Sumati-dēvam anuṃ stutayēna vas Sumati-saptakam āptatayā kṛitam |  
 parihṛitāpada-tatva-padārtthinaṃ sumati-kōṭi-vivartī bhavārtī-hṛit ||  
 udētya samyag diśi dakṣiṇasyāṃ Kumārasēnō-munir astam āpa |  
 tatraiva chitram jagad-ēka-bhānōs tishṭhaty asau tasya tathā prakāśah ||  
 dharmmārttha-kāma-parinirvṛiti-chāru-chintās Chintāmaṇiḥ prati-nikētam akāri yēna |  
 sa stūyatē sarasa-saukhyā-bhujā sujātas Chintāmaṇir munī-vṛishō na katham janēna ||  
 chūdāmaṇiḥ kavinaṃ Chūdāmaṇi-nāma-sēvya-kāvya-kaviḥ |  
 Śrīvarddha-dēva ēva hi kṛita-punyaḥ kīrtim āhartum ||

chūṛṇi || ya ēvam upaślōkitō Daṇḍinā ||

Jahnōḥ kanyāṃ jaṭāgrēṇa babhāra Paramēśvaraḥ |

Śrīvarddha-dēva sandhatsē jihvāgrēṇa Sarasvatīm ||

Pushpāstrasya jayō gaṇasya bhāraṇam bhūbhṛich-chhikhā-ghaṭṭanam  
 padbhyām astu Mahēśvaras tad api na prāptum tuḥām Īśvaraḥ |  
 yasyākhaṇḍa-kaḷāvatō 'śṭa-viḷasad-dikpāla-mauli-skhalat-  
 kīrti-Svas-sarītō Mahēśvaraḥ iḥa stutyas sa kais syān munīḥ ||  
 yas saptati-mahā-vādān jigāyānyānathā mitān |  
 Brahma-kakṣhōrchchitas sō 'rehyō Mahēśvara-muniśvaraḥ ||  
 Tārā yēna vinirjita ghaṭa-kuṭi gūḍhāvātārā samān  
 Bauddhair yyōḍhṛita-piḍa-piḍita-kudṛig dēvārttha-sēvāñjaliḥ |  
 prāyaśchittam avāṅghri vārja-rajās-snānam cha yasyācharat  
 dōshāṇām Sugatas sa kasya vishayō Dēvakaḷaṅkaḥ kṛitī ||

chūṛṇi || yasyēdam ātmanō 'maṇya-sāmānya-niravadya-vidyā-vibhavōpavarṇanam ākarṇnyatē ||

rājan Sāhasa-tuṅga santi bahavaḥ śvētātapatrā nṛpāḥ

kintu tvat-sadṛiśa raṇē vijayinas tyāgōmatā durllabhāḥ |

tadvat santi budhā na santi kavayō vādīśvarā vāgminō  
nānū-sūtra-vichāra-chātura-dhiyaḥ kālē Kalau madvidhāḥ ||

namō Mallishēṇa-Maladhāri-dēvāya ||

(East succ.)

rājan garvāri-darppa-pravidalana-paṭus tvam yathātra prasiddhas  
tadvat khyātō 'ham asyaṁ bhuvi nikhiḷa-madōtpātanaḥ paṇḍitānām |  
nō chēd ēśhō 'ham ētē tava sadasi sadā santi santō mahāntō  
vaktum yasyāsti śaktis sa vadatu viditāsēśh-sūtrō yadi syāt ||  
nāhaṇkāra-vaśikṛitēna manasā na dvēśhiṇā kēvalam  
nairātmyam-prati padya naśyati janē kārūṇya-buddhyā mayā |  
rājñas śrī-Himaśītaḥ sa sadasi prāyō vidagdhātmanō  
Buddhāṅghān sakalān vijitya Sugataḥ pādēna visphōṭitaḥ ||

śrī-Pushpasēna-munir ēva padam mahimnō dēvas sa yasya sambhūt sa bhavān sadbharṇmā |  
Śrī-vibhramasya bhavanan nanu padmam eva pushpēshu mītram iha yasya sahasra-dhāmā ||  
Vimalachandra-munindra-gurōr ggurur prasamitākhiḷa-vādi-madam padam |  
yadi yathāvad avaishyata paṇḍitair naam tadānv avadishyata vāg vibhōḥ ||

chūrṇi || tathā hi | yasyāyam āpādita-paravādi-hṛdaya-śōkaḥ patrālumbana-ślōkaḥ ||  
patram śatru-bhayanākarōru-bhavana-dvārē sadā sañcharan  
nānū-rāja-karindra-brinda-turaga-vrātūkulē sthāpitam |  
S'aivān Pāsupatāms Tathāgata-sutān Kāpālikān Kāpilān  
uddīśyō lḥpita-chētāsā Vimalachandrāsāmbarēṇādarāt ||

durita-graha-nigrahād bhayaṁ yadi bhō bhūri-narēndra-vanditam |  
nauu tēna hi bhavya-dēhinō bhajata śrī-munim Indranandinam ||  
ghaṭa-vāda-ghaṭi-kōṭi-kōvidam kōvidam pravāk |  
Paravādi-Malla-dēvō dēva ēva na saṁśayaḥ ||

chūrṇi || yēnēyam ātma-nāmadhēya-niruktir uktānāna prishṭavantam Kṛishṇa-Rājam prati ||  
grihīta-pakshād itarāḥ parās syāt tad vādinās tē paravādinās syuḥ |  
tēśhām hi mallāḥ paravādi-mallas tan-nāma man-nāma vadanti santaḥ ||

āchāryya-varyō yatir Āryya-dēvō rāddhānta-karttā dhriyatām sa mūrdhni |  
yas svargga-yānōtsava-sūmni kiyoṭsargga-sthitāḥ kāyam udutsasajja ||  
śravaṇa-kṛita-triṇō 'sau samyamam jñātu-kūmaś sayana-vihita-vēlā-supta-luptāvadhānaḥ |  
śrutim arabhasa-vṛityōnmriyā piñcheliḥēna śīśyē kila mṛidu-parivṛityā datta-tat-kiṭa-vartmā ||  
viśvam yaś śruta-bindunāvarurudhē bhāvam kuśāgrīyayā  
budhyaivāti-mahīyasā pravachasā buddham gaṇādhiśvaraiḥ |  
śīśhyān praty amukampayā kṛiśa-matin aidam yuginān sugis  
tam vāchārchchata Chandrakīrtti-gaṇinam chandrābha-kīrttim buddhāḥ ||  
sad-dharmna-karṇma-prakṛitiṁ praṇāmād yasyōgra-karṇma-prakṛiti-pramōkshaḥ |  
tan-nāmmi Karṇma-prakṛitiṁ namāmō bhāṭṭarakam dṛishṭa-kṛitānta-pāram ||  
api sva-vāg-vyasta-samasta-vidyas traividya-śabdē 'py amunanyamānaḥ |  
S'rīpāla-dēvaḥ pratipālaniyas satām yatas tatva-vivēchanī dhīḥ ||  
tīrttham śrī-Matisāgarō gurur ilā-chakram chakūra sphūraj-  
jyōtiḥ-pīta-tamarpayāḥ pravitatīḥ pūtam prabhūtāsayaḥ |  
yasmād bhūri-parīrtthya-pāvaua-guṇas śrī-varddhamānōllasat-  
ratnōtpattir ilāṭalādhīpa-śīras-śrīngāra-kāriṇy abbūt ||

yatrābhīyōktari laghur llaghu-dhāma-sōma-saumyāṅgabhrīt sa cha bhavaty api bhūti-bhūmih |  
vidyā-dhananījaya-padam viśadurā dadhānō Vishṇus sa ēva hi mahā-muni-Hēmasēnah ||

chūrṇi || yasyāyam ananipati-parishadi nigraha-mahi-nipātā-bhiti-dustha-durggarvva-parvvatārūḍha-  
prativādi-lōkah pratijñā-slōkah ||

tarkkē vyākaraṇē kṛita-śramatayā dhimattayāpy uddhatō  
madhyasthēshu manishishu kshitibhrītām agrē mayā sparaddhayā |  
yah kaśchit prativakti tasya vidushō vāgmēya-bhaṅgam parām  
kurvvē 'vaśyam iti pratihi nripatē hē Haimasēnam matam ||

hitaishinām yasya nṛinām udātta-vāchā nibaddhā hita-rūpa-siddhih |  
vandyō Dayūpāla-munis sa vāchā siddhas satām mārddhani yah prabhāvaih ||  
yasya śrī-Matisāgarō gurur asau chañchad-yāsās-chandra-sūh  
śrīmān yasya sa Vādirāja-gaṇabhrīt sa brahmachāri vibhōh |  
ēkō 'tva kṛiti sa ēva hi Dayūpāla-vratī yan-manasy āstām  
anya-parigraha-graha-kathā svē vigrahē viḡrahaḥ ||  
traiḷōkyā-dīpikā vāpi dvābhyām ēvōdagād iha |  
Jina-rājata ēkasmād ēkasmād Vādirājataḥ ||  
āruddhāmbaran indu-bimba-rachitautsukyam sadā yad yāsās  
chhatraṁ vāk-chamarīja-rāji-ruchayōbhyarṇnam cha yat-karṇmayōh |  
sēvyas siṃha-samarchchya-pīṭha-vibhavas sarvva-pravādi-prajā  
dattōchchair j Jayakāra-sāra-mahimā śrī-Vādirājō vidām ||

chūrṇi || yadiya-guṇa-gōcharō 'yam vachana-vilāsa-prāsaraḥ kavināṁ || namō 'rhatē ||

(South face.)

śrīmach-Chālukya-chakrēśvara-jaya-kaṣakē Vāg-vadhū-jauma-bhūmau  
nishkāṇḍam dīṇimali paryyatati paturatō Vādirājasya jishṇōh |  
jahy udyad-vāda-darppō jahihī gamakatā garvva-bhūmā jahāhi  
vyāhārē 'rshyō jahihī sphuṭa-mṛidu-madhura-śrāvya-kāvya-valēpah ||  
Pātālō Vyāla-rūjō vasati su-viditam yasya jihvā-sahasram  
nirggantā svarggatō 'sau na bhavati Dhishanō Vajrabhrīd yasya śishyaḥ |  
jīvōtān tāvad ētan nīlaya-bala vaśād vādinaḥ kē 'tra nānyē  
garvvam nirmmuchya sarvvam jayinam ina-sabhē Vādirājāṁ namanti ||  
Vāg-dēvīm suchira-prayōga-sudṛiḍha-prēmāṇam apy ādarād  
ādattē mama pārśvatō 'yam adhunā śrī-Vādirājō munih |

bhō bhō paśyata paśyataisha yaminām kṣm dharma ity uchchakair  
abrahmanya-parāh Purātana-munēr vvāg-vṛittayah pātuvaḥ ||

Gaṅgāvanīśvara-śirō-maṇi-baddha-sandhyā-rāgōllasach-charaṇa-chāru-nakhēndu-lakṣmih |  
S'rī-śabda-pūrva-Vijayānta-vinūta-nāmā dhimān amānusha-guṇō 'sta-tamah pramāṇsuh ||

chūrṇi || stutō hi sa bhavān ēsha śrī-Vādirāja-dēvēna ||

yad-vidyā-tapasōh prāśastam ubhayaṁ śrī-Hēmasēnē munau  
prāg āsit suchinābhīyōga-balatō nitam parām unnatim |  
prāya S'rīvijayē tad ētaḥ akhilam tad-vidhikāyam sthitē  
saṅkrāntam katham anyathānatichirād idṛig-vidhō dṛik-tapah ||

vidyōdayō 'sti na madō 'sti tapō 'sti bhāsvan nōgratvam asti vibhūṣṭi na chāsti mānab |  
jasyāśmāyē Kumārabhadra-munīśvaran tam yah khyātīm āpad ihe sāmāyad-aghair gūṇaughaiḥ ||

smarana-mâtra pavitratanam manô bhavati yasya satâm iha tirtthinâm |  
 tam ati-nirmalam âtma-viuddhayê Kamaḥabhadra-saôvaram âsrayê ||  
 sarvvângair yyam ihâlilingê sumahâ-bhâgam kalâ-Bhârati  
 bhâsvantam guṇa-ratna-bhûṣaṇa-gaṇair apy agriman yôginâm |  
 tam santaḥ stuvatâm alaṅkṛita-Dayâpâlâbhidhânam mahâ-  
 sûrim bhûri-dhiyô 'tra paṇḍita-padam yatraiva-yuktam smṛitâḥ ||  
 vijita-Madana-darppaḥ śrî-Dayâpâla-dêvô vidita-sakala-sâstrô nirjitatêśha-vâdi |  
 vimalatara-yasôbhir vyâpta-dik-chakravâlô jayati nata-mahibhṛin mauli-ratnârūṇāṅghriḥ ||  
 yasyôpâśya-pavitra-pâda-kamala-dvandvam nṛpaḥ Poysalô  
 lakṣmim sannidhum ânayat sa Vinayâdityaḥ kṛitâjñâ-bhavaḥ |  
 kas tasyârhati S'ânti-dêva-yaminas sâmartthyam ittham tathê-  
 ty âkhyâtum virâlâḥ khalu sphurad-ura-jvôtir ddaśas tâdṛśâḥ ||  
 Svânîfi Pândya-prithivipatinâ nisṛṣṭa-nâmâpta-dṛṣṭi-vibhavêna nija-prasâdât |  
 dhanyas sa éva munir Âhava-malla-bhûbṅg âsthânika-prathita-Sabda-chaturmukhâkhyah  
 śrî-Muḷlûra-vidûra-sâra-vasudhâ-ratnam sanâthô guṇê  
 nâkshûṇina mahikṣhitâm uru-mahâḥ-piṇḍas sîrô-maṇḍanaḥ |  
 ârâdhyô Guṇasêna-paṇḍita-patis sa svâsthya-kâmair jjanâ  
 yat-sâktâgama-gandhatô 'pi gaḇita-glânim gatim kumbitâḥ ||  
 vandô vanditam âdarâd ahar-ahas syâd-vâda-vidyâ-vidân  
 svânta-dhivânta-vitâna-dhûnana-vidhan bhâsvantam anyam bhuvi |  
 bhaktôtpâdita-sêvam ânatikṛitâm yat-sanniyôgân manah-  
 padmam sadma bhavêd vikâsa-vibhavyâyônukta-nidrâ-bharan ||  
 mithyâ-bhâṣaṇa-bhûṣaṇam pariharêtaudhatya .. chata  
 syâd-vâdam vadatâ namêta vinayâd vâdibha-kaṇṭhîravam |  
 nô chêt tad-guṇa-nirjita-śruti-bhaya-bhrântâḥ stha yuyam yatas  
 tûrnam nigraha-jirṇa-kûpa-kharê vâdi-dvipâlâ pûtinah ||  
 guṇâḥ kunda-spandôḍḍamara-samarâ vâg-amṛita-vâh-  
 plava-prâya-prêyah-prasara-sarasâ kirttir iva sâ |  
 nakhêndu-jyôtsuāṅghrê nṛpa-chaya-chakôra-pramayini  
 na kâsâm ślâghânâṁ padam Ajitasêna-vratipatîḥ ||  
 sakaḷa-bhuvanapâlânura-mûrddhâvabaddha-sphurita-makuta-chôḷâlîdha-pâdaravindah |  
 madavaç-akhiḷa-vâdibhêndra-kumbha-prabhêdi guṇabhrîd Ajitasêno bhâti vâdibha-sinbah ||  
 chûrṇi || yasya samsâra-vairâgya-vaibhavam évam vidhâs sva-vâchas sūchayanti ||  
 prâptam śrî-Jina-sâsanam trilbhavanô yad-durlabham prâpinam  
 yat-samsâra-samudra-magna-janatâ-bastâvalambâyitam |  
 yat-prâptâḥ para-nirvya-pêksha-sakaḷa-jñâna-śrîyâlaṅkṛitâs  
 tasmât kim gahanam kutô bhayavaśah kâvâtra dēhê ratih ||  
 âtmâisvaryyam viditam adhunânanta-bôdhâdi-rûpam  
 tat-samprîptyai tadanu samayam varittatê 'traiva chêtah |  
 tyaktânyasmin Surapati-sukhê Chakri-saukhyê cha tṛṣṇâm  
 tat-tuchchhârtthair alam alam adhî lôchanair lôka-vṛittaiḥ ||  
 ajânann âtmânâṁ sakaḷa-vishaya-jñâna-vapusham  
 sadâ sântam svântakaraṇam api tat-sâdhanatayâ |  
 bahi-râga-dvêśaih kalushita-manah kô 'pi yatatâm  
 katham jânann énam kṣaṇam api tatô 'nyatra yatatê ||

(West face.)

chûrṇi || yasya cha śishyayōḥ Kavita-kānta-Vādikōlāha-lāparanāmadhēyayōḥ S'āntinātha-Padmanābha  
paṇḍitayōr akhaṇḍa-pāṇḍitya-guṇōpavarṇanam idam asaṃpūrṇam ||

tvām āśādy malā-dhīyaṃ parigatā yā viśva-vidvaj-jana-  
jyēsthārādhyā-guṇā chireṇa sarasā vaidagdhya-sampad-girā |  
kṛtsnāsānta-nirantarōdita-yaśas-śrīkānta-S'āntē na tām  
vaktum sāpi Sarasvatī prabhavati brūmah katham tad-vayaṃ ||  
vyāvṛtta-bhūri-mada-santati-vismṛitēshyā-  
pārushyam āpta-karṇāruti-kāndīśikam |  
dhāvanti hanta paravādi-gajās trasantaś  
śrī-Padmanābha-budha-gandha-gajasya gandhāt ||

dikṣhā cha śikṣhā cha yatō yatīnāṃ Jaināṃ tapas tāpa-haran dadhāt |  
Kumārasenō 'vatu yach-charitraṃ śrēyaḥ-pathōdāharanāṃ pavitraṃ ||  
jagad-garima-ghasmara-Smāra-madāndha-gandha-dvipa-  
dvidhā karaṇa-kēsari charaṇa-bhūshya-bhūbhṛich-chhikhah |  
dvi-shaḍ-guṇa-vapus tapas-charaṇa-chaṇḍa-dhāmōdayō  
dayēta muma Mallishēṇa-Maladhāri-dēvō guruḥ ||  
vandō tam Maladhāriṇāṃ muni-patīṃ mōha-dvipad-vyāhati-  
vyāpāra-vyavasāya-sāra-hṛidayāṃ satsamyamōru-śriyaṃ |  
yat-kūyopachayī bhavan malam api pravayakta-bhakti-kramā-  
namrākamra-manō-mīlan-mālam aśhī prakṣhālanāika-kshamaṃ ||  
atuchchha-timira-chchhatā-jāṭila-janma-jīrnātavi-  
dāvāṇa-tulā-jushām prithu-tapaḥ-prabhāva-tvishām |  
padaṃ pada-payōruha-bhramita-bhavya-bhṛiṅgāvalir  
mumamōllasatu Mallishēṇa-munirāṃ manō-mandirē ||  
nairmmalyāya malāvilāṅgam akhila-trailōkya-rājya-śriyē  
naishikinchanyam atuchchha-tāpahrīṭayē nyanichaddhūtā śantapaḥ |  
yasyāsau guṇa-ratna-rōhana-giriś śrī-Mallishēṇō gurur  
vvandyo yēna viclitra-chāru-charitair ddbātrī pavitri-kṛitā ||  
yasminni apratimā kshamābhīramatē yasmīn dayā nirddayā-  
ślēshō yatra samatva-dhīḥ prapayini yatrāsprihā sa-sprihā |  
kāman nirvṛti-kāmukas svayam adhō 'py agrēsarō yōginām  
āscharyyāya kathān nanāma charitāś śrī-Mallishēṇō munih ||  
yaḥ pūjyaḥ prithivī-talē yam anisam santas stavanty ādarāt  
yēnānāga-dhanur jjitam muni-janā yasmai namas kurvatē |  
yasmād āgama-nirṇayō 'yam abhavad yasyāsti jivē dayā  
yasmīn śrī-Maladhāriṇi brati-patau dharmmō 'sti tasmai namaḥ ||  
Dhavaḍa-sarasa-tīrtthē saisha samyāsa-dhanyām  
paripatim anutishṭam nandimā nishṭhitātmā |  
vyasijata nijam āṅgam bhaṅgam Āṅgōdbhavasya  
grathitum iva sa Mūlam bhāvayan bhāvanābhīḥ ||

chûrṇi || tēna śrīmad-Ajitasēna-pāṇḍita-dēva-divya-śrī-pāda-kamala-madhukaribhūta-bhāvēna mahā-  
nubhāvēna Jaināgama-prasiddha-sallēkhana-vidhi-vispijyamāna-dēhēna samādhi-vidhi-vilōkanōchita-kara-  
ṇa-kutūhala-mīṭa-sakula-saṅgha-santōsha-nimittam ātmāntahkaraṇa-paripati-prakāśanāya niravadyam  
padyam idam āśu virachitam ||

âradhya ratna-trayam âgamôktaṃ vidhāya niśśalyam aśeṣha-jantôḥ |

kṣhamāṃ cha kṛtvā Jina-pāda-mūle dēhaṃ parityajya divaṃ viśāmaḥ ||

S'âkē śūnya-śarāmbarāvani-mitē saṃvatsarē Kilakē

māsē Phālgunikē tṛtīya-divasē vārē 'sitē Bhāskarē |

Svātau S'veta-sarôvarē sura-puraṃ yātô yatīnāṃ patir

mmadhyāhnē dirasa-trayīnaśunataś śrī-Mallishēṇô munih ||

śrīman Maladhâri-dēvara guḍḍaṃ biruda lēkhaka Madana Mahēśvaraṃ Mallināthaṃ bareḍaṃ biruda-  
rūvâri-mukha-tīlakam Gaṅgāchâri kaṇḍarisidaṃ |

*In Padmāvati basti.*

(East face.)

S'rimat-parama-gambhīra-syādvād-āmōgha-lāñchhanaṃ |

jīyāt trailōkya-nāthasya śāsanāṃ Jina-śāsanāṃ ||

bhadraṃ astu Jina-śāsanāya sampadyatāṃ prati-vidhāna-hētavē |

anya-vādi-mada-basti-mastaka-sphāṭanāya ghaṭanē paṭiyasē ||

ślōka || śrīmatô Varddhmānasya varddhmānasya śāsanē |

śrī-Kopḍakunda-nānābhūṇ Mūla-saṅghāgrasir ggaṇi ||

tasyānvayē 'jani khyātē Dēśikē ['bhyuditē] gaṇē |

gaṇi Dēvēndra-saiddhānta-dēvô Dēvēndra-vanditaḥ ||

tach-chhishyaru ||

jayati Chaturmukha-dēvô yōgisvara-hṛdaya-vanaja-vana-dinanāthaḥ |

Madana-mada-kumbhi-kumbha-sthaḷa-daḷaṇōlvapa-paṭiśiṭha-niṣṭhura-simhaḥ ||

yond-ondū dig-vibhāgado- |

| ond-ond aṣṭōpavāsadin kâyōtsa- |

rggaṃ dalene negaḷdu tiṅga- |

| sandaḍe pārisi Chaturmukhākhyeyan āḷdaru ||

avargaḷige śishyarādu- |

r pravimaḷa-guṇar amaḷa-kirtti-kāntāpatigaḷ |

kavi-gamaki-vādi-vāg ni- |

pravara-nutar chchatur-aṣiti-s mukhyeyan uḷḷar ||

avarolaḷe Gōpanandi- |

pravara-guṇar adishṭa-mudgar āghāta-yaśar |

kkavitā-Pitāmahaḥ-tta- |

rkka-varishṭha Vvakra-gachchhadol pesar vvaḷedar ||

jayati bhuvi Gōpanandi Jina-mata-lasād amṛita-jalādhi-tulinakaraḥ |

Dēśiya-gaṇāgraganyô bhavyāmbuja-śaṇḍa-chandakaraḥ ||

vṛitta || tuṅga-yaśōbhiraṃman abhimāna-suvarāṇa-dharādharāṃ tapô |

maṅgaḷa-Lakshmi-vallabhan ilāṭaḷa-vandita-Gōpanandiy-ā- |

vaṅgam aśādhyam appa pala-kūlade ninda Jinēndra-dharmnamaṃ |

Gaṅga-nṛipāḷar-andina-vibhūtiya rūḍhiyan eyde māḷidaṃ ||

Jina-pādāmbhōja-bhṛiṅgaṃ Madana-mada-haraṃ karmma-nirmmūḷanaṃ vāg- |

vanitā-chitta-priyaṃ vādi-kuḷa-kudhara-vajrāyudhaṃ chāru-vidvāj- |

jana-pātraṃ bhavya-chintāmaṇi sakaḷa-kaḷā-kōvidaṃ kāvya-Kaṇḍā- |

sanān end ānandadindaṃ pogaḷe negaḷdan i Gōpanandi-bratindram ||

maleyade S'āṅkhyā maṭṭav iru Bhautika poṅgi kaḍaṅgi bāgaḍ ir- |  
 ttola tol abuddha-Bauddha tale-dôṇade Vaishṇav aḍaṅgi aḍaṅgu vāg- |  
 balada poḍarppu vēḍa gūḍa Chārvvaka Chārvvaka niṁma darppamaṇ |  
 salipame Gôpaṇandi-muni-puṅgavan emba madāṇḍha-sindhuraṇ ||

(South face.)

tageyal Jainini-tippikoṇḍa pariyal Vaiśeṣhikaṇ pōgaḍ un- |  
 ḍigey ottal Sugataṇ kaḍaṅgi baḷeg ôyalk Akṣhapâḍaṇ biḷal- |  
 puge Lōkâyataṇ eyde S'āṅkhyāṇ aḍasalk ammanuna shaṭ-tarkka-vi- |  
 dhigaḷoḷ tūḷḍitu Gôpaṇandi-ḍig-ibha-prôḍbhâsi-gandha-dvipaṇ ||  
 ḍiṭa-nuḍiv-anyavâdi-mukha-mudritāṇ uddhata-vâdi vāg-baḷô- |  
 dbhaṭa-jaya-kāḷa-daṇḍaṇ apaśabda-madāṇḍha-kuvâdi-daitya-Dhûr- |  
 jjaṭi kuṭiḷa-pramēya-mada-vâdi-bhayaṇkaraṇ endu daṇḍuḷaṇ |  
 spluṭa-paṭu-glôsha-dik-taṭaman aḍitu vāk-paṭu Gôpaṇandiyâ ||  
 parama-tapô-nidhâna vasudhaika-kuṭamba Jaina-sâsanâm- |  
 bara-paripûrṇa-chandra sakaḷâgama-tatva-padârthha-sâstra-vi- |  
 stara-vachanâbhiraṇa guṇa-ratna-vibhûṣhaṇa Gôpaṇandi nin- |  
 noreg inis appaḷaṇ dorag ḍ ill eṇe gāṇen ilâ-taḷâgradoḷ ||

**kanda** || êṇau êṇau eḷo pēḷven aṇṇa sa- |  
 u-mâna-dâniya guṇa-vrataṅgaḷaṇ |  
 dâna-śaktiy abhimâna-śakti vi- |  
 jûâna-śakti sale Gôpaṇandiya ||

avara sadharmmaru ||

śrī-Dhârâdhipa-Bhōja-Râja-makuṭa-prôṭâśma-raśmi-cheḷhaṭṭa  
 cheḷhâyâ-kuṇkuma-poṇka-lipta-charaṇâṇbhōjâta-Lakṣmî-dhavaḷ |  
 nyâyâbjâkara-maṇḍanê dinamaniś śabdâḷja-rôdhômāṇiḷ  
 sthêyât paṇḍita-puṇḍarika-taraṇiś śrîmân Prabhâchandramâḷ ||  
 śrī-Chaturmmukha-dêvânâṇ śishyô dhṛishyaḷ pravâḍibhiḷ |  
 paṇḍiteś śrī-Prabhâchandrô rundra-vâdi-gajâṇkuṣaḷ ||

avara sadharmmaru ||

Bauddhōrvvidhara-śambâḷ Naiyâyika-kaṇja-kuṇja-vidhu-bimbâḷ |  
 śrī-Dâmanandi-vibudhaḷ kṣudra-mahâ-vâdi-Vishṇu-Bhaṭṭa-gharaṭṭaḷ

tat-sadharmmaru ||

Maladhâri-muniṇdrô 'sau Guṇachandrâbhidhânakaḷ |  
 Balipûrê mallikâmôḍa-S'ântiśa-charaṇârchechakaḷ ||

tat-sadharmmaru ||

śrī-Mâghanandi-siddhânta-dêvô Dêvagiri-sthiraḷ |  
 syâḍ-vâḍa-śuddha-siddhânta-vêḍi vâḍi-gajâṇkuṣaḷ ||  
 siddhântâmpita-ârddhi-varddhana-vidhus sâhitya-vidyâ-nidhiḷ  
 Bauddhâdi-pravitarkka-karkkaśa-matiś śabdâgamê Bhâratiḷ |  
 satyâdy-uttama-dharma-harmya-niḷayas sad-vṛitta-lôdhôdayas  
 sthêyâḍ viśruta-Mâghanandi-muniḷpaś śrī-Vakra-gachchhâdhipaḷ ||

avara sadharmmaru ||

Jainêndrê Pūjya[pādas] sakaḷa-samaya-tarkkê cha Bhaṭṭākaṇkaṣ  
sāhityê Bhāravis syāt kavi-gamaka-mahā-vāda-vāgmitva-rundrah |  
gitê vādyê cha nrityê diśi vidiśi cha sāmavartti-sat-kirtti-mūrttis  
sthēyāch chhri-yōgi-bṛindārchchita-pada-Jinachandrô vitandrô munindrāḥ ||

avara sadharmmaru ||

(West face.)

Vaṅkāpura-munindrô bhūḍ Dēvēndrô rundra-sad-guṇaḥ |  
siddhāntādy-āgamārthajñô sa-jñānādi-guṇānvitaḥ ||

avara sadharmmaru ||

Vāsavachandra-munindrô rundra-syādvāda-tarkka-karkkaśa-dhishanah |  
Chāḷukya-kaṭaka-madhyê Bāḷa-Sarvasvaṭi iti prasiddhīm prāptaḥ ||

ivargge sabōdara sadharmmaru ||

śrīmān Yaśāḥkirtti-viśāla-kirttis syādvāda-tarkkābja-vibōdhanārkkah |  
Bauddhādi-vādi-dvipa-kumbha-bhēdi śrī-Siṃhalādhiśa-kṛtārgghya-pādyah ||

avara sadharmmaru ||

muṣṭi-traya-pramitāśana-tuṣṭaś śiṣṭa-priyas Trimuṣṭi-munindrāḥ |  
duṣṭa-paravādi-mallōtkṛiṣṭa-śrī-Gōpanandi-yatipati-śiṣyah ||

avara sadharmmaru ||

Maladhāri Hēmachandrô Gauḷavimuktaś cha Gauḷamuni-nāmā |  
śrī-Gōpanandi-yatipati-śiṣhyô bhūch chbuddha-darsana-jñānādyah ||

kanda || dhārīṇiyol manasija-sam- |

hārīgāḷaṃ neneyal ugra-pāpaṃ kiḍugun |  
sūrigāḷaṃ amaḷa-guṇa-sau- |  
dhārīgāḷaṃ Gauḷa-dēva-Maladhārīgāḷaṃ ||

avara sadharmmaru ||

śrī-Mūla-saṅghê gata-dōsha-mēghê Dēśi-gaṇê sach-charitādi-sadguṇê |  
bhāraty atuchchhê varā-Vakra-gachchhê jātas subhāvas S'ubhakīrtti-dēvaḥ ||  
ājirage kirtti-narttaki- |  
g ājira-bhūgōḷav āge S'ubhakīrtti-budban |  
rājāvali-pūjitan ēṃ |  
rājisidano Vakra-gachchha-Dēsiya-gaṇadol ||

avara sadharmmaru ||

śrī-Māghanandi-siddhāntāmrīta-nidhi-jāta-Mēghachandrasya |  
śrī-sōdarasya bhuvana-khyātābhayachandrikā sūtā jātā ||

avara sadharmmaru ||

Kalyāṇakīrtti-nāmābhūḍ bhavya-kalyāṇa-kāraḥ |  
S'ākiny-ādi-grahāṇaṃ cha mirdhātana-dhurandharah ||

avara sadharmmaru ||

siddhāntāmrīta-vārddhi-sūta-suvachô-Lakṣmī-lalāṭekṣaṇah |  
śābda-vyāpṛitī-nāyikāmbaka-chakōrānanda-chandrōdayah |  
sāhitya-pramadā-kaṭākṣha-viś'kha-vyāpūra-śikṣhā guruh  
sthēyād viśruta-Bālachandra-munipaś śrī-Vakra-gachchhādhīpaḥ ||  
śrī-Mūla-saṅgha-kumālākara-rājahapṣô Dēsiya-sad-guṇa-guṇa-pravarāvataṇsaḥ |  
jīyāj Jināgama-sudhārpṇavi-pārpṇa-chandraś śrī-Vakra-gachchha-tīlākô muni-Bālachandraḥ ||



siddhântâdy-akhilâgamârttha-nipuna-vyâkhyâna-saṁsuddhiyam |  
 suddhâdhyâtmaka-tatva-nirṇaya-vachô-vinyâsadiṁ prauḍi-saṁ- |  
 baddha-vyâkaraṇârttha-sûtra-bharatâjaṅkāra-sâbityadiṁ |  
 râddhântôttama-Bâlachandra-muniy ant âkhyâtar i lôkado | ||  
 viśvâsâ-bharita-sva-śîtaja-kara-prabhrajitas sâgara-  
 prôdbhûtas sakaḷânataḥ kuvaḷayanandas satâm îsvaraḥ |  
 kâma-dhvaṁsana-bhûshitaḥ kshiti-taḷê jâtô yathârtthâhvasas  
 sô 'yam viśruta-Bâlachandra-munipas siddhânta-chakrâdhipaḥ |

(South face.)

śrî-Mûla-saṅghada Dêśiya-gaṇada Vakra-gachchhada Koṇḍakundânayada pariyâliya Vadḍa-dêvara  
 baḷiya || Dêvendra-siddhânta-dêvaru | avara śishyaru Vṛishabhanandy-âchâryyar emba Chatur-  
 mmukha-dêvaru | avara sishyaru | Gôpanandi-panḍita-dêvaru | avara sadharmmaru | Mahêndra-  
 chandra-panḍita-dêvaru | Dêvendra-siddhânta-dêvaru | S'ubhakirtti-panḍita-dêvaru | Mâghanandi-  
 siddhânta-dêvaru | Jinachandra-panḍita-dêvaru | Guṇachandra-Maladhâri-dêvaru | avarolage Mâgha-  
 nandi-siddhânta-dêvara śishyaru | Triratnanandi-bhâṭṭâraka-dêvaru | avara sadharmmaru | Kalyâṇa-  
 kirttir bhâṭṭâraka-dêvaru | Mêghachandra-panḍita-dêvaru | Bâlachandra-siddhânta-dêvaru | â Gôpa-  
 nandi-panḍita-dêvara śishyaru Jusakirtti-panḍita-dêvaru | Vâsavachandra-panḍita-dêvaru | Chandra-  
 nandi-panḍita-dêvaru | Hêmachandra-Maladhâri-Gaṇḍavittar emba Guḷa-dêvaru | Trimuṣṭi-dêvaru ||

*At the east side of Gandhavâraṇa basti.*

Traividyôttama-Mêghachandra-su-tapaḥ-piyûsha-vârûśîjas  
 saṁpûrṇâkshaya-vṛitta-nirmmaḷa-tanuḥ ghushyad-budhânandanah |  
 trailôkyâ-prasaraḍ-yaśas-śubha-ruchir yyaḥ prâsta-dôshâgamas  
 siddhântâmbudhi-varddhanô vijayatê pârṇa-Prabhâchandramâlâ ||  
 S'risôdârâmbuja-bhavad uditô 'trir Atri jâtêndu-putra-Budha-putra-Purâravastah |  
 Âyus tatas cha Nahushô Nahushâd Yayâtiḥ tasmâd Yadur Yyadu-kulê bahavô babhûvah ||  
 khyâtêshu têshu nripatîḥ kathitaḥ kadâchit kaśchid vanê muni-varêshv achalâḥ karâḷam |  
 sârddhulakam pratihatô Poysaḷa ity atô 'bhût tasyâbhidhâ muni-vachô 'pi chamûralakshmah ||  
 tatô Dvâravati-nâthâ Poysaḷa dvîpi-lâuchhanâḥ |  
 jâtâs S'âsapurê têshu Vinayâditya-bhûpatîḥ ||  
 sas śrî-vṛiddhikaraṇ jagaj-jana-hitam kṛitvâ dharâm pâlāyan  
 śvêta-chchhatra-sahasra-patra-kamalê Lakshmiṁ chiram vâsayan |  
 dôrdlâṇḍê ripu-khaṇḍanaika-chaturê vîra-śriyam nâṭayan  
 chikshêpâkhiḷa-dikshu śikshita-ripuḥ tējah-prasastôdayah ||  
 śrîmad-Yâdava-vamśa-maṇḍana-maṇiḥ kshôṇîśa-rakshâ-maṇiḥ  
 Lakshmi-hûra-maṇiḥ narêśvara-sirah-prôttuṅga-śumbhan-maṇiḥ |  
 jîyân nîti-pathêksha-darppaṇa-maṇiḥ lôkayka-chûḍâmaṇiś  
 śrî-Vishṇur vvinayârjito gūṇa-maṇiś samyaktva-chûḍâmaṇiḥ |

kanda || ereda manujaṅge sura-bhû- |  
 miruham śuraṇ-endavaṅge kuḷîśâgaram |  
 para-vaniteḡ Anila-tanayam |  
 dhuradol poparddaṅge mṛityu Vinayâdityam |

balida je maleda je Malapara- |  
 taleyo! bāl iduvan udita-bhaya-rasa-vasadim |  
 baliyada maleyada Malepara- |  
 taleyo! kaiy iduvan oḷane Vinayādityam ||  
 ā Poysaḷa-bhūpāṅge ma- |\*  
 hīpāḷa-kumāra-nikara-chūḍāratnam |  
 śrī-pati nija-bhūja-vinaya-ma- |  
 hīpati janiyisidan adhaṭan Eṇeyāṅga-nṛipam ||

vṛitta || anupama-kirtti mūṇeneyā Māruti nālkeney ugra-vahnīy ay- |  
 daṇeneyā samudram āṇeneyā pūgaṇey ēḷaney urbbārēshan eṇ- |  
 ṭeneyā kuḷādrīy ombhateney udgha-samēta-hasti pa- |  
 ttanēyā nidhāna-mūrttiy ene pōlvavar āṇ Eṇeyāṅga-dēvanam ||  
 nri-puradoḷ dagad-dhagila-dandhagil embud arāti-bhūmipā- |  
 ḷara śiradoḷ garilgari-garigari embudu vairi-bhūtalē- |  
 śara karuḷoḷ chimilchimi-chimiḷchimi embudu kōpa-valni-dur- |  
 ddharataram endoḷ aḷkuḷade kāduvar āṇ Eṇeyāṅga-dēvanam ||

kanda || ā negaḷd Eṇega-nṛipāḷana |  
 sūnu bṛihad-vairi-marddanam sakaḷa-dhari- |  
 tri-nāthan arthi-junatā- |  
 Bhānu-sutam jishṇu Viṣṇuvarddhanan esedam ||  
 udeyam geyal oḷanodan an- |  
 t uditōditam āge sakaḷa-rājyābhyudayam |  
 madavad-arāti-nṛipāḷaka- |  
 pada-vidalanam amana Viṣṇuvarddhanam-bhūpam ||

vṛitta || kelaram kittikki bēram bidurddu kelaram aty-ugra-saṅgrāmadoḷ bā- |  
 ḷ-dale goṇḍ ākshēpadindam kelara taleḷaḷam meṭti mind ugra-kōpam |  
 malev atyudvṛittaram tottaḷad uḷidu nija-prājya-sāmrajyamam tō- |  
 ḷ-valadim nishkaṇṭakam māḍidan adhika-baḷam Viṣṇu jishṇu-pratāpam ||  
 durbbārāri-dharā-dharēndra-kuḷisam śrī-Viṣṇu-bhūpāḷan āṇ- |  
 ddēr bhaddil sedēd oḷi pōgi bhayadind ā bandan i bandan end |  
 urbbipāḷara kaṅge lōkam anitam tad-rūpam āg irppinam |  
 sarbbam Viṣṇu-mayam jagatt enip id ēṇ pratyaksham āg irddudō ||

vachana || svasti samadhigata-paūcha-mahā-śabda-mahā-maṇḍalésvaram Dvārāvati-pura-varādhīśvaram  
 Yādava-kuḷāmbara-dyumanī samyaktva-chōḍāmanī Malaparoḷ-gaṇḍādy-anēka-nūmāvaḷi-samāḷaṅkṛita-  
 nam | mattam Chakragoṭṭi Talakāḍu Nilagiri Koṅgu Naṅgali Kōḷālam Teyyāru Koyatūru Koṅgaḷiy Uch-  
 chaṅgi Taleyūru Pomburchcha Vandhāsura-chauka Baḷeya-vaṭṭaṇa yend ivu modalāg anēka-durgga-  
 trayaṅgaḷan āsramadim koṇḍu chaṇḍa-pratāpadim Gaṅgavādi-tombhattaru-sāsiramumam nuḍige sādhyam  
 māḍi sukhadim rājyam geyuttam irdda śrīman-mahā-maṇḍalésvaram Tribhuvana-malla Talakāḍu-  
 koṇḍa bhūja-baḷa Vira-Gaṅga Viṣṇuvarddhanam Poysaḷa Dēvara vijaya-rājyam uttarōttarābhivṛiddhi-  
 pravarddhamānam āchandrārka-tāram baram salluttam ire ||

kanda || ā negaḷda Viṣṇu-nṛipana-ma- |  
 nō-nayana-priye chalaḷali-niḷāḷaki chan- |  
 drānane Kāmana Ratiyalu |  
 tān ene tōne sari samāne Sāntala-dēvi ||

vṛitta || aggada Mārasingana manô-nayana-priye Māchikabbey-an- |  
 t aggada-kirtti-vett-esavar agra-tanûbhavê Vishṇuvarddhavaṅg- |  
 aggada chitta-vallabhēy enalk abhivarnnipar âro Lakshmig-an- |  
 t aggaḷam appa mântanada S'ântala-dēviya puṇya-vṛiddhiyam ||  
 dhuradoḷ Vishṇu-nṛipîḷakaṅge vijaya-śrī-vakshadoḷ santatam |  
 paramānandadi nōtu nilva vipuḷa-śrī-tējad-uddāniyam |  
 vara-dig-bhittiyam eydisal kareva kirtti śrīy enutt irppud i |  
 dhareyoḷ S'ântala-dēviyam nereye baṇṇipp ātauē vaṇṇipam ||

kanda || S'ântala-dēviya guṇamam |  
 S'ântala-dēviya s umasta-dinōmatiyam |  
 S'ântala-dēviya śīlam a- |  
 chityam bhuvak-ayka-dāna-chintāmaṇiyam ||

vachana || svasty anavaraṭa-paruma-kalyāṇābhilyudaya-sata-sahasra-pluḷa-bhōga-bhāgini dvitiya-La-  
 kshmi-samāneyum | sakaḷa-kaḷagamānūneyum | abhinava-Rukmīnīdēviyum | pati-hita-Satyabhāveyum |  
 vivēkayka-Bṛihaspatiyum | pratyutpanna-Vāchaspatiyum | muni-jana-vinēya-jana-vinūteyum | pati-bratā-  
 prabhāva-prasiddha-S'iteyum | sakaḷa-vaudi-jana-chintāmaṇiyum | samyaktva-chūdāmaṇiyum | ud-  
 vṛitta-savati-gandha-vāreṇeyum | chatus-samaya-samuddhara-karaṇa-kāraṇeyum | Manōja-rāja-vijaya-  
 patākeyum | nija-kuḷābhilyudaya-lipikeyum | gita-vādya-uritya-sūtradhāreym | Jina-samaya-samudita-  
 prākāreym | āhārābhāya-bhaishajya-śāstra-dāna-vinōdeyum appa Vishṇuvarddhana-Poysaḷa-Dēvara  
 piri-arasi-paṭṭa-mahādēvi S'ântala-Dēvi Saka varsha sās'ra40ydeneya\* S'ōbhakṛitu-saṃvatsarada  
 Chaitra-suddha-pādīva-Bṛihaspativāradandu śrī-Belgoḷada-tirtthadoḷu Savati-Gandha-vāraṇa-Jinālayamam  
 māḷisi dēvatā-pūje gaisi rishi-samudāyakk āhāra-dānakka Kalkaṇi-nāda Moṭṭe-Navileyam tamma gurugaḷ  
 śrī-Mūla saṅghada Dēsiya-guṇada Pustaka-gachchhada śrīman-Mēghachandra-traividya-dēvara śishyaru  
 Prabhāchandra-siddhānta-dēvargge pāda-prakshāṇam māḷisi sarlba-bādhā-parihāravāgi biṭṭa-datti ||

vṛitta || priyadint idan eyde kāva-purushargg āyūm mahā-śrīyum akk- |  
 ey idam kāyade kāyva pāpige Kurukshêtrôrbbiyoḷ Bānarī- |  
 siyoḷ ôḷ-kôṭi-munindraram kapileyam vādāḷhyaram kondud ond- |  
 ayaṣam sārggim id endu sāridapud i śailāksharam santatam ||

śloka || sva-dattāṃ para-dattāṃ vā yō harēti vasundharāṃ |  
 shashṭir-vvarsha-sahasrāṇi viśṭyāṃ jāyatē krimiḥ ||

Elasana-kattava keṇey āgi kattisi Savati-gandha-hasti-basadiḡe sarugige dēviyaru Jinālayakke biṭṭaru ||  
 śrīmatu piri-arasi-paṭṭa-mahādēvi S'ântala-dēviyaru tāvu māḷisida Savati-gandha-vārapada basadiḡe  
 śrīmat-Vishṇuvarddhana-Poysaḷa-Dēvara bēḷikonḡu Gaṅgasamudrada koḷagaṇa naḷu-bayal ayvattu-  
 koḷaga garḷde tōṭavam śrīmat-Prabhāchandra-siddhānta-dēvara kālam karechi dhārāpūrvvakam māḷi  
 biṭṭa-datti |

idan aḷidavam Gaṅgeya tādīyole hadinēṇṭu-kôṭi-kapileyam konda mahā-pātakam || maṅgaḷam ahā śrī śrī |  
 śrīmat-Prabhāchandra-siddhānta-dēvara śishyaru Mahēndrakirtti-dēvaru munmūḡa-hadimūru kaṇchina  
 hoḷavaḷigeya S'ântala-dēviya basadiḡe māḷisi koṭṭaru maṅgaḷam ahā śrī śrī ||

\* The correct date is *sāsiraḷa naḷvatt'aylaneya*, but the engraver, having by mistake omitted *naḷvatt* and inscribed *adisarayadaneya*, has corrected it as best he could by turning the *da* of *sāsiraḷa* into 40, which as read gives the right result but looks strange to the eye.

*On pillar north of Gandha-vāraṇa lusti.*

*(North face.)*

Saṃsāra-vana-madhye 'smiṇṇ piḷḷams tad-gāṇ jana-drumāṇ |  
 alōkyāḷōkya sad-vṛittāṇ bhinatti Yama-takshakaḥ ||  
 śrī-rājat Kṛishṇa-rājēndraṇa magana magam satya-śaucha-dvayāḷaṇ- |  
 kāraṇ śrī-Gaṇḡa-Gāṇḡyana magaḷa magam Vira-Lakshmi-viḷāsā- |  
 gāraṇ śrī-Rāja-chūḍāmaṇiy aliyaṇ id ēṇ pēmpo pēḷ end alapiṇ |  
 bhūri-kṣmā-chakramuṇ baṇṇise sale negaḷḍam Raṭṭa-Kandarppa-Dēvaṇ ||  
 para-bhūmiśvara-bhikaraṇ kara-nisātōgrāsi śātri-kṣhiti- |  
 śvara-vidhvaṇsa-param parākrama-guṇātōpaṇ vipakṣhāvani- |  
 śvara-paksha-kshaya-kāraṇaṇ raṇa-jayōdyōgaṇ dvishan-mēdini- |  
 śvara-saṃhāra-havirbhujam bluḷa-baḷam śrī-Rāja-mārttaṇḍanā ||  
 iriyalk aṇṇuvar iyal-āgar arebar pāṇḍ ivar āraṇum ā- |  
 nt iriyalk aṇṇmar ad āva gaṇḍa-guṇam ād audāryyam end alkad ā- |  
 nt iriv aṇṇmuṇ piṇḍ iṇa pēmpum eṇel opp iḷḍ appuṇ ār baṇṇisa- |  
 l neṇēvar bhīrada chāgaḍ-unnatikeyaṇ śrī-Rāja-mārttaṇḍanā ||  
 kiḍada jasakke tā negaḷḍiyāda chalaṇ nered etti garttaḍiṇ |  
 kuḷuva chalaṇ todaḷ-nuḍiyad irppa chalaṇ para-veṇṇol ōt ōḷam- |  
 baḷada chalaṇ śaranya vare kāva chalaṇ para-saṇṇyaṇaṇ baḷam |  
 giḍe kuḷad aṭṭi kolva chalaṇ āḷda chalaṇ Chalad-aṇḱakāṇamā ||  
 iru peḷad ēṇaṇiṇ pogaḷut iḷḍapud iṇa negaḷṭe kalpa-bhū- |  
 mīraḷadiṇ aggaḷam nuḷi Surāchaḷadind achalaṇ parākramaṇ |  
 khara-kara-tējadiṇ bisidu maṇḡaḷa nēṇṇiya birad audam i- |  
 d oret eṇe baṇṇisal neṇēvar ār ivanaṇ Chalad-aṇḱakāṇaṇ ||  
 digāsuga malladuda dane pēḷdape nēṇṇir atarkya-vikramaṇ |  
 mṛiga-pati gallad illa gaḷa sanda gaḷhāṇṭe-vārdhige... |  
 jagat prasiddhige... ||

*(East face.)*

Dusthita-lōka-kalpa-taruv embudu vāiri-narēndra-kumbhi-kuṇ- |  
 bha-sṭhaḷa-pāṭana-pravaṇa-kēsariy embudu kāmīni-jaṇō- |  
 ra-sṭhaḷa-hāram embudu mahā-kavi-chitta-sarōruḷākara- |  
 vāsthita-haṇṇsaṇ embudu samasta-mahijaṇam Indra-Pājanaṇ ||  
 pusivude takku koṭṭ aliṇi koḷvade mantapaṇ anyā-nārig ā- |  
 ḷisuvude chittam iyadude binṇaṇam ārumaṇ eyde kūrṭtu baṇ- |  
 chisuvude kalta kalpa yēṇe matt avaraṇ pesar-gōṇḍad entu pō- |  
 lisuvude pēḷim iḡaḷina rāja-taṇūjaroḷ Indra-Rājanaṇ |  
 nikhila-vinaman-narēśvara- |  
 mukhābja-nētrōtpaḷāḷakāḷōḷa-śili- |  
 mukha-nikaradin eśevudu pada- |  
 nakha-kamāḷākara-viḷāsaṇ ahitara-Javaṇā |

mannisi pirid ivan toda- |  
 lam nuḍiyan toḷardu mānan adaḡindam id ē- |  
 n unnati vaḍedudo chāgada |  
 nanniya bīrada negarte Chalad-aggaḷiyā ||  
 śarad-amṛita-kirāṇa-ruchiyin |  
 charāchara-vyūptiyin jagaj-jana-nutiyin |  
 karam esed iḷḍapud ēn ī- |  
 śvara-mūrttiyo kirtti Kirtti-Nārāyaṇanā ||  
 nuḍivar bīraman ondu gaṇṭu seḍavar chaṅgakkī vuyvāpar ē- |  
 vaḍe pal-gachchuvār āme sauchigaḷem end irppar ppara-striyāro- |  
 | gaḍaṇṇam nannige bīruvar nuḍi toda | dōsakke pakk āḍad ēṇ |  
 baḍa-gaṇḍar Kali-kūladol kaligalol gaṇḍam piruṇ gaṇḍarē ||

(South face.)

S'ṛige vijayakke viddege |  
 chāgakk adaḡiṅge jasake peṇṇing inita- |  
 kk āgarām id endu kaṇṭaka- |  
 d āgamadoḷe negaḷgum alte bīrara ballam || \*  
 oḷagaṇṇ dakṣhiṇa sukara-dushkaramaṇṇ poragaṇa sukara-dushkara-bhēdamam |  
 oḷage vāmade vishamaman alliya vishama-dushkaramaṇṇ niṇṇ adaga porag-a- |  
 ggaḷike yenip ati-vishamaman adag ati-visham ī dushkaram emba dushkaramam |  
 eḷeyol ōrvvan ēṇ chārisal ā ballam nālku prakaraṇamum ēn Indra-Rājaṇṇ ||  
 chāriso nālku prakaraṇa |  
 chāraṇe mū-nūṇṇ mūvat-eṇṇ enisidav ā- |  
 chāraṇegaḷan āsramadiṇṇ |  
 chārisugum kōṭi-teḡadin eḷeva-beḍaṅgaṇṇ ||  
 baḷasuv eḷuva suliva gallin tappu chāraṇa-dōsham ēn baḷe poṭṭava- |  
 tṭ aḷeg ēṇ saman āḡ ā Girigeya kolm aḷdi migalaṇṇ nelamum aṇaṣiya dīn e- |  
 nṇ aḷariyol bare pora ge-ḷagi dodaḷam baḷadoḷam kaḍu-gāḷu banna bappu- |  
 duḷ āy annappaḷe chārisuv eḷeya Raṭṭa-Kandarppan aut āva ballam ||  
 iḷe-janan id aridu Girigeya- |  
 n eḷad-ōr-ggaṇḍam kūḷoḷage poragaṇe mēḷe |  
 kaḷ-peravara charipa baḷalika- |  
 yaḷav aḷakam vaḷame Kirtti-Nārāyaṇanaṇṇ ||  
 Girige mēlas ind ōk kiṇid akkara kālpu nālvar alaḷa mige kiṇidum aksha- |  
 dhuragaṇṇ beṭṭadiṇṇ piriḷakke vaḷayamaṇṇ bhū-vaḷayadin atta piriḍum akke |  
 girige kiḷvaḷi-vaḷayam int inittimaṇṇ bagevāge kuramaril int ivayol |  
 irade patt-eṇṇa-vaḷeyam barisadannaṇṇ bhōgam ikkavan allan Indra-Rājaṇṇ ||  
 kaḍup ugaduḷd avaḷ aṅgaḷa |  
 beḷaṅgaḷa bēḡe baṅgaḷa baḷvigaliṇṇ |  
 kaḷu-jāṇane badi-keyvara |  
 maḷurḍapp aḷ ene biṭṭam ev araṇṇ eḷeva-beḷaṅgaṇṇ ||

The south and west faces, except the first verse of the former and the last verse of the latter, have presented serious difficulties. The best Kannada scholars in Bangalore, Mysore and other places have failed to determine some of the metres or give a satisfactory explanation of the meaning.

negaḷda maṇḍaḷa-māḷe tri-maṇḍaḷa yamaka-maṇḍaḷam āḷḍ ā-chandra- |  
 mārggaṃ bagev āḷḍ aridappa sarvvāsti bhadram uḷḷavaḷaṃ cakra-vyūhaṃ bā- |  
 leḷaḷaṃ poḷaḷisal takka peḷava duṣṭkarad aḷeḷaṅḷaṃ aśramadiṃ neḷeda |  
 ..... jagadoḷ eḷeva-beḷaṅḷaṃ ||

(West face.)

udda veḷa molevar embud e- |  
 m irḷḍaṃ munn alli kaḷupinoḷ bahu-vidhaḷiṃ- |  
 ḍ udda veḷam eḷaḷu muridum |  
 baddam enal balaḷḍa peḷagan eḷeva-beḷaṅḷaṃ ||  
 eḷakam allade poḷḷaḷ āḷ eḷagi | dorekoṇḍa koḷva teḷan allade |  
 neḷeye barale takkaḷiy āḷma | biḷuvalliye bisal aḷipa yalla |  
 paḷiyan āḷiṭṭe murivalli kaḷupinoḷ | muridam illiḷliya binnāḷava- |  
 u neḷeye kalpade | bīrara-bīranam giḷegaḷ ā- | bharaṇanam niṇḍ i kaḷḷāḷa-mādana | \*  
 kū-subhav ēṃ asuḷi anya- |  
 g āṣaye neḷaḷḍam takkaḷiyoleḷum |  
 trāṣadeyum kuṇkadeyum |  
 biṣadeyum iḷḷa meḷesum eḷeva-beḷaṅḷaṃ ||  
 ..... Kirtti-Nārāyaṇanam ||  
 vanadhi-nabhō-nidhi-pramita-saṅkhyē S'akāvanipāḷa-kāḷanam |  
 neneyise Chitrabhānu-parivartise Chaitra-sitētarāṣṭamī |  
 dina-yuta-Sōmavāradoḷu nākuḷa-chittade nōntu tāḷḍidar |  
 jana-nūṭan Indra-Rājan akhīlāmara-rāja-mahā-vibhāṭiyam ||

*On a pillar west of Tērina basti.*

(East face.)

..... ssal u- |  
 chchaḷidu niḷāḷhipam besasid er-bbasanam kusid irimmak eḷḍu bi- |  
 ḷḍ aḷipanan anyavasthitanam orvvasak aḷkuva yōḷag aḷṭaram |  
 paḷiyede yilladoḷ poleytirppudu Māvana-gandha-hastiyam ||  
 para-baḷav eydi keyḍuv eḷey āḷuva tāṇadoḷ alli bīranam |  
 para-vāḷḷu vaṭṭe kātaradey āḷuva tāṇadoḷ alli saṇḍanam |  
 parikisi sandar illa peḷar orbbharuv ennal iḍ aṇṇu saṇḍav eṇi- |  
 baradaḷ eḷa .....

(South face.)

.....  
 ..... vudam dorege vakkume Māvana-gandha-hastiyam ||  
 oḷaneya nāyakar uḷḷiḍu tāḷume . . . maḷḍa vakkadoḷ duṣ ya- |  
 u baḷuvinav iḷḷi sandu savakaṭṭ aḷḷid allige nūṇki bīran a- |  
 chchaḷivinam āṇe taḷṭ iḷḷiḍu baldev arāṭiyan endu poḷchhaḷi |  
 nuḷiv aḷiḷaṇḍaram naguvud oṭṭaḷi Māvana-gandha-hastiyam ||

\* This verse and those following, except the last, have not been made out satisfactorily.

anugigale rāja-chūdā- ।  
 maniyol gaḍe mallaniya gelle lēpada bi- ।  
 nuṇa . . . . .

(West face.)

ḷalāge kaṇḍu pāruvalli bittarisuvud ariyaṅ ariyan ēṇ । ēṇa negaḷda Piḷḷa Gali-dina-Sauvirano prachanda-  
 bhuja-daṇḍaṇ māvana-gandha-hasti kavi-jana-vinutaṇ mone-muṭṭe-gaṇḍan āhava-saṇḍa । pare  
 Chitrabhānu-saṁvatsaram adhik-Āshāḍha-baluḷa-dasami-dinadoḷ guru-charaṇa-mūḷadoḷ subha-pariṇā-  
 made Piḷḷan Indra-lōkak ogadaṇ ॥

*In front of S'āsana basti.*

S'rimat-parama-gambhīra-syādvād-āmōgha-lāñchhanam ।  
 jīyāt trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ ॥  
 bhadrām astu Jina-śāsanāya sampadyatām prati-vidhāna-bhētavē ।  
 anyā-vādi-mada-hasti-mastaka-sphātanāya ghaṭanē paṭiyasē ॥

Namō vīta-rāgāya namas siddhēbhyaḥ ॥

Svasti samadhiyata-paūcha-mahā-śabda mahā-maṇḍalēśvaraṁ Dvārāvati-pura-varādhiśvaraṁ Yādava-  
 kuḷāmbara-dyumaṇi sanyaktva-chūḷamaṇi Malaparol-gaṇḍady-anēka-nāmāvaḷi-samāḷaṅkṛitar appa  
 śrīman-mahā-maṇḍalēśvaraṁ Tribhuvana-malla Talakāḍu-goṇḍa bhuja-baḷa Vira-Gaṅga Vishṇu-  
 varddhana Hoysaḷ Dēvara vijaya-rājyaṁ uttarōttarābhivṛiddhi-pravarddhamānam āchandrārka-  
 tīraṇ salluttam ire tat-pāda-padmaṇḍajivi ॥

vṛitta ॥ janatādharan udaran anyā-vanitā-dūraṇ vachas-sundari- ।  
 ghana-vṛitta-stana-hāraṇ ugra-raṇa-dhīraṇ Māraṇ ēṇ endapai ।  
 janakaṇ tūṇ ene Mākapabbē vibudha-prakhyāte-dharmma-prayu- ।  
 kte nikāmaṭṭa charitre tāy ēṇal id ēṇ Ēchaṇ mahā-dhanyasō ॥

kanda ॥ vitasta-maḷaṇ budha-jana- ।  
 mitraṇ dvija-kuḷa-pavitraṇ Ēchaṇ jagadoḷu ।  
 pātraṇ ripu-kuḷa-kanda-kha- ।  
 nītraṇ Kaṇḍiṇya-gōtraṇ amaḷa-charitraṇ ॥

manu-charitaṇ Ēchigāṅkana ।  
 maneyoḷu muni-jana-samūhanuṇ budha-janamuṇ ।  
 Jīna-pūjane Jīna-vandane ।  
 Jīna-mahimegaḷ āva-kāḷanuṇ sōbhisaṅṇuṇ ॥  
 uttama-guṇa-tati-vanitā- ।  
 vṛittiyāṇ olakoḷḷud endu jagam ellam ka- ।  
 y yattavinam amaḷa-guṇa-saṇ- ।  
 paṭṭiga jagadoḷage Pōchikabbeye nōntaḷu ॥

ant enisid Āchē-Rājana Pōchikabbeyā putraṇ akhila-tīrtthakara-parama-dēva-parama-charitāḷaṇṇa-  
 nōdiraṇa-vipula-paḷḷaka-parikḷṭita-vārabhāṇuv asana-samara-rasa-rasika-ripu-nripa-kalāpāvalēpa-lōpa-  
 lōlupa-kṛipāṇanuṇv āhārabhaya-bhaishajya-śāstra-dāna-vinōdanuṇ sakaḷa-lōka-sōkāpa-nōdanuṇ ॥

vṛitta || vajraṃ Vajrabhrītō haḥaṃ Haḥabhrītaś chakraṃ tathā Chakriṇaś  
śaktiś S'aktidharasya Gāṇḍīva-dhanur Ggāṇḍīva-kōḍaṇḍīnaḥ |  
yas tadvat Vitanōti Viśṇu-nṛipatēḥ kār̥yyaṃ kathāṃ mādr̥śaisair  
Ggaṅgō Gāṅga-taraṅga-raṅjita-yaśō-rāśis sa varṇnyō bhavēt ||

int enipa śrīman mahā-pradhānaṃ daṇḍanāyakaṃ drōha-gharaṭṭa Gaṅga-Rājan Chāḷukya-chakravartī-  
Tribhuvana-Malla-Permmāḍi-Dēvana daḥaṃ paṇṇirvvaru sāmantar vverasu Kaynegāla-biḍinalu biṭṭ ire ||

kanda || tege vāruvamaṃ hāruva |  
bageyaṃ tanag iruḷa-bavarav enuta sa-vēgaṃ |  
buguva kaṭakigaran aḷigaṃ |  
puḡisidudu bluḡ-āsi Gaṅga-daṇḍādhipana ||

vachana || eṇabinam avaskanda-kēḷiyindam anib orṃp sāmantarumaṃ bhaṅgisi tadiya vastu-vāhana-sam-  
ḍhanam nija-svānige tandu koṭṭu nija-bhujāvas'ṭambhakke mechchi mechchidem bēḍi koḷḷim ene ||

kanda || parama-prasīdamam paḍe- |  
du rājyaṃ dhanaman enumam bēḍad ana- |  
śvaram āge bēḍi-koḇḍam |  
Paramanau idan Arhad-archchanāūchita-chittam ||

antu bēḍikoṇḍu ||

vṛitta || pasarise kirttanam-janani-Pōchala-dēviyar artthivaṭṭu mā- |  
ḍisida Jinālayakkam oṣeḍ ātma manōraṇe Lakshmi-dēvi mā- |  
ḍisida Jinālayakkam idu pūjana yōjitam endu koṭṭu san- |  
tosaman ajasram āṃpan ene Gaṅga-chamūpan id en udāttaṇō ||

akkara || āḍiy-āḡirppud Ārhata-samayakke Māla-saṅgha Koṇḍakundānvayaṃ |  
bādu vēḇadamaṃ baḷeyipud alliya Dēsiga-gaṇada Pustaka-gachchhāda |  
bōḍha-vibhavadā kukkuṭāsana-Maladhāri-dēvara śiṣhyar enipa pempiṇ- |  
gādam esedirppa S'ubhachandra-siddhānta-dēvara guḇḇam Gaṅga-chamūpati ||

Gaṅgavāḍiya basadigaḷ enitoḷ av anitumaṃ tān eyde posayisidaṃ |  
Gaṅgavāḍiya Gommaṭa-dēvargge suttālayaman eyde māḍisidaṃ |  
Gaṅgavāḍiya Tigulaṃ beṅkoṇḍu Vira-Gaṅgaṅge nimircchi-koṭṭam |  
Gaṅga-Rājan ā munnina Gaṅgara-Rāyaṅgaṃ nūrmmaḍi-dhanyan alte ||

ettidan ellig alli neḷevīḷane māḍidan ellig alli kaṇ |  
pattidud ellig alli manam āv eḷey eydidud ellig alli saṇ- |  
pattina Jaina-gēhamane māḍise dēsadoḷ allig allig e- |  
ttettalum āvagaṃ paḷeya māḷkevol āḍudu Gaṅga-Rājanam ||

Jina-dharmmāgraniyatti Mabbarasiyam lōkam guṇaṅ olrud ē- |  
k ene Gōḍāvari ninda kāraṇadin iḡaḷu Gaṅga-daṇḍādhipā- |  
thanumaṃ Kāvēri pērchchi suttī pīriduṃ nīr ottiyuṃ muṭṭit i- |  
ll ene samyaktvada pempanin neḇeye baṇṇippanṇane vaṇṇipam ||

int enipa daṇḍanāyaka-Gaṅga-Rājan Saka-varshaṃ 1039 neya Hōmanāmbi-saṇvatsarada Phālguna-  
suddha 5 Sōmavāradandu tamma gurugaḷu S'ubhachandra-siddhānta-dēvara kāḷam karechchi Parama-  
naṃ koṭṭar || daṇḍanāyaka-Āchi-Rājanuṃ tanag abhivṛiddhiyāge salisidaṃ | Paramana sāmantarām  
mūḇḇalu sallyada kalla-haḷḷavō gaḍi | teṅkalu kaḍida kummari hoṇagūgi | haḷḷuvalu Bekkan oḷa-geṇeya



Mivinakeřeya gaddey olağagi | Bejugolakke hoda baŭe gađi | bađagalu mēre | Nēřila-keřeya mūdāna  
kōđiyim teňkana hosa-geřey achchugaŭŭ ādud ellam | ā Hosageřeya bađagana-kōđiyindam mūla hōda  
niru-vakkeyindam | aykana kaŭtada tūyi-vaŭadindam | teňkal ādud ellav initum Paramaňge simcyāgi  
biŭta datti || i dharmmamam pratipālisisidargge mahā-puňyam akkam ||

vrittam || priyadind int idan cydo káva-purushargg āyum mahā-śriyum a- |  
kkey idam káyade káyva pāpigo Kurukshétrórvviyoŭ Bānarā- |  
siyoŭ ēl-kōti-munindraram kavileyam vēdāđhyaram kondud ond- |  
ayasan sārggum id endu sārđd apud i śailāksharam santatam ||

ślōka || eva-dattām para-dattām vā yō harēd vasundharām |  
shashŭir vvarsha-sahasrāni viśiŭbhāyūn jāyatē krimiŭ ||  
bahubhir vvasudhā dattā rājābhis Sagarādibhiŭ |  
yāni yāni yathā dharmma tāni tāni tathā phalam ||

biruda-rūvāri-mukha-tiŭlakam Varddhamānāchāri khađdarisidam |

## 60

*Viragal east of Bāhubali basti.*

S'rig āśrayav ene tēja- |  
kk āgarav ene negađda Gaňga-vajranal ēm ka- |  
bbam geýdan embar avaro- |  
i bōgeyo mārppađeg oraňtan aňnana baňtam ||

Rakkasa-maňiya kōņeya Gaňgana kālegadoŭ tanna sāvam niśchaysi kālegadinde Rakkasa-maňiya  
kaŭpi tanna balavum mārbbalavum patam ane pegaŭondid ene kālega bayisida ghōlayilar pparapiuge  
mārbbalaŭ biđ ēkadi kaydān ŭňkarisi tanna bala pera-bāgadalli bandadiŭ gađadam Dōvājiyoŭ pāyisi  
mūlam ellamam pađal bađisi bōgeyam peŭedu santudu poyigan ātmānichchhapam adir ilikavađđaranak  
āśraya Gaňgana vettam ellamam biđuvinan terađdi palaram tūŭi tūlgamke tanna hirađ alađad eŭeyam  
para-balaŭ pegaŭal bađikade māgi biđdad andimundu kaiyam moředu sōvudu pořegen ant el-agrađoŭ ||

naŭta-saralgaŭim didakakk anvaya kōpisi keyda bediro- |  
iŭtta nisanta-hētuğaŭim nādamo saŭŭisi biŭta biŭpavo- |  
i toŭtane nondu biŭpeŭeyoŭ naybađoŭm mānaman ellam |  
muŭtalam itta siŭlegada Bāyigan ā diva vikrakraňtanā ||

## 61

*Viragal north of the above.*

Sri-yuvatięe nija-vijaya- |  
śri-yuvatięe savatięe enisi raňa-mūrka-uripā- |  
māya-paŭāyada meýali |  
Bāyikan enip i negaŭteyam prakatısidaŭ |  
śri-dayitana Bāyikana ma- |  
nō-dayiteęe jagadoŭ esoda Jābhayya- ti- |  
a ādar tāteyar poŭalaŭ |  
a ā ŭti-vuŭādi viŭall anibana vesarim ||

avaroḷa vuṭṭid iḷḷa arivinaṃ- |  
 tave dhare dhadida Gutti yene negaḷḍaḷḷa bhū- |  
 bhuvanara satiyaṃ jaga- |  
 m-avaṇijegaṃ perey enalke peṇḍirum olaṇe ||  
 dhīraṇa tanaya vibudhō- |  
 dāri dhareg esela Lōka-Vidyādharan an- |  
 t ā ramaṇige patiy ene piṅa- |  
 r ārumaṇ ā satiya pempinoḷ pōlipude ||  
 śrāvaka-dharmmadol dorey enal peṇar ill inesūva Rēvati |  
 śrāvaki tāne sajjanikeyol Janakātmaje tāne rūpinoḷ |  
 Dēvaki tāne pempinoḷ Arundhati tāne Jinēndra-bhakti sa- |  
 d bhāvadi Sōviyabbe Jina-śāsana-dēvate tāne kūpiṇe ||  
 Udaya-Vidyādharan appa Sōyibbēndra.....

*At the base of the image of S'āntīśvara in Gandhacāraṇa basti.*

Prabhāchandra-munīndrasya pada-paṇkaja-śaṭpadā |  
 S'āntalā S'ānti-Jainēndra-pratibimbam akārayēt ||

*(On the pedestal.)*

uktau vakra-guṇaṃ dṛiśōs tarajātāṃ sad-vibhramam bhrū-yugō  
 kāṭhīyaṃ kuchayōr nitamba-phalakē dhatsē 'ti mātra-kramaṃ |  
 dōshān ēva guṇi karōshi subhagē saubhāgya-bhāgyan tava  
 vyaktaṃ S'āntala-Dēvi vaktum avanaṃ śuknōti kō vā kavīḥ ||  
 rājatē rāja-simhīva pārsvē Viśṇu-mahibhritāḥ |  
 vikhyātā S'āntalākhyā sā Jināgāram akārayēt ||

*On the pedestal of the image of Ādiśvara in Eraḍa-kattē basti.*

S'ubhachandra-munīndrasya siddhāntē siddha-nandināḥ |  
 pada-padmam-yugē Lakṣmī Lakṣmīr iva virājītē ||  
 yā Sitā-pati-dēvatā vrata-vidhau kṣāntau Kṣhītir yā punar  
 yā Vācha vachanē Jinārcha-vidhau yā Chēṇi kēvaḷaṃ |  
 kāvyē niti-vadhū ranē jaya-vadhūr yā Gaṇga-sēnāpatēs  
 sā Lakṣmīr vasatīm guṇaika-vasitir vyātītanān mūtanān ||

śrī-Mūla-saṅgha Dēśika-gaṇada Pastakānvaya ||

*On the pedestal of the image of Ādiśvara in the upper storey of Kattale basti.*

Bhādrām astu śrī-Mūla-saṅghada Dēśika-gaṇada śrī-S'ubhachandra-siddhānta-dēvara guḍḍam  
 daṇḍanāyaka-Gaṇga-Rājyanu tamma tāyi Pōcharvege māḷisid i basadi maṇḍalaṃ ||

*On the pedestal of the image of Ādikṛaru in S'āsana basti.*

Āchāryas Subhachandra-dēva-yatipō rāddhānta-ratnākaras  
tātō 'sau Budhamitra-nāma-gaditō mātā cha Pōchāmbikā |  
yasyāsau Jina-dharma-nirmala-ruchi śrī-Gaṅga-sēnāpatir  
Jainam mandiram indirā-kuḷa-griham sad-bhaktitō 'chikarat ||

*On the pedestal of the image of Nēmisvara in Chāmunda Rāja basti.*

Gaṅga-sēnāpatōs sūnur Ēchayō bhāratichanah |  
trailōkya-rañjanam Jaina-chaityālayam achikarat ||  
budha-bandhus satām bandhur Ēchanah kamalāchanah  
Boppanāpara-nāmānkō chaityālayam achikarat ||

*At the base of the image of Pārśvanātha in the upper storey.*

Jina-grihamam Belguḷadoḷ |  
janam ellam pogale mantri-Chāmundaṇa nan- |  
danam nele māḷisidam |  
Jina-bhavanaman Ajitasēna-munivara guḷḷam ||

*On a pillar at Kañchina doṇe.*

*(First face.)*

S'rimat parama-gaṃbhīra-syādvād-āmōgha-lāñchhanam |  
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

Svasti samasta-guṇa-sampannar appa śrimat tribhuvana-malla chaladaṅka-rāva Hoysala-Setṭiyaru  
Ayyāvoḷeya yundigeḷa Dammi-Setṭiya magam Malli-Setṭige chaladaṅka-rāva Hoysala-Setṭi yendu pesaru  
koṇḍarintu Saka-varṣa 1059 neya Saumya-sampvatsarada Māgha-māsada śukla-pakshada saṅkrama-  
padandu tann avasānanam aridu tanna bandhugaḷam biḷipe sama-chittadoḷu muḍipi svarggasthan  
ādam ||

*(Second face.)*

ātana sati ent appar entendoḷe ||

Tura-vammasaga sugga vēga su-putri svasti śrī-Jina-gandhōdaka-pavitri-kritōttamāṅgeyumam āhārābha-  
ya-bhaisajya-sāstra-dāna-rinōdeyar appa Chaddikabbe tanna purusha chaladaṅka-rāva Hoysala-Setṭigam  
vanagam tanna magā Būchanāṅge parōksha-vinayam-āgi māḍisida nisidhige ||

*On a broken stone lying near the entrance to Kañchira doge.*

(First face.)

..... vyāvṛitta-vichehḥittayē |  
kra. . nē Kali-kalmashaty anudinam śrī-Bāḷachandra-muniṇ  
paśyāma śruta-ratna-Rōhaṇa-dharam dhanyās tu nānyē vayan ||

hramara-kaḷānvitar akuṭīlar ahañchalar ssudda-paksha-vṛittar dōṣhāpachaya-prakāsar ene Bāḷa-  
chandra-dēva-prabhāvam ēn achchariyē || śrī-Bāḷachandra .....

(Second face.)

... bhadrām appa triḷō... vara-vihita-pūrttam nitya-kīrttim chitya-samuchita-cheritōya .. ra dhṛita-  
ppadhu-vinū ... -yitvāham bhuja-biṇba-chita-maṇi ... karatvam chīrād imu ..... samā .....  
gatibhis sa .... Kshatriyar uddha-śrī-kavi .... samadha ..... śrīvaham ....

(Third face.)

... rānō babhā ... chitra-tanūbhṛitām a .... yatōtarār || sakaḷa .. vandya-pādāravindam sa ....  
ma-mūrttim sarva-satrā .... baka-durita-rāsi-bhavya-da .... nu-vijita-makara-kētu ..... rtti-vratin-  
drām || bhānō .... suvika .... chakrā .... rō tat-pad-bhava .....

*On a broken stone lying near the Brahma Dēva temple.*

..... nṛayada hana .... ya baḷiya śrī-Guṇachandra-siddhānta-dēvar agra-śishyaru śrī-Nayakīrtti-  
siddhānta-chakravarttigala śishyaru śrī-Dāvaṇandi-traividya-dēvarum Bhānukīrtti-siddhānta-dēvarum  
śrī-Adhyātmi-Bāḷachandra-dēvaru || paramāgama-vāridhi .... nam .... na chakri na ....

*On the rock to the west inside Bhadrabāhu's cave—(Nigari characters.)*

Śrī-Bhadrabāhu-svāmiya pādamaṇ Jinachandra prapamatam |

*On the rock to the west outside Bhadrabāhu's cave.*

S'ālivāhana-S'akābālā 1731 neya S'ukla-nāma-samvatsarada Bhādrapada ba 4 Budhavāradali ||  
Kuṇḍakundānvaya Dēsi-gaṇada śrī-Chāru || śishyarāda Ajitakīrtti-dēvaru avara śishyaru S'āntakīrtti-  
dēvaru śishyarāda Aditakīrtti-dēvaru māsopavāsavanī sampūrṇa māḷi i gaviyalli dēva-gatar ādaru ||

*On the rock going up to Bhadrabāhu's cave.*

Svāsti śrī-Īśvara-samvatsarada Maḷayāḷa-kāḷayu Saṅkaranu ill iddu vechchi gaddeya haḷuvana  
huṇaseya mūru-gundige ....

\* It is difficult to make sense of some parts of this.

*On the rock north of a pond outside the enclosure wall to the south.*

Svasti śrī-Parābhava-saṃvatsarada Mārggaśīra-baḥula-asṭami-Sukravāradandu Mariyāla Permmaḍi-nāyaka hiriya-beṭṭadi chikka-beṭṭake ba. . . . .

### INSCRIPTIONS ON VINDHYA-GIRI.

*At foot of the colossus of Gommaśēsvāra.*

*On the left.*

(*In Nāgarī characters.\**) } S'ri-Chāmuṇḍa-Rājēṃ karaviyalē  
S'ri-Gaṅga-Rājēṃ suttālē karaviyalē

*On the right.*

(*In Pūrvaḍa Hale Kannaḍa characters.*) S'ri-Chāmuṇḍa-Rāja māḍisidaṃ

(*In Grantha and Tamil characters.*) S'ri-Chāmuṇḍa-Rājar ulappamḍryan

(*In Hale Kannaḍa characters.*) S'ri-Gaṅga-Rāja suttālayavaṃ māḍisidaṃ

*On the rim of the lotus pedestal.*

Svasti samasta-daitya-divijādhipa-kinnara-pannagā naman- |  
maṣṭaka-ratna-nirggata-gabhaṣṭi-samutthitāmaḷa-prabhi- |  
prāsta-samasta-dustara-tamaḷ-paṭṭaḷaṃ Jina-dharmma-śāsanam |  
vistaram āg enalke dhare-vārudhi-sūryya-śāśāṅkar ṇḷḷinaṃ ||

*On the rock at the left hand.*

S'ri-Nayakirtti-siddhānta-chakravarttigala guḍḍa śrī-Basavi-Setṭiyaru suttālayada bhittiya māḍisi  
chavvisa-tirthakaram māḍisidaru mattaṃ śrī-Basavi-Setṭiyara su-putraru Nambidēva-Setṭi Bōki-Setṭi  
Jinni-Setṭi Bāhu-Bahubali-Setṭi tamṇa-ayya māḍisida tirthakara mundaṇa jālāṇḍaravaṃ māḍisidaru ||

\* It is not clear in what language these two lines are. They may be in the Prakrit called Ardha-Māgadhī, believed to be the sacred language of the Jains, or possibly in Gujarātī.





N# 75

ಶ್ರೀಶಾಸ್ತ್ರಾನ್ತರಂಗವಿವರಣೆ  
ಶ್ರೀಮಂಗಳಾನ್ತರಂಗವಿವರಣೆ

N# 76

ಶ್ರೀಶಾಸ್ತ್ರಾನ್ತರಂಗವಿವರಣೆ  
ಶ್ರೀಮಂಗಳಾನ್ತರಂಗವಿವರಣೆ  
ಶ್ರೀಗಂಗಾನ್ತರಂಗವಿವರಣೆ





*At the mouth of the conduit by which the water  
used for bathing the image escapes.*

S'ri-lalita-sarôvara

*On the rock at the right hand.*

S'riman mahâ-maṇḍalêśvara pratâpa-Hoysaḷa-Nârasimha-Dêvara kaiyallu mahâ-pradhâna hiriya-bhaṇḍâri Hullamayya Gommaṭa-dêvara Pârisva-dêvara chatur-vimṣati-tirthakara ashta-vidhârchchanegam rishiyar âhâra-dânakkam Savaṇeraṇ biḍisi koṭṭa datti ||

*In the Tirthakara sūtlāya.*

S'rimat parama-gambhira-syâdvâd-âmôgha-lâñchhanam |  
jiyyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

Svasti samasta-bhuvanâśrayam śrî-prithvi-vallabha mahâ-râjâdhirâja-paramêśvaram Drâravatipura-varâdhîśvaram Yâdava-kulâmbara-dyumanî sarvvajña-chûḍâmaṇi Magara-râjya-nirmuḷlanam Chôla-râjya-pratiṣṭhâchâryyam śrîmat pratâpa-chakravartî Hoysaḷa śrî-Vira-Nârasimha-Dêvarasaru prithvi-râjyam geyyutt-iralu tat-pâda-padmôpajiviyum śrîman-Nayakirtî-siddhânta-chakravarttigala śishiyaru śrîmad Adhyâtma-Bâlachandra-dêvara guḍḍam Svasti samasta-guṇa-sampannanum Jina-gandhâdaka-pavitrikṛitôttamâṅganum sad-dharmma-kathâ-prasaṅganum chatir-vidha-dâna-vinôdanum appa Paduma-Setṭiya maga Gommaṭa-Setṭi Khara-samvatsarada Pushya suddha uttarâyana-saṅkrânti pâḍi-diva Brihavaradandu śrî-Gommaṭa-dêvara chavvisa-tirthakara ashta-vidhârchchanega akshaya-bhaṇḍâravâgi koṭṭa gadyâna 12 |

*In the Brahma Dêva maṇṣapa.*

(First face.)

S'rimat-parama-gambhira-syâdvâd-âmôgha-lâñchhanam |  
jiyyât trailôkya-nâthasya śâsanam Jina-śâsanam ||  
śrî-Bukka-Râyasya babhûva mantri śrî-Chaicha-dandêśvara-nâmadhêyah |  
nîtir yyaḍiyâ nikhilâbhinandya niêśeshayâmôsa vipaksha-lôkam ||  
dânam chêt kathayâmi lubdha-padaviṇ gâhêta santânakô  
vaidagdhim yadi sâ Brihaspati kathâ kutrâpi samliyatê |  
kshântim chêt anapâyinîṇi jaḍatayâ sprisyêta sarvvamśahâ  
stôtram Chaichapa-dandanêtur avanau śakyam Kavinâm katham ||  
tasmâd ajâyanta jagad-jayantaḥ-putrâs trayô bhûshita-chârû-śilâh |  
yair bhûshitô jâyata madhya-lôkô ratnais tribhir Jaina ivâpavarggaḥ ||  
Irugapa-dandauâtham atha Bukkaṇam apy anujô  
ava-mahima-sampadâvirachayan sutarâm prathitau |  
prati-bhaṭa-kâmini-prithu-payôdhara-hâra-harô  
mahita-guṇô bhavad jagati Maṇḍapa-dandapatih ||

dākshīya-prathamāspadam su-charitasyaikāśrayas satya-vāg-  
 ādhāras satītam valānya-padavi-saṅchāra-jaṅghālakah |  
 dharmopagha-taruḥ kṣmā-kula-griham saujanya-saṅkēta-bhūh  
 kirtim Maṅgapa-daṇḍapō 'yam atanō Jjaināgamānuvratāḥ ||  
 Jānakity abhavad asya gēhīnī chāru-sīla-guṇa-bhūṣaṇōjvalā |  
 Jānakiva tanu-vṛtta-madhyamā Rūghavasyā ramaṇiya-tējasāḥ ||  
 āstām tayōr astamitāri-varggau putrau pavitrikṛta-dharmma-mārggau |  
 jāyān abhūt tatra jagad-vijētā bhavyāgrauḥ Chehaichapa-daṇḍanāthaḥ ||  
 Irugapa-daṇḍādhipatis tasyāvarajas samasta-guṇa-sālī |  
 yasya yaśas-chandrikayā milanti divāpy arāti-mukha-padmaḥ ||

vṛtta || Brahman bhāḷa-lipim pramāṛjjaya na chēd brahmatva-hānir bbbhavēd  
 anyēn kalpayā kāla-rāja-nagarīm tad-vairi-prithvi-bhṛitūm |  
 vētāḷa-vraja-varddhayōdara-tatim pānāya navyāsrījām  
 ynddhāyōddhata-sūtravair Irugapa-kṣmāpāḥ prakōpō 'bhavat ||  
 yātrāyām dhvajani-patēr Irugapa-kṣmāpasya dhātī dhaṭud-  
 ghōṭī-ghōra-khura-prahāra-tatibhūḥ prōddhūta-dhūḷivrajāḥ |  
 raddhē bhānu-karē 'gamadī ripu-karāmbhōjam cha saṅkōchanam

(Second face.)

prāpat kirtti-kumudvati vikasanam diptāḥ pratāpānalah ||  
 yātrāyām Irugēsavarēṇa sahasā śūnyāri-saudhāṅga-  
 prōllasad-villukānta-kānta-śakalē gachchhad vanēbhādhipāḥ |  
 matvā sva-pratimām prati-dvipam iti chhinnaika-dantas tadā  
 trāhi trāhi Gajānanēti bahudhā vētāḷa-vṛindais stutāḥ ||  
 kō Dhātrī likhitaṁ lalāṭa-phalakē varṇnam pramārṣṭam kṣamō  
 vārttām dhūrtta-vachō-mayim iti vayan vārttān na manyāmahē |  
 yad dhātrīyām Irugēndra-daṇḍa-nṛipatau saṅjāta-mātrē priyō  
 nīsrīr apy adhika-sriyāghaṭi ripus saśrīr apaśrī-kṛtāḥ ||  
 yad bāhāv Irugēndra-daṇḍa-nṛipatēr bbbhṛaty anantā-dharam  
 śēśādhiśa-phāṇaganē niyamitām ses saṅganā yās sadā |  
 gāḍhāṅgana-sāndra-saṅbhava-sukha-prōddhūta-rōmāvāḷi  
 sāhasīm rasarām adhāt tava gopīm stōtam kṛtārttāḥ phauḥ ||  
 āhāra-sampad-abhayārppanam aushadham cha sāstram cha tasya samajāyata nitya-dānam |  
 hūṣaṇpitānya-vaditavyasanam sa ch uyyam mōrchikā cha dēsa-vaśatō 'sya bābhūva dūrē |  
 dānam chāsya su-pātra ēva karayā d'nēshu drishṭir Jjīnē  
 bhaktir d-dharmma-pathō Jjīnēndra-yaśasām ākarmānēshu śrutiḥ |  
 jīhvā tul-guṇa-kirttunēshu vap ishas saukhyam cha tul-vandanē  
 ghṛānam tach-chaṇa jābja-saurābhā-b'arē sarvām cha tat-sēvanē ||  
 Irugapa-daṇḍanēti aṇaśasī dhav-ē b'arē  
 malinima-s'sti vah | araṇ adhāra-dṛiṣṭim chitūrē |  
 vahati cha tasya bāhu-puighe dharaṇi-valayam  
 parimitaritārākrama-kathāpi cha tat-kuchayōḥ ||  
 karṇair vvismpita-kupḍalair atilakāsaṅgair lalāṭa-sṭhalair  
 ākīrnair alikāḥ payōdhara-taṭair asprishta-muktā-gupāḥ |  
 bimbōshṭhair api vairi-rāja sudṛiṣāḥ tāmbhūla-rāgōjjhūṭair  
 yyasya sphārataram pratāpam aśakṛid vyākurvātē sarvvataḥ ||

(Third face.)

yat-kirttibhis sura-dhuni-parilaṅghinibhir dhautē chirāya nija-bimba-gatē kaṣaṅkē ।  
 svachehhātmakas tulina-didhitir aṅganānān avyājam āvana-ruchim kabalikarōti ॥  
 yat-pādābja-rajah-kaṇā prasuvatē bhaktyā natānām bhuvanā  
 yat-kārunya-kaṭāksha-kānti-lahari prakṣhālayaty āśayam ।  
 mōhāhaṅkaraṇam kṣhiṇōti vinakā yad-vaikharī-maukharī  
 vandyah kasya na mānaniya-mahimā śrī-Paṇḍitāryyō yatih ॥  
 mandāra-druma-mañjarī-madhu-jhauri-mañju-sphuran-mādhuri-  
 prauḍhāhaṅkriti-rūḍhi-pātava-paripāṭi kṛitāṭi bhāṭah ।  
 upityad-Rudra-kaparidda-gartta-vilūṭhat-svarlōka-kallōlini-  
 sallāpi khalu Paṇḍitāryya-yaminō vyākhyāna-kōḷākaḷah ॥  
 kārunya-prathamāvātāra-sarapīś śāntēr miśāntam sthīram  
 vaidushyasya tapah-phalam sujanatā-saubhāgya-bhāgyōdayah ।  
 Kandarppa-dviradēndra-paūcha-vadanah kāvyāmpitānām khamir  
 Jjainādhyāmbara-bhāskaras S'rutamunir jīgārtti namrūrttjīt ॥  
 yukty āgamārnnava-vilōlana-Maudarādriś śabdāgamānburuha-kānana-bāla-sūryyah ।  
 śuddhāśayah prati-dinam paramāgamēna samvaddhatē S'rutamunir jyati-sārvaabhaumah ॥  
 tat-sannidhau Beṅguḷē jagad-agrya-tīrtthē śrīmān asāv Irugapāhavya-dāṇḍanūṭhah ।  
 śrī-Guṇmatēśvara-sanātana-bhōga-bhōtōr ggrāmōttamam Beṅguḷākhyam adatta dhīrah ॥  
 S'ubhākṛiti-vatsarē jayati Kārttika-māsi tīthau  
 Mura-mathanasya pushṭim upajagmushi sītaruchau ।  
 sad-upavaṇam sva-nirmuṭa-navina-tāṭakayutam  
 sachiva-kulāgraṇir adita tīrttha-varam muditah ॥  
 Irugapa-dāṇḍādhiśvara-vimala-yaśah-kalana-varddhana-kṣhētram ।  
 āchandra-tārakam idam Beṅguḷa-tīrttham prakāśatām atulā ॥  
 dāna-pālanayōr mādhyē dānāt srōyō 'upālanam ।  
 dānāt svarggam avāpuōti pālanād achyutam padam ।  
 sva-dattam para-dattam vā yō harēch cha vasundharām ।  
 shashṭir-varsha-sahasraṇi viśṭāyām jāyatē krimih ॥

### 83

*In the maṇḍapa west of the alore.*

S'rimat-parama-gaṁbhīra-syādvād-āmōgha-lāṅchhanam ।  
 jiyāt trailōkyā-nāthasya śāsanaṁ Jina-śāsanaṁ ।

Svasti śrī-vijayābhūdaya S'ālīvāhana-śaka-varsha 1621 nē sadaya Sōbhakṛitu-samvatsarada Kārttika-  
 ba 13 Guruvārādallu śrīman mahā-rājādhirāja rāja paramēśvara Kāṇṇāṭaka-rājyābhishavāna-paritṛipta  
 paramāhlāda parama-maṅgaliḥṭa shaḍ-darśana-saṁprakṣhaṇa-vichakṣhaṇōpāya vidvad gauriṣṭha  
 duṣṭa-dupta-jana-mada-vibhaṅjana Mahiśūra-dhīrādhiṇāthar-appa Dodḍa-Kṛishṇa-Rāja-Vadeyar  
 aīyanavarū ॥ mattam ॥

vṛitta ॥ janatā-dhāraṇ udāra-satya-sadayam sat-kirtti-kāntā-jayam ।  
 vinayam dharmma-sad-āśrayam sukha-chayam tējah-pratīpōdayam ।  
 jana-nātham vara-Kṛishṇa-bhūvara-lasat-prakhyāta-chandrōdayam ।  
 ghana-punyānva-kṣhatṛiyānma-pāḍadam sad-dharmma-sampattiyam ॥

kanda || śrīmad-Belguḷad-aḥaladi |  
 sōmārkkara-jareva-dēva Gomāṭa-Jinapana |  
 śrī-mukhav avalōkisal oḍa- |  
 n āmōdavu puṭṭi harusha-bhājanan usurddam ||

vachana || pārtthiva-kula-pavitranam Kṛishṇa-Rāja-puṅgavanam Belguḷada Jina-dharmmakke biṭṭanthā  
 grāmādhigrāma-bhūmigaḷ | Ārhanahalliyum | Hosahalliyum | Jinanāthapuram | Vastiya-grāmamum |  
 Rāchanahalliyum | Uttanahalliyum | Jinanahalliyum | koppalugaḷ verasu kasabe-Belguḷa-samētam  
 sapta-samudram ullān nevaram sapta-parama-sthānādhipatīy-aṇṇa Gummaṭa-svāmiyavara pūjōtsavan-  
 gaḷa punya-sampriddhi-samprāpty-arttha-nimīty-artthavāgiyum | abjābjamitrar sākshi-pūrvvakam sarvva-  
 mānyavāgi dayapālisiyu mattam ||

kanda || Chiga-Dēva-Rāja-kalyāṇiya |  
 bhāgadoḷ irppa anna-chhatrādigaḷig |  
 su-guṇiyu Kabāḷe-grāmava |  
 jagad-croyanu Kṛishṇa-Rāja-śēkharan ittam ||\*  
 int i-Belguḷa-dharmmavu |  
 antarisade chandra-sūryyar ullān nevaram |  
 santasadin emmaya bhū- |  
 kāntaru rakshisali dharmma-vriddhiya beḷeyam ||

yī dharmmavam paripālisiḍavar dharmmārtha-kāma-mōkshaṅgaḷam parampareyīm paḍeyuvar ||

vr̥tta || priyadinī Jina-dharmmamam naḍayipargg āyū mahā-śrīyu- |  
 m akkey idam kāyada nēha-pāpige Kurukshētrōrviyoḷ Bānarā- |  
 śrīyoḷ ēl-kōṭi-munindraran kapileyam vēdādhyaram kondud and |  
 ayasun sūrggum id endu Kṛishṇa-nṛipa śailakshāragaḷ nēmisaḷ ||

iti maṅgaḷam bhavatu || śrī śrī śrī ||

## 84

*In the same place.*

S'rī-S'ālivāhana-śaka-varuṣa 1556 neya Bhāva-samvatsarada Āshāḍa-śu-13 Sthiravāra-Brahma-yōga-  
 dalu śrīman mahā-rājādhirāja rāja-paramēśvara Maisūru-paṭṭanādbiśvara śhaḍ-ḍaruśana-dharma-  
 sthāpanāchāryyarāda Chāma-Rāja-Voḍeyaru-ayyanavaru Belguḷada sthānadavara kshētravu babu-dina  
 aḍavu āgiralāgi ā Chāma-Rāja-Voḍeyaru-ayyanavaru yī kshētrava aḍava-hiḷidantāv. ru Hosavolāla-  
 Kempappana maga Channanṇa Belguḷada Pāyi-Setṭiyara makkaḷu Chikkaṇṇa Chigapīyi-Setṭi yivaru-  
 muntāda aḍava-hiḷidantāvura karasi nimma aḍavina sālavanu tirisēnu yannalāgi Channanṇa Chik-  
 kaṇṇa Chigapīyi-Setṭi Muddanṇa Ajjanṇa Padumappana maga Pandenṇa Padumarasayya Dodḍanṇa  
 Pañchabāna-kavigaḷa maga Bannuappa Bommanṇa-kavi Vijayanṇa Gumanṇa Clārukīrtti-Nāgappa  
 Bēḷadayaḷa Bommi-Setṭi Hosahallīya-Rāyanṇa Paṇṇanṇa-Guḍa Bairā-Setṭi Bairanṇa Virayya ivaru  
 muntāda samastaru tamma taude-tāyigalige punyev āgaliy endu Gummaṭa-svāmiya sannidhiyali tamma  
 guru-Chārukīrtti-paṇḍita-dēvara-munde dhāra-dattavāgi yī aḍahina patra-sālavanu yī aḍava koṭṭa  
 sthānadavarige yī varttakaru gaṇḍagaḷu yī sālavanu dhārīpūrvvakavāgi koṭṭavu yī biṭṭantā patra  
 sālavanu āvanāḍaru alupidare Kāśi-Rāmēśvaradalli sāhasra kapileyanu Brāhmaṇaranu konda pāpakke  
 hōguvaru yendu bareḍa śilā-śāsana || śrī śrī ||

\* The verse is so in the original, but seems incorrect in metre.

*To the left of the Devāpūlaka doorway.*

S'ri-Gommatā-Jinanāṃ nara- |

nāgāmara-Ditija-khachara-pati-pūjitanāṃ |

yôgāgni-hata-Smaranāṃ |

yôgi-dhyēyanāṃ amēyanāṃ stutiyisuvem ||

kramadīm meṃ voparā āṇada kramade mātāṃ biṭṭu taṃ iṭṭa cha- |

kram aduṃ niḥprabham āge siggaṇ oḷakoṇḍ ātmāgrajaṅg oḷpu gey- |

du mahi-rājyaman ittu pōgi tapadīm karmināri-vidhvāṃsiy ā- |

da mahātman Puru-sūnu-Bāhubaḷivol matt āro mānōnnatar ||

dhṛita-jaya-bālu-Bāhubaḷi-kēvaḷi-rūpa-samāna pañcha-vim- |

śati-samupēta pañcha-śata-chāpa-samunnati-yuktam appa tat- |

pratīkritiyaṃ manō-mudade māḍisidaṃ Bhārataṃ jītākhiḷa- |

kṣhītipati-chakri Paudanapurāntikadoḷ Puru-Dēva-nandanāṃ ||

chira-kālam sale taj-Jināntika-dharitri-dēsadoḷ lōka-bhi- |

karāṇāṃ kukkuṭasarpā-saṅkuḷāṃ asaṅkhyāṃ puṭṭi dal Kukkuṭē- |

śvara-nāman tada pūrig ādudu baḷikkaṃ prākṛitargg āyt agō- |

charam antā mahi-mānta-tantra-niyatar kkāṇbar ggad innuṃ palar ||

kēḷalk appudu dēva-dundubhi-ravaṃ māt ēno divyārcchana- |

jāḷaṃ kāṇalum appud ā Jinana pādōḍyan-nakha-prasphura- |

lilā-darppaṇamāṃ nirikṣhisidavar kkāṇbar nujātita ja- |

nmāḷamb-ākṛitiyaṃ mahātisāyam ā dēvaṅg iḷā viśṛitaṃ ||

janadīm taj-Jina-viśrutātisāyanāṃ tāṃ kēḷdu nōḷp aḷti chē- |

taneyoḷ puṭṭ iro pōgal udyamise dāraṃ durggamāṃ tat purā- |

vani yend āryya-junāṃ prabōdhisidoḷ antādandu tad-dēva-ka- |

lpaneyiṃ mālīpen endu mālīsidaṃ int i dēvanāṃ Gommatāṃ ||

śrutamāṃ darśana-śuddhiyaṃ vibhavamāṃ sad-vṛittamāṃ dānamāṃ |

ḍṛitīyaṃ tannoḷe saṇḍa Gaṅga-kuḷa-chandraṃ Rācha-Mallaṃ jaga- |

n nutan ā bhūmipana dvitīya-vibhavam Chāmuṇḍa-Rāyaṃ Manu- |

pratimaṃ Gommatāṃ alte māḍisidaṃ int i dēvanāṃ yatnadīm ||

ati-tuṅgākṛitīy-ādoḷ āgad adaroḷ saundaryyam aumnatyamūṃ |

nuta-saundaryyamūṃ āge matt atisāyaṃ tān āgad aumnatyamūṃ |

nuta-saundaryyamūṃ ūjjitātisāyamūṃ tannalli nind irdduv ēṃ |

kṣhīti-saṃpūjyamo Gommatēśvara-Jina-śrī-rūpaṃ ātmōpanamūṃ ||

praviddham bareyaḷ Mayan nēṇeye nōḷal Nāka-lōkādhīpaṃ |

stuti geyyal phaṇi-nāyakam nēṇeyan end and anyar ār āṇpur iṇ |

praviddham bareyaḷ samantu tave nōḷal baṇṇisal nissamā- |

kṛitīyaṃ dakṣhiṇa-Kukkuṭēśa tanuvuṃ sāscharyya saundaryyamūṃ ||

maḡeduṃ pāṇadu mēḷe pakṣhi-nivahaṃ kakṣha-dvayōddēsadoḷ |

miruguttum poraṇṇamugum surabhi-Kāsmirāraṇa-chāyāṃ i- |

teḡad āscharyyaman i tri-lōkada janam tān eyde kaṇḍirddud ār |

nneṇavar nneṭṭane Gommatēśvara-Jina-śrī-mūrttiyaṃ kirttisal ||



emman id êke niṃ bisuṭey end eḷeyuṃ latikāṅgiyarkkaḷuṃ |  
tamm aḷaliunde bandu bigiy appidar embinam aṅgadalli pu- |  
ttuṃ murid-otti-taḷta-latikāḷiyuṃ oppe tapō niyōgaḍoḷ |  
Gommaṭa-dēvan irḍḍ irav Ahindra-Surēndra-munindra-vanditaṃ ||

tammāne pōdar eun-anujar-ellaruṃ eyde tapakke niṃuṃ in- |  
t amma-tapakke vōdoḷ enag i siriy oppadu bēḷ enuttuṃ a- |  
ṇṇaṃ manam iḷduṃ annu-migeyuṃ bagegoḷḷade dikshe-goṇḍe niṃ |  
Gommaṭa-dēva ninna-tari sand aḷav ār yyaṇanikke Gommaṭaṃ ||

nimm-aḍi yenna-dhātriyōḷag irḍḍapuv emb idu vēda dhātri tāṃ |  
nimmaduṃ enuaduṃ bagevoḷ alladu bēḷ adu drishṭi-bōdha-vi- |  
ryyaṃ mahitātma dharmam Abhavōktiyoḷ emba niḷāgrajōktiyoṃ |  
Gommaṭa-dēva niṃ manada-māna-kashāyamaṃ eyde tūḷḷidai ||

tamma tapasvigalge ku-tapa-sthiti vēḷḷ abajāṅga-saṅgataṃ |  
tamma śarīram āge negaḷv anyatarāptara śāstra-vṛittakaṃ |  
kammarī-yōḷan audama-valaṃ sva-parāksbaya-saukhyā-hētuvam |  
Gommaṭa-dēva niṃ tapamaṃ ānt upadēśakan ādud oppadē ||

niṃ manamaṃ Nijātinaṇoḷ-akappitaṃ āg iḍe mōhaniya-mu- |  
khyam maṇid-ōḷi biḷe ghana-ghāti-balaṃ baladrik-prabōdha-sau- |  
khyam mahimānvitaṃ negaḷe varttisi mattam aghāti-ghātadiṃ |  
Gommaṭa-dēva mukti-padamam paḍedai nirapāya-saukhyamaṃ ||

kammidav appa kīḷa-posa-pūgaḷin archchisi pāda-padmamaṃ |  
sammadadinde nōḍi bhavad-ākṛitiyaṃ balagoṇḍu balla-pān- |  
giṃ manam oldu kirttipavar ēṇ kṛitakṛityaro S'akran-andadiṃ |  
Gommaṭa-dēva ninnaṃ aḷid archchisutirppavar ēṇ kṛitarttharō ||

Kusumāstraṃ kūma-sāmṛāḷyada mahimeyan āntirddoḷaṃ munne tannoḷ |  
vasudhā sāmṛāḷya-yuktaṃ Bharata-kara-vimuktaṃ rathāṅgastraṃ ugrām- |  
śu-saman tann udgha-dōrddandamaṃ eḷasidoḷaṃ biṭṭ avam mukti-sāmṛā- |  
ḷya-sukhārtthaṃ diksheyaṃ Bāhubaḷi-taḷedan em mannar ēn endo mānbar ||

manadiṃ nuḍiyiṃ tanuvīn- |  
d enasuṃ mun neḷapid aghamaṃ aḷaripen emb i |  
manadindam oseḍu Gommaṭa- |  
Jinanam stutiyaṣidan intu Sujanōttamaṃ ||

su-janar bbhavyaro tanag ava- |  
r aḷasram-uttamaṣam-appa puruḷin Boppaṃ |  
Sujanōttamaṣan enippaṃ |  
su-janargg uttamaṣam emba puruḷind enisaṃ ||

i Jina-nuti-śāsanamaṃ |  
śrī-Jina-śāsanav idaṃ vinirmisidaṃ vi- |  
dyā-jita-vṛijinaṃ su-kavi- |  
samāḷa-nutaṃ viśada-kirtti Sujanōttamaṃ ||



vara-saiddhântika-chakrê- |  
 śvara Nayakirtti-vratindira-śiṣhyam nija-chi- |  
 t-pariṇatan adhyâtma-kalâ- |  
 dharan ujaḷa-kirtti Bâlachandra-munindram ||

tan-muni niyôgadim ||

podavige sanda Gommaṭa-Jinêndra-guṇa-stava-śâsanakke Ka- |  
 nnaḷa-gavi-bappan end enipa Boppana-Paṇḍitan oldu pêld ivam |  
 kaḍayisidaṃ balaṃ Kavaḷamayyana-dêvaṇan arttiyinde Bâ- |  
 gaḍegeya Rudran âdarade mâḍisidaṃ viḷasat-pratisṭheyam ||

## 86

*On the west face of the same stone.*

Svasti śri-Beḷuguḷa-tirthhada Gommaṭa-dêvara suttâlayadolū vaḍḍa-byavahâri Mosaleya Basavi-Setṭiyaru tâvu mâḍisida chaturvviṣati-tirthhakara aṣṭa-vidhârchechaneg Mosaleya nakaraṅgaḷu varisa-nibandhi-yâgi koḍuva paḷi Nêmi-Setṭi Basavi-Setṭi pa 4 Gaṅgara-Mahadêva Chikka Mâdi pa 2 Dammi-Setṭi pa 4 Beṭṭi-Setṭi Bibi-Setṭi Elagi-Setṭi pa 3 Uyama-Setṭi Bidiyama-Setṭi pa 4 Mahadêva-Setṭi Raṭṭa-Setṭi pa 2 Pârisa-Setṭi Basadi-Setṭi Râyi-Setṭi pa 4 Mârâgûli-Setṭi Hoysala-Setṭi pa 2 Nambidêva-Setṭi pa 5 Bôki-Setṭi pa 5 Jinni-Setṭi pa 5 Bâhubali-Setṭi pa 5 paṭṭaṇa-sâmi Anki-Setṭi Mâli-Setṭi pa 3 Mahadêva-Setṭi Gôvi-Setṭi pa 2 Bammī-Setṭi Mûki-Setṭi pa 2 Mârâṇḍi-Setṭi Mahadêva-Setṭi pa 2 Bauri-Setṭi Mâri-Setṭi pa 2 Sôvi-Setṭi Duḍḍi-Setṭi pa 2 Hârūva-Setṭi Haradi-Setṭi pa 2 Bammâṇḍi pa 2 Sântêya pa 1 Kûtaiyya pa 2 Masani-Setṭi Kûti-Setṭi Basavi-Setṭi pa 3 Chatti-Setṭi Basavi-Setṭi pa 1 Malli-Setṭi pa 1 Mahadêva-Bayira pa 2 Bammeya Masaṇa pa 2 Kûleya-Gûleya pa 2 gavuḍu-sâmi Madavaniga-Setṭi pa 2 Mâli-Setṭi Pârisa-Setṭi pa 2 Holli-Setṭi Bôki-Setṭi pa 2 Gaṅgi-Setṭi Âyta-Setṭi Dêvi-Setṭi pa 2 Mâli-Setṭi Dammi-Setṭi pa 2 Mâri-Setṭi Âytama-Setṭi pa 2 Mârâjja Hariyana Kûleya pa 2 Mârâgaṇḍana-halliya Gunmajja Bayireya pa 1 Mâki-Setṭi Bûvi-Setṭi pa 1 Ebi-Setṭi pa 1 Akkavaya Mahadêva-Setṭi Pârisa-Setṭi pa 1 Nîliya Malli-Setṭi pa 1.

## 87

*On the east face of the same stone.*

Śri-Basavi-Setṭiyara tirthhakara aṣṭa-vidhârchechaneg Mosaleya nakara varisa-nibandhiyâgi Chavunḍeya Jakanna Kiriya-Chavunḍeya pa 2 Mahadêva-Setṭi Kambi-Setṭi pa 1 Uyama-Setṭi Pârisa-Setṭi pa 1 Bôki-Setṭi Bûki-Setṭi pa 1 Mâchi-Setṭi Honni-Setṭi Surggi-Setṭi pa 1 Mûki-Setṭi pa 1 Râmi-Setṭi Hobi-Setṭi pa 1 Mambi-Setṭi Basavi-Setṭi pa 1 Malli-Setṭi Guḍḍi-Setṭi Chikka-Malli-Setṭi pa 2 Masani-Setṭi Mâbi-Setṭi Ammâṇḍi-Setṭi pa 2 Âliya-Mâri-Setṭi Muddi-Setṭi pa 2 Kariki-Setṭi Chikkamâdi pa 2 Kariya Bammī-Setṭi Mâri-Setṭi pa 1 Malli-Setṭi Ayibi-Setṭi Kâli-Setṭi pa 2 manigâra-Mâchi-Setṭi Setṭiyana pa 1 Tarinjiya Chaundeya Peggade Basavanna Chandeya Râmeyahulleya Jakkana pa 2 Mâla-gaṇḍa Setṭiyana Mâchaya Mâreya Chikkana Gûleya pa 1 Mâdi-gaṇḍa-gaṇḍeya Mâbeya Bammeya Honneya Jakka-gaṇḍa pa 1.

## 88

Naḷa-samvatsarada uttariyana-saṅkrântiyalu śrīman-mahâ-pasâyi Vijeyanṇavar-âliya-Chikka-Mudu-kanṇa śri-Gommaṭa-dêvara nityârchechaneg 20 bâsiga-lûviṅge śrīman-mahâ-maṇḍalâchârīyyaru Chândra-prabha-Dêvara kaiyalu mâḡu-gopḍu Gaṅgasamudradalu gadde sa 1 beddalu kam 200 nûṛanap koṇḍu koṭṭa datti maṇḡaḷam ahâ śrī.

Kālayukti-saṁvatsarada Kārttika śuddha illu śrī-Gommaṭa-dēvara yarchchanega huvina paḷigo śrīman-mahā-maṇḍalāchāryaru hiriya-Nayakirtti-dēvara śishyaru Chandraprabha-dēvara kayalu Yagaliyada Kabi-Setṭiya Sōmeyanu gadde paḍavala-gereya gadde ko 10 Gaṅgasamudradalli komma tagali ko 10 ābbadalu guḷeya keyanēge gadyaṇa baḍuhauna beddalu akaluna sime.

*To the right of the Dvārapālaka doorway.*

S'rimat parama-gaṇbhira-syādvād-āmōgha-lāucchanaṁ |  
jīyāt trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ ||  
bhadrām astu Jina-śāsanāya sampadyatām pratividhāna-hētavē |  
anyavādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭiyasē || namō 'stu ||  
jagat-tritaya-nāthāya namō janma-pramāthiṇē |  
naya-pramāṇa-vāg-rasmi-dhvasta-dhvāntāya S'āntayē || namō Jināya ||

Svasti samadhiyata-pañcha-mahā-śabda-mahā-maṇḍalāchāryaṁ | Dvārāvati-puravarādhisvaraṁ | Yādava-kuḷāmbara-dyumaṇi | samyaktva-chūdāmaṇi | Malaparō gaṇḍādy anēka-nāmāvali-samālakṣitār appa śrīman-mahā-maṇḍalāchāryaṁ | Tribhuvana-malla Talakāḍu-goṇḍu Bhujabaja Vira-Gaṅga Vishṇu-Varddhana-Hoysala-Dēvara vijaya-rājyam uttarōttarābhivṛddhi-pravarddhamānam āchandrārka-tāraṇa saluttam ire tat-pāda-padmopajivi ||

vṛtta || janatādihāraṇ udāraṇ anya-vanitā-dūraṇ Vachas-sundari- |  
ghana-vṛtta-stana-hāraṇ ugra-raṇa-dhiraṇ Māraṇ ēn endapai |  
janakaṇ tān ene Mākaṇabbe vibudha-prakhyāta-dharmma-prayu- |  
kta nikāmaṭṭa-charitre tūy enal id ēn Ēchaṇ mahā-dhanyaṇō ||

kanda || vitrasta-maḷaṇ budha-jana- |  
mitraṇ dvija-kuḷa-pavitraṇ Ēchaṇ jagadoḷ |  
pātraṇ ripu-kuḷa-kanda- |  
khanitraṇ Kaṇḍiṇya-gōtraṇ amaḷa-charitraṇ ||

Manu-charitaṇ Ēchigāṇkana |  
maneyoḷ muni-jana-samūhamuṇ budha-janamuṇ |  
Jina-pōjane Jina-vandane |  
Jina-mahimegaḷ āvakālamuṇ sōbhisuṇuṇ ||  
uttama-guṇa-tati-vanitā- |  
vṛttiyaṇ oḷakoṇḍuḍ endu jagam ellam ka- |  
y yettuvinan amaḷa-guṇa-sam- |  
pattige jagadoḷage Pōchikabbeye nōntaḷ ||

vachana || ant enisid Ēchi-Rājana Pōchikabbeya putraṇ akhiḷa-tīrtthakara-parama-lēva-parama-charitā-karananōdiruṇa-vipuḷa-puḷaka-parikalita-vāra-bāṇanum asama-samara-rasa-rasika-ripu-nripa-kaḷāpāva-lōpa-lōlupa-kṛipāṇanuv āhārābhaya-bhūishajya-śāstra-dāna-vinōdanuṇ sakaḷa-lōka-sōkāpanōdanuṇ ||

vṛtta || vajraṇ Vajrabhṛitō haḷaṇ Haḷabhṛitaś chakraṇ tathā Chakriṇaś  
śaktiś S'aktidharasya Gāṇḍiva-dhanur Ggāṇḍiva-kōḍaṇḍinaḷ |  
yas tadvad vitanōti Vishṇu-nripatēḷ kāryyaṇ katham mādrisair  
Ggaṅgō Gāṅga-taraṅga-raṇjita-yaśō-rāsīs savarpyō bhavēt ||

**vachana** || ant enipa śrīman mahā-pradhānam dandanāyakam drōha-gharātṭa Gaṅga-Rāja Chōlana  
 sāmantan Adiyaman ghaṭṭadiṁ mēlāda Gaṅgavāḍi-nāḷa gāḍiya Talakāḍa-bīḍinoḷ paḍi yippantirḍḍu  
 Chōlam koṭṭa nāḍam koḍade kādi koḷḷim eno vijigishu-vṛittiyindam etti baḷam eraḍup sārchhidalli ||

**vṛitta** || ittaṇa bhūmi-bhāgaḍoḷ ad anyar ad ēke bhavat-pratāpa-saṁ-  
 pattiya varuṇanā-vidhige Gaṅga-chamūpa jigishu-vṛittiyin-  
 d ettida ninna kayya nisitāsiya tau mone benna-bāran e-  
 ttuttire pōgi Kañchi-guri-yappinam ōḍida Dāman ēydane ||

kadanadoḷ andu ninna taravāriya bārige meyyan oḍḍalā-  
 raḍe naḷid innuv antadane jānisi jānisi Gaṅga tanna naṁ-  
 bida-sudati-kadambad-erde paṇvano vōg ire pulle-vechchu ve-  
 chchidapan aharniṣam Tigula Dāman arāya-sarāya-vṛittiyin ||

enitānūṁ bavarāṅaḷoḷ palabaram beṅkoṇḍa gaṇḍindam ō-  
 v enisuttam Talakāḍoḷ inne varam irḍḍi ḷaḷ karuṇ Gaṅga-Rā-  
 jana khaḷgāhatig aḷki yuddha-vidhiyoḷ benn ittu nāy unṇaḍ ō-  
 ḍimal unḷ irḍḍapan attā S'aiva-sānivol sāmanta-Dāmōḍaram ||

**vachana** || embinam onḍe meyyoḷ arāyavadin eydi mūdalisi dhṛiti-geḍisi beṅkoṇḍu mattam Narasiṅga-  
 Varmam modalāge ghaṭṭadiṁ mēlāda Chōlana sāmantar ellaruṁ beṅkoṇḍu nāḷ-āḍud-ellaman ēka-  
 chchhatrad-unḍige sādhyam māḷi kuḍe kṛitajñam Viṣṇu-nṛpati mechchi mechchideṁ bēḍikoḷḷim eno ||

**kanda** || avanipan enag ittapan en-  
 d avar-ivara-vol uḷida vastuvam bēḍade bhū-  
 bhuvanam baṇṇise Gōvin-  
 dāvāḍiyam bēḍidam Jinārchchana-lubdham ||  
 Gommaṭam eye muni-samudā-  
 yaṁ manadoḷ mechchi mechchi bichchaliṣuttam ||  
 Gommaṭa-dēvara pūjag a-  
 dam mudadiṁ biṭṭan alte dhīrōḍattam ||

**akkara** || ādiy āgirppuḍ Ārṇata-samayakke Mūla-saṅgham Koṇḍakundānvayam ||  
 bādu-veḷḍadam baḷeyipud alliya Dēsiga-ḡaṇada Pustaka-gachchihuda ||  
 bōdha-vibhavada Kukkuṭāsana-Maladhāri-dēvara-śiṣhyar enipa pempiṇ-  
 g ādam eṣeḍ irppa S'ubhachandra-siddhānta-dēvara guḍḍam Gaṅga-chamūpati ||

Gaṅgavāḍiya basadigaḷ enit olaṇ anitunam tān eyde posayisiḍam ||  
 Gaṅgavāḍiya Gommaṭa-dēvargge suttālayaman eyde māḷisiḍam ||  
 Gaṅgavāḍiya Tigularam beṅkoṇḍu Vira-Gaṅgaṅge nimirechchi-kōṭṭam ||  
 Gaṅga-Rājan ā munnina Gaṅgara rāyaṅam nūmmaḍi-danyan alte ||

dharmnasyaiva baḷāl lōkō jayaty akhila-vidviṣaḷ ||  
 āropayatu tatraiva sarvvō 'pi guṇam uttamam ||

śrīmaḷ-Jaina-vachō 'bḍhi-varḍdhana-vidhus sādhyā-vidyā-nidhis  
 sarppaḍ-Darppaka-hasti-mastaka-luḷhat-prōṭkaṇṭha-kaṇṭhīraval ||  
 sa śrīman Guṇachandra-dēva-tanayas saujanya-janyāvanis  
 sthēyāt śrī-Nayakirtti-dēva-munipās siddhānta-chakrēśvaraḷ ||

kṛita-dig-jaitrav ivaṃ barutte Narasiṃha-kṣhōṇipam kaṇḍu sa-  
 nṁatiyim Gommaṭa-Pārisvanātha-Jinaram matt i chaturvīṣṣati-  
 pratimā-gēhaman int ivarkke viṇuṭam prōtsāhadim biṭṭan n-  
 prati-mallam Savaṇēṇa-Bekka-Kaggeṇeyamum kalpāntaram salvinam ||  
 Narasiṃha-Ilīnādrī-tad-udhṛita-kaḷaśa-hrada-ka-huḷḷa-kara-jihvikē-  
 y ānata-dhārā-Gaṅgāmbuni-Nayakirtti-muniśa-pāda-sarasi-madhyē ||  
 lalanā-lilege munnad entu Kusumāstram puṭṭidom Viṣṇugam ||  
 lalita-S'ri-vadhuvīṅgav ante Narasiṃha-kṣhōṇipālaṅgav Ē-  
 chala-Dēvi-vadhugam parārṭtha-charitam puṇyādhikam puṭṭidom ||  
 balavad-vairi-kuḷāntakam jaya-bhujam Ballāḷa-bhūpālakam ||  
 chira-kālam ripugaḷg-asādhiyam enisidd Uchehaṅgiyam mutti ||  
 durddhara-tējō-nidhi dhūḷigōṭeyane koṇḷ ā Kāma-Dēvāvani-  
 śvaranam Sand-Oḷeya-kṣhītīśvaranam ā bhaṇḍāramam strīyaram ||  
 turaga-vrātānumam sumantu piḍidam Ballāḷa-bhūpālakam ||

Svasti śrīman-Nayakirtti-siddhānta-chakravartigaḷa-guḍḍam śrīman-mahā-pradbānam sarvādīkārī  
 hīriya-bhaṇḍārī Huḷḷayyaṅgaḷu śrīmat-pratāpa-chakravartti Vira-Ballāḷa-Dēvara kayyalu Gommaṭa-dē-  
 vara Pārśva-dēvara chaturvīṣṣati-tīrthakarara aṣṭa-vidhārṇchaneṅgam rishiyar-āhāra-dānakkaṇ  
 bēḷikōṇḍu Savaṇēṇa-Bekka-Kaggeṇeya biṭṭa datti ||

paramāgama-vāridhi-hima-  
 kiranam rūddhānta-chakri Nayakirtti-yaṇi-  
 śvara śiṣhyam amaḷa-nija-chit-  
 paripatan Adhyātmi-Bāḷachandra-muṇḍram ||

Kantu-kuḷānta-Kāla-Yama ūrjjita-śāsanamam niśidhikā-  
 santatiyam tatāka-sarasi-kuḷamam Nayakirtti-Dēva-sai-  
 ddhāntikaroḷ parōkṣa-vinayaṅgaḷan i teṇadinda māḷpar ā-  
 r int ire nōntar ār enisidam Nayakirttin iḷā-vibhāgadoḷ ||

## 91

Svasti samasta-guṇa-saṃpannar appa śrī-Beḷuguḷa-tīrthada samasta-mūṇikya-nakharāṅgaḷu śrī-Gom-  
 maṭa-dēvara Pārśva-dēvarige varsha-nibandiyāgi hūvina-paḍige jāti-havaḷakke tolege tū 1 karidakko  
 visa 1 yida āchandrārkkā-tāram baram salisuvāru || maṅgaḷam ahā śrī śrī ||

## 92

Svasti śrī-Beḷuguḷada tīrthada Gummi-Setṭi Yadasaiya Chikaivēya Kēṭayya Koṇana Mari-Setṭiya maga  
 Lakkaṇa Lōkeya Sabaiya magalu Sōmavve mēlamēlāda samasta nakharāṅgaḷu Gommaṭa-Dēvara  
 hūvina paḍige Gaṅgasamudrāda hinde gadde sa 1 ā Gommaṭa-purada bhūmiy oḷage ondu honna-  
 beddale guḷa Yakeyya samudāyaṅgaḷa kayyalu māṇuḅōṇḍu māmalegāṇṇa āchandrārkkā-tāram baram  
 saluvantāgi baradu koṭṭa śāsana ||

## 93

Svasti śrī-Bhāva-saṃvatsarada Bhādrapada S'ukravāradandu śrī-Gommaṭa-Dēvarige chavvisa tīrtha-  
 karige hūvina paḍige Janni-Setṭiya maga Chandrakirtti-bhaṭṭāraka-dēvara guḍḍa Kallayyanu akshaya  
 bhaṇḍāravāgi koṭṭa ga 1 pa 2ḷ yi mariyāḍiyalu kundade bāsiga-huvvan ākuvaru maṅgaḷam ahā śrī śrī ||

Svasti śrī-Bhāva-saṃvatsarada Puṣya-śuddha 5 Bṛi śrī-Gommaṭa-Dēvara nityābhishēkakke śrī-Prabhāchandra-bhaṭṭāraka-dēvara guḍḍa Chāra Kanūra Mēdāvi-Setṭige parōksha-vinayakke akshaya-bhaṇḍārakke koṭṭa gadyāṇa nālku ya honnege amṛita-paḍige āchandrārka-nitya-paḍi 3 ya māna hāla naḍisuvāru yī dharmava māṇika nakaraṅgaḷuṃ yeḷḷeyēṅgaḷuṃ āraivāru maṅgaḷam ahā śrī śrī ||

Ilasūra Sōyi-Setṭiya maga Kēti-Setṭiyāru Gommaṭa-Dēvarallige nitya-paḍi mūru māna hālannu abhisēkakke koṭṭa ga 3 i honna paḍige hāla naḍeḷisuvāru māṇika-nukhara naḍeḷisuvāru āchandrārka-tārakam maṅgaḷam ahā śrī ||

S'rimat-parama-gaṃbhīra-syādvād-āmōgha-lāṅchhanam |  
jīyāt-traiḷōkya-nāthasya-śāsanam Jina-śāsanam ||

S'rimat-pratāpa-chakravartī Hoysaḷa-śrī-Vīra-Nārasimha-Dēvarasaru śrīmud-rājadhāni-Dōrasamudra-dalu sukha-saṅkathā-vinōdadin rājyaṃ geyvuttam ire S'aka varuṣa 1191 neya S'rimukha-saṃvatsarada S'rāvaṇa-śuddha 15 Ādivāradallu śrīman mahā-maṇḍalāchāryyāru Nayakīrtti-dēvara śiṣhyāru Chandraprabha-dēvara kayyālu Honnachageṛeya Mādāyana maga Sāmbu Dēvanu Saṅgi-Setṭiyāru-maga Bommaṇṇa Aggapa-Setṭiyāru makkaḷu Dōraya Chavudāyānavāru śrī-Gommaṭa-Dēvara amṛita-paḍige Mattiyakeṛeya-naṭṭakalla-śimā-mariyādeyōḷ aḡāda-gadde suttālayada chatur-vvimsati-tīrtthakara amṛita-paḍige koṭṭa modalēriya gadde saḷego vōndu sahita sarvva-bāḍha-parihāravāgi dhārā-pūrvvakam mūḷikōṇḍu āchandrārka-tārakam barāṇ salvantāgi koṭṭa datti maṅgaḷam ahā śrī śrī śrī ||

Svasti śrī-Bhāva-saṃvatsarada Bhādrapada-śuddha 5 Ādivāradallu śrī-Gommaṭa-Dēvara nityābhishēkakke amṛita-paḍige śrī-Prabhāchandra-bhaṭṭāraka-dēvara-guḍḍa Gērasappeya Gōvinda-Setṭiya-mom-maga Ādiyaṇṇa akshaya-bhaṇḍāravāgi yirisida gadyāṇa nālku tīṅgaṅge hoṅge hāga baḍi ā baḍiyali nityābhishēkakke vabbaḷa hāla naḍasuvāru yī hāṅge māṇikya-nakaraṅgaḷa eḷḷey vāḍayāru āchandrārka-tārakam barāṇ salvantāgi naḍasuvāru || maṅgaḷam ahā || śrī śrī śrī ||

*On the east face of a pillar in Ashṭadikpālaka maṇḍapa.*

*(First face.)*

Svasti śrī-vijayābhūdaya-S'ālivāhana-śakha varuṣa 1748 neya sanda varttamānakke saluva Vyaya-nāma-saṃvatsarada-Phālguna ba 5 Bhānuvāradalu Kāsyapa-gōtrē Ahaniya-sūtrē Vṛishabha-pravarē prathamānuyōga-śākhāyāṃ śrī-Chāvūṇḍa-Rāja-vaṃśasthārāda Bīlikere-Ananta-Rājai-arasinavāra praputra Tōṭa-Dēvarājai-arasinavāra putra Satyamaṅgaḷada Chaluva-arasinavāra putra śrīman Mahisūra-puravarādhīsa-śrī-Kṛishṇa-Rāja-Vaḍeyaravāra sammukhadalli bārigāṭu-kandāchāra-savāra-kachēri-

*(Second face.)*

yilāke-bakshi Dēvarājai-arasinavāru śrī-Gommaṭēśvara-svāmīyavāra mastakābhishēka-pūjōtsava-divasa svarggasthārāddakke śrī-puradinda varshamprati-varshadallu śrī-Gommaṭēśvara-svāmīyavarige pāda-pūje muntāda sēvārttha naḍeyuvahāge yivāra putrarāda Puṭṭa-Dēvarājai-arasinavāru 100 nūru varaha hākiruva puduvattina sēvege bhadrāṇ bhūyād vārdhatāṃ Jina-śāsanam || śrī ||

*On the west face of a second pillar.*

S'rimat-parama-gaṃbhīra-syādvād-ānōgha-lāuchhanam |  
jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

Sakha-varsha sāvirada 1459 taneya Viḷambi-saṃvatsarada Māgha-suddha 5 yadu Gerasoppeya Chavuḍi-Setṭaru Agani-Bommayyana maga Kambhayyana tuma kshētra aḍa-hāgiralāgi Chavuḍi-Setṭaru aḍanu biḍisi koṭṭudakke vondu taṇḍakke āhāra-dāna Tyāgada Brahmana mundana huvvina tōṭa vondu paḍi-akki-akshate-puñja ishtanu āchandrārkkā-sthāyiyāgi nāvu naḍasi bahenu maṅgaḷam śrī śrī śrī śrī ||

*On the south face.*

Tat-saṃvatsaradalu Gerasoppeya Chavuḍi-Setṭarige Doda-Dēvappagaḷa maga Chikkaṇanu koṭṭa dharmma-sādana namage anumatyā baralāgi nīvu namage parihaṛisi koṭṭudakke 1 taṇḍakke āhāra-dānavanu āchandrārkkā-sthāyiyāgi naḍasi bahevu maṅgaḷam ahā śrī śrī śrī śrī ||

*On the east face.*

Tat-saṃvatsaradalu Gerasoppeya Chavuḍi-Setṭarige Kavigaḷa maga Bommaṇanu koṭṭa dharmma-śāsana namadi anupatyā baralāgi nīvu namage parihaṛisi koṭṭudakke varsha 1 kke āṇa tūgaḷu paṇṇantara 1 taṇḍakke āhāra-dānavanu āchandrārkkā-sthāyiyāgi naḍasi bahevu maṅgaḷam ahā śrī śrī śrī ||

*On the east face.*

Tat-saṃvatsaradalu Gerasoppeya Chavuḍi-Setṭarige Huvvina Channayyana koṭṭa dharmma-sādanada saṃbandha nanna kshētravu aḍa-hāgiralāgi nīvu ā kshētravānu biḍisi ko . . . . . ||

*On the east face of a third pillar.*

Sakha-varusha 1432 ḍaneya S'ukla-saṃvatsarada Vayisākha ba 10 lā maṇḍalésvara-kulōttuṅga Chaṇḍaḷa-Mahadēva-mahipālana pradhāna-sirōmaṇi Kēsavanātha-vara-putra kula-pavitraṃ Jina-dharmma-sahāya-pratipālakar aha Bommyaṇa-mantri-sahōdarar aha samyaktva-chōḍḍamaṇi Channa-Bommarasana Nāñjarāyapaṭṭanada śrāvaka-bhavya-janaṅgaḷa gōshti-sahāya śrī-Gummaṭa-svāmiya baḷḷivāḍava jirṇmōddhārava māḍisidaru śrī ||

*On the pedestal of Kūshmaṇḍini.*

S'ri-Nayakirtti-siddhānta-chakravartigaḷa śishyaru śrī-Bālachandra-dēvara guḍḍa Kēti-Setṭiya maga Bamma-Setṭi māḍisidam yakshi-dēvatīyaṃ ||

*In Siddhara basti, to the north.*

(First face.)

Śrīmat-parama-gambhīra-syādvād-āmōgha-lāñchhanam ।

jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ॥

śrī-Nābhēyō 'jitaś Śāṃbhava-Nami-Vimelās Śūvrat-Ānanta-Dharmmas

Chandrāṅkaś Śānti-Kunthās sa-Sumati-Suvidhīs Śītalō Vāsupūjyāḥ ।

Mallīs Ś'rēyas Supārśvō Jalajaruchir Arō Nandanah Pārśva-Nēmi

śrī-Viraś chēti dēvā bhuvī dadatu chatur-vvimpśatir mmaṅgalāni ॥

Virō viśiṣṭhām vinatāya rātri iti tri-lōkair abhivarnnyatō yaḥ ।

nirasta-karmmā nikhilārttha-vēdī pāyād asau paśchima-tīrtthanāthaḥ ॥

tasyābhavan sudasi Vira-Jinasya siddhās saptarddhayō gaṇadharāḥ kiḷa Rudra-saṅkhyāḥ ।

yē dhārayanti śubha-daśana-bōdha-vṛttim mithyā-trayād api gaṇān vinivarttya viśvān ॥

Indr-Āgnibhūtir api Vāyubhūtir Akampanō Mauryya-Sudharmma-Putrāḥ ।

Maitrēya-Maṇḍyan punar Andhavēlah Prabhāsakaś chēti tadiya-samjūḥ ॥

pūrvvajñān iha vādīnō 'vadhī-jushah dhi-paryaya-jñāninah

sēvē vai kriyakāpś cha śikṣhaka-yatin kaivalya-bhājō 'py amūn ।

ity agny-aṃbunidhi-trayōttara niśānāthastikā yaiś śatāḥ

Rudrōnaika-śatāchalair api mitān saptaiva nityam gaṇān ॥

siddhim gatō Vira-Jinō 'nubaddha-kēvaly-abhikhyās traya ōva jātāḥ ।

śrī-Gautamas tau cha Sudharmma-Jambū yaḥ kēvali vai tad ihānubaddham ॥

jñānanti Viṣṇur Aparājita-Nandimitran Gōvarddhanēna gurupā saha Bhadrabāhuḥ ।

yē pañcha kēvalivad apy akhilaṃ śrūtēna śuddhā tatō 'stu mama dhiś śrutakēvalibhyaḥ ॥

vidyānuvāda-paṭhanō svayam āgatābhir vvidyābhir ātma-charitād amalād abhinnāḥ ।

pūrvvāpi yē daśa-purūṣy api dhārayanti tān naumy abhinna-daśapūrvvadarān samastān ॥

tē Kshatriyaḥ Prōṣṭhila-Gaṇadēvau Jayas Sudharmmā Vijayō Viśākhaḥ ।

śrī-Buddhilō 'nyan Dhṛitishēṇa-Nāgau Siddhārtthakaś chēty abhidhāna-bhājah ॥

• Nakshatra-Pāṇḍū Jayapāla-Kaṃsāchāryyāv api śrī-Drumashēṇakaś cha ।

ēkādāśāṅgī-dharaṇēna rūḍbhā yē pañcha tē 'mi hrīdi mē vasantu ॥

āchāra-samjūṅga-bhritō 'bhavans tē Lōhas Subhadrō Jaya-pūrvvabhadrah ।

tathā Yaśōbhūr amī hi mūla-stambhā Jinēndrāgama-ratna-harmmyō ॥

śrīmān Kuṃbhō Vinitō Haladhara-Vasudēy-Āchalā Mērudhīras

Sarvvajñas Sarvvaguptō Mahidhara-Dhanapālau Mahāvīra-Vīrau ।

ity ādy ānēka-sūrislv aṭha supadam upētēshu diryat tapasyā-

śāstrādhārēshu punyād ajani sa jagatām Koṇḍakundō yatindrah ॥

rajōbhir aspriśl-tatamatvam antar bbāhyē 'pi samvyañjayatum yatīśah ।

rajaḥ-padam bhūmitaḥ vihāya chachāra manyē chatur aṅgulaṃ sah ॥

śrīmān Umāsvātir ayaṃ yatīśas Tatvārttha-sūtram prakāṭi-chakāra ।

yan-mukti-mārggācharaṇōdyatānām pāthēyam arghyam bhavati prajānām ॥

tasyaiva śiṣhyō 'jani Griddhrapīñchah dvitiya-samjūṅasya Balākapiñchah ।

yat-sūkti-ratnāni bhavanti lōkē mukty-aṅganū-mōhana-maṇḍanāni ॥

Samantabhadras sa chirāya jiyād vādibha-vajrāṅkuśa-sūkti-jālah |  
yasya prabhāvāt sakalāvanīyaṃ vadhyāsa durvvādaka-vārttayāpi ||

syāt-kāra-mudrita-samasta-padārthha-pūrṇaṃ  
trailōkya-liarmmyam akhilam sa khalu vyanakti |  
durvvādakōkti-tamasā pihitāntarālam  
Sāmantabhadra-vachana-sphuṭa-ratna-dīpah ||

tasyaiva śishyaś S'ivakōṭi-sūris tapō-latāmbhana-dēha-yasṭhi |  
saṃsāra-vārākara-pōtam ētat Tatvārthha-sūtram tad alamchakāra ||

prāgalbhya dāyi-gurupā kila Dēvanandi budhyā punar vipulayā sa Jinēndra-buddhih |  
śrī-Pūjyapāda iti chaishā budhaih prachakhyē yat pūjitah pada-yugē vana-dēvatābhīh ||

Bhaṭṭākāṣṭhikō kṛta Saugatādi-durvvākya-paṅkaiś sakaṣaṅka-bhūtam |  
jagat sva nāmēva vidhātum uchchaih sārththam samantād akaṣaṅkam ēva ||

jīyāj jagatyām Jinasēna-sūrih yasyōpadēśōjvala-darppanēna |  
vyaktikṛitam sarvvaṃ idam vinēyāh puṇyam purāṇam puruṣā vidanti ||

vinaya-bharaṇa-pātram bhazyā-lōkaika-mitram  
vibudha-nuta-charitram tad Gaṇēndrāgra-putram |  
vihita-bhuvana-bhadram vita-mōhōru-nidram  
vinamata-Guṇabhadram tīrṇa-vidyā-samudram ||

sad-vyañjana-svara-nabhas-tanu-lakṣaṇāṅga-  
chebhinnāṅga-bhauma-sāṅkūnāṅga-nimittakair yyaḥ |  
kāla-trayē 'pi sukha-duḥkha-jayājayādyaṃ  
tat sākshivat punar avaiti samastam ēva ||

yaḥ Pushpadantēna cha Bhūtabaly-ākhyēnāpi śishya-dvitayēna rējē |  
phala-pradānāya jagaj-janānām prāptōṅkurābhyaṃ iva kalpa-bhūjah ||

Arhadbalis-saṅgha-chatur-vvidham sū śrī-Koṇḍakundānvaya-Māla-saṅgham |  
kāla-svabhāvād ila jāyamānād vōdētārā kalpikaraṇāya chakrē ||

sitāmbarādau viparita-rūpē khilē viśaṅghē vitanōtu bōdham |  
tat Sēna-Nandi-tridivēśa-Simhas-saṅghēshu yas tam manutē kudṛitsah ||

saṅghēshu tatra gaṇa-gachchha-vali-trayēna lōkasya chakshushī bhīdhājushi Nandi-saṅghē |  
Dēśi-gaṇē dhṛita-guṇānvita-Pustakāchchha-gachchhō 'ṅgulēśvara-valir jīyati prabhūtā ||

tatrāsan Nāgaḍēv-Ōdayaravi-Jina-Mēghaprabhā Bālachandrā  
dēva-śrī-Bhānuchandra-S'ruta-Naya-Guṇadharmmādayah kirtti-dēvāḥ |  
dēva-śrī-Chandradharmmēndra-kula-guṇa-tapō-bhūṣaṇās sūrayō 'nyō  
Vidyādhāmēndra-Padmāmara-vasuguṇa-Māṇikkanandy-āhvaṃyās cha ||

(Second face.)

vihita-durita-bhaṅgā bhiṇna-vādibha-śrīṅgā vitata-vividha-maṅgāḥ viśva-vidyābja-bhṛīṅgāḥ |  
vijita-jagad-Anaṅgāvēśa-dūrōjvalāṅgā viśada-charaṇa-tuṅgā viśṛitās tē 'sta-saṅgāḥ ||

jīyāch chhri-Nēmichandraḥ kuvalaya-laya-kṛit kūṭa-kōṭṭīrdḍha-gātrō  
nityōdyan-drishti-bādhā-virachana-kuśalas tat-prabhākṛit-pratāpah |  
chandrasy ēva pradattāmrīta-vachana-ruchā niyatē yasya śāntim  
dharma-vyājasya-nētus svam abhimata-padam yas cha nēmi-rathasya ||



śrī-Māghanandi-vibudhō jagatyām anvartham ēvātanutātma-nāma |  
 samullasat samvara nirjītēṇa na yēna pāpāny abhinanditāni |  
 tuṅgē tadiyē dīpita-vādi-simhē guru-pravāhōnnata-vamśa-gōtrē |  
 athōditō 'bhūn nija-pāda-sēvā-pramōdi-lōkō 'bhayachandra-dēvaḥ ||  
 jayati jita-tamō 'ris tyakta-dōshānushaṅgaḥ-padum akhila-kalānām pātram Ambhōruhāyāḥ |  
 anugata-jaya-pakṣhuś chātta-mitrānukūlyas satatam Abhayachandras sat-sabhā-ratna-dīpuḥ |  
 tadiya-tanujaś S'rutamunir ggaṇi-padēśas tapō-bhara-n'yantrita-tanus stuta-Jinēśaḥ |  
 tatō 'jani Jinēndra-vachanāsta-vishayāśas tata sva-yaśasā bhṛita-samasta-vasudhāśaḥ ||  
 bhava-vipina-kṛiśānuḥ-bhavya-pankōja-bhānus sa vitata-nama-sōnus sampadē kāmādhēnuḥ |  
 bhuvī durita-tamō 'ri-prōttha-santāpa-vārī S'rutamuni-vara-sūriś śuddha-silō 'sta-nārīḥ ||  
 chaṇḍōddanḍa-tri-danḍam parama-sukla-padum pāpa-bijam parā gō-  
 vārāgārōru kāra-trividham adhikṛitā-gauravam gauravam cha |  
 tulyam bhallōna śalya trayam atula-vapus-śarmma-marmma-chchhidam hō  
 bhāshōnnēśhī tri-dōsham S'rutamuni-munipō nirmumōchaika ēva ||  
 prasishya-bha-gaṇēṅga-mahasā bhuvī tadiyē pravarddhayati pūrṇa-kala-indur iva yas sma  
 anādi-nidhanādi-paramāgama-payōdhim abhūd Abhinava-S'rutamunir ggaṇi-padē saḥ ||  
 mārggō durggō nisarggāt pratibhaṭa-kaṭu-jalpēna vādēna vāpi  
 śrāvye kāvyē 'ti navyē mridu-madhura-paduiḥ śarmmadair marmmadair cha |  
 mantō tantrē 'pi yantrē nuta-sakala-kalāyām cha śabdārṇavē vā  
 kō vānyaḥ kōvidō 'sti S'rutamuni-munivā viśva-vidyā-vinōdaḥ ||  
 śabdē śrī-Pūjyapādaḥ sakala-vimata-chit-tarkka-tantrēshu Dēvaḥ  
 siddhāntē satya-rūpē Jina-vinigaditē Gautamaḥ Koṇḍakundaḥ |  
 adhyātmē Varddhmanō Manasija-mathanē vārī-mug-dukha-vanhāv  
 ity ēvaṁ kirtti-pātram S'rutamunivā abhūd bhū-trayē kō 'tra kaśchit ||  
 śraddhām śuddhām pravarddhām dadhatam adhikṛitām Jaina-mārggē susarggē  
 siddhim buddhim maharddhē budha-vara-nivahair adbhutām artyamānām |  
 nūtram chitram charitram bhava-bhaya-bhayadam bhavya-navyāmbujānām  
 apy ēnō nūnam ēnam S'rutamuni-munipaṇi chandram ārādhayadhvam ||  
 śrīmān itō 'sy'Abhayachandra-sūrēs tasyānujātaś S'rutakirtti-dēvaḥ |  
 abhūj Jinēndrōdita-lakṣhaṇānām āpūrṇa-lakṣhikṛita-chāru-vṛittāḥ ||  
 vidita-sakala-vēdē vīta-chētō-vishādē vijita-nikhila-vādē viśva-vidyā-vinōdē |  
 vitata-charita-mōdē visphurach-chit-prasādē vinuta-Jinapa-pādē viśva-rakṣhām prapēdē ||  
 sa śrīmāns tat tanūjas tadānu gaṇipadē sasyadhāch Chārukirttiḥ  
 kirttyākīrṇa-trilōkyā muhur ayati viduḥ kārīyam adyāpy atulyaḥ |

(Third face.)

yasyōpanyāsa-vanya-dvipa-paṭu-ghaṭayōtpātītās chātuvāchaḥ  
 Padmā-sadmātta-mitrōjvalatara-ruchayō 'py utthitā vādi-padmaḥ ||  
 chāru-śrīś Chārukirttiḥ pada-nata-vasudhādhiśvarō 'dhiśvarō 'yam  
 garvvaṁ kurvvaṁ urvviśvara-sadasi mahā-vādinam vāda-vandyaṁ |  
 chakrē vikṛiḍa agrēsara-sarasa-vachāḥ sādhitāśēsha-sādhyō  
 'vēdyāvēdyādyā-vidyā vyapagama-vilasat-viśva-vidyā-vinōdaḥ ||

Ballâla-kshônipâlam valita-Bali-balam vâjibhir vvêjitâjñ  
rôgâvêgâd gatâs sñhitim api sahasôllâ-ghatâ mâninâya |  
âtiryyai va svayam sô 'kñilavid Abhayasûrês tathâ târayattam  
niśimâśêsha-śâstrâmbunidhim Abhayasûrîm param Simhanâryyam ||

śishtë dushtâgha-pishtî-karâṇa-nipuna-sûtrasya tasyôpadêśhtuś  
śishyah piyûsha-nishyandana-paṭu-vachanaḥ Paṇḍitah khaṇḍitâghah |  
sûris sûrô vinôyâmburuha-vikasanê sarvva-dig-vyâpi-dhâmâ  
śrîmân asthât kṛitâsthô Bêluguḷa-nagarê tatra dharmmâbhivṛidhyai ||

yasmimś Châmuṇḍa-Râjô Bhujabalinam inam Gummatam karmatbhâjñam  
bhaktyâ śaktyâ cha muktyaijita-Sura-nagarê sthâpayad bhadram adrau |  
tadvat kâlâtrayôthôjvala-tanu-Jina-bimbâni mânyâni chânyah  
Kailâsê śîla-śâli tri-bhuvana-vilasat-kirtti-chakriva chakrê ||

sthânê tat sthâna-mantrôjvalataram atulam Paṇḍitô 'lañkarôtu  
śrîmân êshô 'rkk-kirttir nṛipa iva vilasat sâla sôpânakâdyaih |  
chitram śîrshê 'bishichya tri-bhuvana-tilakam tam punas sapta-vârân  
pañkônmutkam vidhâyâkñhila-jagad-uru-punyais tathâlanuchakâra ||

kiṃvâ kshîrâbhishêkât uta n'ja-yaśasô nirmmalâch chhañkarâdrîn  
gôtrâdrîn spâtakîm cha kshitim amara-gajân dig-gajân êsha dhîrah |  
kshîrôdân sapta-sindhûn upari-jara-dharân śâradân nâga-lôkam  
S'êshâkirṇnam vidirṇnâmpita-kalâsam api svar-vvitênê na vidmah ||

Mêrau janmâbhishêkam Sura-patir iva tat tathâivâtra śailô  
dêvasyâdarśayan nô param akñhila-janasyaisha sûrir vvidhâya |  
san-mârggam châdhunainam pilûtam api chiram vâma-drig vâktamôbhûh  
niśêsham tâni pûrvvam Purur iva puuar atrâkañkô 'panîya ||  
rê rê Kâpâda kôṇam śaraṇam adhivasa kshudra-nidhâ-nivâsam  
maimâmsêchchhâm atuchchhâm tyaja nija-paṭu-vâdêshu kṛichchhrâśu gachchha |  
Bauddhâbuddhê vimugdhô 'sy apasara sahasâ Sâñkhyâ mâ rañkha sañkhyê  
śrîmân mathnâti vâdindra-gajam Abhayasûrîh param vâdi-simhaḥ ||

aishvaryyam vahataś cha śâśvata-mukhê dattaś cha sarvvajñâtâm  
bibhrâtê cha nirîsatâm śivatayâ śrî-Chârukirttiśvarau |  
tatrâyam Jina-bhâg asâv ajinabhâg dhîmân ayam mâruggaṇô  
Hêmâdrim samadhatta-mâruggaṇam uru-sthêmâsa Hêmâchalê ||  
sphûrjjad-Dhûrjjaṭi-bhâḷa-lôchana-śikhi-jvâlâvalîdasya tê  
ham hô Manmatha-jîvanaushadhir abhûd êshâ purâ S'aillajâ |  
sarvvajñôttama-Chârukirtti-sumunês samyak-tapô-vahninâ  
nirddagdhasya charitra-chaṇḍa-marutô-ddhûtasya kâ tê gatih ||

pitâmaha-parishvaṅga-saṅgatainah-prasântayê |  
Chârukirtti-vachô Gaṅgâlingitângi Sarasvatî ||

âsyam Vâñi-nivâsyam hridayam uru-dayam svam charitram pavitram  
dêham sântyaika-gêham sakala-sujanatâ-gaṇyam udbhûta-puṇyam |  
śrâvyâ bhavyâ guṇâñir nnikñhila-budha-tatêr yyasya sô 'yam jagatyâm  
atyârûḍha-prasâdô jayatu chiram ayam Chârukirtti-vratindrah ||

mādhyaṃ pṛaṇḍhaṃ daridraṃ dhana-pātiṃ adhamāṃ mānavāṃ mānavantaṃ  
duḥṣṭāṃ śiṣṭāṃ cha duḥkḥānvitaṃ api sukhinaṃ durimmaḍaṃ dharma-śīlaṃ ।

(Fourth face.)

kurvvan sāmanta-bhadraṃ charitaṃ anusāraṇaṃ namra sāmanta-bhadraṃ  
tanvan śrī-Chārūkṛttir j jagati vijayatē chandrikā chārūkirttiḥ ॥  
rē rē Chārvvāka-gārvvaṃ parihara birudāḷiṃ puraiva pramuñcha  
Sāṅkhyāsāṅkhyēya-rājat-parikara-nikarūd āpta ghaṭṭō 'si Bhāṭṭa ।  
pūrṇaṃ Kāṇḍa tūrṇaṃ tyaja ujaṃ anisaṃ mānaṃ āpan-nidānaṃ  
himsaṃ pumsō 'bhisamsyō vrajati yad aparāṇ vādinaḥ Sīṃhaṇāryyaḥ ॥  
tat-panḍitāṅghry-anuratau tad ilādhināthau samyaktva-bōdha-charaṇōnnata-dāna-niṣṭhau ।  
jātāv ubhau Hārīyaṇō haripāṅka-chārur Mmāṇikka-Dēva iti ch'Ārjuna-dēva-kalpah ॥  
dhanyāmanyēna sanyāsa-parama-vidhinā nōtum ēva svayaṃ svam  
dharmaṃ karmmāri-marmma-chichhidam uru-sukhadam durilabham vallabham cha ।  
śāntās śāntēr niśāntikṛta-sakala-janāḥ sūkti-pyūṣha-pūrais  
tē 'mī sarvvē 'sta-dēhās sura-padam agaman dhyāta Jainēndra-pādāḥ ॥  
tatra trayō-daśa-satais cha daśa-dvayēna S'ākō 'bdakē parimitē bhavad Īśvarākhyē ।  
Māghē chaturdaśa-tithau Sītabhāji-vārō Svātau śanais sura-padam Puru-panḍitasya. ॥  
āsīd athĀbhinava-panḍita-dēva-sūrir āśānanāchchham ukuri-kṛta-kirttir ēśah ।  
śiṣhyē nidhāya nija-dharma-dhurīṇa-bhāvaṃ yatrātma-samskriti-padē 'jani Paṇḍitāryyaḥ ॥  
tathyaṃ mithyā-kadambaṃ satatam api vidhitsu vṛithā tāmyas  
īdam tatvaṃ Tāthāgatatvaṃ taraṇa-jana-śirō-ratna tāva pradhāva ।  
jīvan bhadrāṇi pasyaty uru-jagad-uditāt tyakta-vādābhilāshō  
yasmād bhasmī-karōty agnir iva buvitarāṇ vādinaḥ Paṇḍitāryyaḥ ॥  
saṃsārāpara-vārīkara-dara-lahari tulya-śalyōtha dēha-  
vyuhē muhyaj janānām asukha-jala-charair ardditānām amishāṃ ।  
pōtō nitō vinitō 'dbhuta-tati-gatavan-navya-bhavyārchchitāṅghriḥ  
bhadrōnnidras sumudras satatam Abhinavō rājatē Paṇḍitāryyaḥ ॥  
ayam atha guru-bhaktiyākārayat tan-nishadyām  
apara-gaṇibhir uochair ggēhibhis tais sahaiva ।  
śubha-dina-sumuhūrttē pūrītōdbhūbilāśam  
yugapad akbila-vādyā-dhvāna-ratna-pradānaiḥ ॥  
ity ātma-śaktyā nija-muktayē 'rhaddāsōditam āśanaṃ ētad urvvyām ।  
śāstraugha-karṭri-traya-śaṃsanāṅgam āchandra-tāraṃ ravi-Mēru jyāt ॥

S'rimat Karṇāta-dēsē jayati pura-varam Gaṅgavaty-ākhyam ētat  
sadrik dānōpavāsa-vrata-ruchir abhavat tatra Māpikya-dēvaḥ ।  
Rābāyi dharmna-patnī guṇa-gaṇa-vasatis tasya sūnus tayōś cha  
śrīmān Māyāṇa-nāmājani guṇa-mapi-bhāk Chandrakirttēs cha śiṣhyah ॥

samyaktva-chūdāmaṇi-yenisida ā bhavyōttamau svasti śrī S'aka-varuṣa 1331 neya Virōdhi-saṃ-  
vatsarada Chaitra ba 5 Gu śrī-Gummaṭa-nāthana madhyāhuada aṣṭa-vidhārchchana-nimittavāgi

vahanta kirttiyaṇḍ puṇyavaṇḍ upārjjisi koṇḍanu maiṅaḷam aha śrī śrī śrī ॥

lôla-mṛigākshi Belguḷada Gummāṭa-nāthana pādada a-

llāla-nṛipālakan urviyūm abdhīyūm ullīnam ayde salvina

âpûrvvakavam mâlikottanta grâma sîme | mûda Honnêna

halli paḍuva Chôlênaha||i Hâḍunaha||i

bedaga Mañchanahallix

S/2000 L 10

śāsanam Jainam udbhāsi-mukti-lakṣmyaika-śū

aparimita-sukham analpāvagamamayaṃ prabala-bala-hy

nikhilâvalôka-vibhavam prasaratu hridaye paramjyôtiḥ ||

uddiptâkhila-ratnam uddhṛita-jadam nânâ-nayântargriha

**sa-syâtkâra-sudhâbhilipti-janibhrit kârunya-kûpôchchhritan**

ârôpya śruta-yānapâtram amṛita-dvīpam nayantaḥ parān

ête tîrthha-kritô madiya-hridayê madhyê bhavâbdhyâ sati

**tatrâbhavat tri-bhuvana-prabhur iddha-vṛiddhiḥ**

śrī-Varddhamāna-munir antima-tīrtthanāthah ।

yad-dēha-dīptir api sannihitākhilānām

pūrvvōttarāśrita-bhavān viśadī-chakāra

**tasyâbhavach charama-chij-jagad-îsvaras**

śrī-Gautamô ganapatir bbhagavân varisthas śrêshṭhair a

tad-anvayê śuddhimati pratîte samagra-śilāmala-ratna-jâlê |

abbhûd yatindrô bhuvi Bhadrabâhuḥ payaḥ-payôdhâv iva pû

Bhadrabâbur agrimas samagra-buddhi-sampadâ

śuddha-siddha-śāsanam su-śabda-bandha-sundarā

**siddha-vritta-siddhir atra baddha-karmma-bhit tapô-**

**vriddhi-varddhita-prakīrttir uddhadhō maharddhika**

yô Bhadrabâhuḥ śruta-kêvalânâṃ munisvarâṇâṃ iha pa

apaśchimô 'bhūd vidushām vinētâ sarvva-śrutârtha-pratipādanēna

tadiya-śishyō 'jani Chandraguptaḥ samagra-silānata-dēva-vṛiddhaḥ |  
 vivēśa yat tivra-tapaḥ-prabhāva-prabhūta-kīrttir bhuvanāntarāṇi ||  
 tadiya-varṣākarataḥ prasiddhād abhūd adōśhā yati-ratna-mālā |  
 babhau yad antar-mmanivan mūnindras sa Kuṇḍakundōdita-chaṇḍa-daṇḍaḥ ||  
 abhūd Umāsvāti-muniḥ pavitrē varṣē tadiyē sakalārttha-vēdī |  
 sūtrikṛitaṃ yēna Jina-praṇitaṃ śāstrārtha-jātaṃ muni-puṅgavēna ||  
 sa prāṇi-saṃrakṣaṇa-sāvadhānō babhāra yōgi kila griddhra-pakṣhān |  
 tadā prabhṛity ēva budhā yaṃ ābur āchāryya-śabdōttara-Griddhrapiñchcham ||  
 tasmād abhūd yōgi-kula-pradipō Balākapiñchchah sa tapō maharddhīḥ |  
 yad-aṅga-saṃsparśana-mātratō 'pi vāyur vviśhādīn amṛitī-chakāra ||  
 Samantabhadrō 'jani bhadra-mūrttis tataḥ praṇētā Jina-śāsanaśya |  
 yadiya-vāg-vajra-kathōra-pātaś chūṛṇi-chakāra pratīvādī-śailān ||  
 śrī-Pūjyapādōddhṛita-dharṇma-rājyas tatō surādhiśvara-pūjya-pādaḥ |  
 yadiya-vaidushya-guṇān idāṇi vadanti śāstraṇi tad-uddhṛitāni ||  
 dhṛita-viśva-buddhir ayam atra yōgibhīḥ kṛita-kṛitya-bhāvam anubibhrad uchchakāḥ |  
 Jinavad babhūva yad-Anaṅga-chāpahrīḥ sa Jinēndra-buddhir iti sādhu-varṇnitaḥ ||  
 śrī-Pūjyapāda-munir apratimaushadharddhir jjiyād Vidēha-Jina-darśana-pūta-gātraḥ |  
 yat-pāda-dhauta-jala-saṃsparśaḥ-prabhāvāt kālāyasaṃ kila tadā kanakī-chakāra ||  
 tataḥ paraṃ śāstra-vidāṃ muninām agrēsarō 'bhūd Akalāṅka-sūriḥ |  
 mithyāndhakūra-sthagitākhiḥārthhāḥ prakāśitā yasya vachō-mayūkhaḥ ||  
 tasmin gatē svargga-bhuvam maharshau divaḥ-patīn narttum iva prakṛiṣṭān |  
 tad anvayōdbhūta-muniśvarāṇāṃ babhūvur itthaṃ bhuvi saṅgha-bhēdāḥ ||  
 sa yōgi-saṅghaś chaturāḥ prabhōdān ūśādyā bhūyān aviruddha-vṛittān |  
 babhāv ayam śrī-bhagavān Jinēndras chatur-mukhāniva mithas samāni ||  
 Dēva-Nandi-Siṃha-Sēna-saṅgha-bhēda-varttināṃ  
 dēśa-bhēdataḥ prabōdha-bhāḥ dēva-yōginām |  
 vṛittatas samastatō 'viruddha-dharṇma-sēvinām  
 madhyataḥ prasiddha ēśa Nandi-saṅgha ity abhūt ||  
 Nandi-saṅghē sa-Dēśiya-gaṇē gachchhē 'chchha-Pustakē |  
 Ingulēśa-balir jjiyān māṅgaḥ-kṛita-bhūtalāḥ ||  
 tatra sarvva-śarīri-rakṣhā-kṛita-matir vviḥitēndriyas  
 siddha-śāsana-varōdhana-pratilabdha-kīrtti-kalāpakāḥ |  
 viśruta-S'rutakīrtti-bhaṭṭāraka-yatis samajāyata  
 praspurad-vachanāmṛitāṃśu-rināśitākṣhila-hṛittamāḥ ||  
 kṛitvā vinēyān kṛita-kṛitya-vṛittin nidhāya tēshu śruta-bhūram uchchāḥ |  
 sva-dēhā-bhūram cha bhuvi praśāntas samādhi-bhēdēna divaṃ sa bhējē ||

(Second face.)

gatē gagana-vāsasi tridivam atra yasyōchchhritā  
 na vṛitta-guṇa-saṃhatir vvasati kēvalaṃ tad-yaśaḥ |  
 amanda-mada-Manmatha-praṇamad-ugra-chāpōchchalat-  
 pratāpa-hati-kṛit-tapaś-charaṇa-bhēda-labdham bhuvi ||  
 śrī-Chārukīrtti-munir apratima-prabhāvas tasmād abhūn nija-yaśō dhavaḥ-kṛitāśaḥ |  
 yasyābhavat tapasi nishṭhuratōpaśāntiś chittē guṇē cha gurutā kṛitāśaḥ śarirē ||  
 yas tapō-vallibhūir vvēllitāgha-drumō varttayāmāsa sāra-trayaṃ bhūtalē |  
 yukti-śāstrādikaṃ cha prakṛiṣṭāśāyas śabda-vidyāmbudhēr vṛiddhi-kṛich-chandramāḥ ||

yasya yôgisinah pādāyōs sarvādā saṅginim Indirām paśyatas S'ārngināḥ |  
 chintayēvābhavat kṛṣṇatā varṣhmaṇaḥ sānyathā nilatā kim bhavēt tat tanōḥ ||  
 yēśhām śarirāśrayatō 'pi vātō rujah praśāntim vitatāna tēśhām |  
 Ballāla-rājōtthita-rōga-sāntir āsit kilatit kimu bhēśhajēna ||  
 munir mmanishū-balatō vichāritam samādhi-bhēdam samavāpya sattamaḥ |  
 vihāya dēham vividhāpadān padam vivēśa divyam vapur iddha-vaibhavam ||  
 astamāyāti tasmin kṛitiniyaryamminābhavishyat tadā Paṇḍita-yntis |  
 sōmaḥ vastu-mithyā-tama-stōma-pihitam sarvvaṁ uttamair ity ayaṁ vaktṛibhir upāghōshi ||  
 vibudha-jana-pālakaṁ kubudha-mata-hārakaṁ  
 vijita-sakalēndriyaṁ bhajata tam alam budhāḥ ||  
 Dhavalasarōvara-nagara-Jināspadam asadṛśam ākṛita tad-uru-tapō-mahaḥ ||  
 yat-pāda-dvayaṁ ēva bhūpati-tatis chakrē śirō-bhūṣaṇam  
 yad-vākyaṁritam ēva kōvida-kulam pītva jījīvānīsam |  
 yat-kirttyā vimalam babhūva bhuvanam ratnākarēṇāvrītam  
 yad-vidyā viśadi-chakāra bhuvanē śāstrārtha-jātam mahat ||  
 kṛitvā tapas tivrām analpa-mēdhās sampādya punyāny anupaplutāni |  
 tēśhām phalasyaṁubhāvāya datta-chētā ivāpa tridivam sa yōgi ||  
 tasmin jātō bhūmni Siddhānta-yōgi prōdyad-vāchā varddhayan siddha-śāstram |  
 śuddhē vyōmni Dvādaśātmanā karauḡhair yadvat padma-vyūham unnidrayan svaiḥ ||  
 durvvādy-uktaṁ śāstra-jātam vivēki vāchānēkāntārtha sambhūṭayā yai |  
 Indrō 'śanyā mēgha-jalōtthayā bhū-vṛiddhām bhūbrit-samhatim vā bibhēda ||  
 yadvat padāmbuja-natāvanipāla-mauli-  
 ratnāṁśavō 'nīsam amuṁ vidadhus sarāgam |  
 tadvan na vastu na vadhūr nna cha vastra-jātam  
 nō yauvvanam na cha balaṁ na cha bhāgyam iddham ||  
 pravīśya śāstrāmbudhim ēśha dhūrō jagrāha pūrvvam sakalārtha-ratnam |  
 parē 'samarthās tad anupravēśād ēkaikam ēvātra na sarvvaṁ āpau ||  
 sampādya śiśhyān sa munih prasiddhān adhyāpayāmāsa kuśāgra-buddhim |  
 jagat-pavitri-karāṇāya dharmma-pravarttanāyākhila-samvidē cha ||  
 kṛitvā bhaktim tē gurōs sarvva-śāstram nītvā vatsa kāmādhēnum payō vā |  
 svikṛtyōchchais tat-pibantō 'ti-puṣṭāḥ śaktim svēśhām khyāpayāmāsur iddhām ||  
 tadiya-śiśhyēshu vidām-vurēshu guṇair anēkaś S'rutamun-abbikhyai |  
 rarāja śailēshu samunnatēshu sa ratna-kūṭair iva Mandarādriḥ ||  
 kulēna śilēna guṇēna matyā śāstrēna rūpēna cha yōgya ēśhaḥ |  
 vichāryya tam sūri-padam sa nītvā kṛita-kriyam svam gaṇayāṁchakāra ||  
 athaikadā chintayad ity anēnāḥ sthitim samālōkya nijāyushō 'pām |  
 samarpya chāsmin sva-gaṇam samarthō tapas charishyāmi samādhi-yōgyam ||  
 vichāryya chaivam hridayē gaṇāgrāṇir nniṇvēdayāmāsa vinēya-bāndhavaḥ |  
 munis samālūya gaṇāgra-varttinam sva-putram ittham śrūta-vṛitta-sālinam ||

(Third face.)

mad-anvayād ēśha samāgatō 'yam gaṇō guṇānām padam aśya rakṣā |  
 tvayāṅga madvat kriyatām itishṭam samarpayāmāsa gaṇi gaṇam svam ||  
 guru-viraha-samudyad-duḡkha-dūnam tadiyam mukham aguru-vachōbbhis sa prasanni-chakāra |  
 sapadi vimalitābala-ślīṣṭa-pāṁsu-pratānam kim adbhivasati yōshin-manda-phōtkāra-vātaih ||

kriti-tati-hita-vṛttas satva-gupti-pravṛttō jita-kumata-viśēśhaś śōshitāsēśha-dōśhaḥ ।  
 jita-Ratipati-satvas tatva-vidyā-prabhutvas sukṛita-phala-vidhēyaṃ sō 'gamad divya-bhūyaṃ ॥  
 gatē 'tra tat-sūri-padāśrayō 'yaṃ munīśvaras saṅgham avarddhayat tarāṃ ।  
 guṇaiś cha śāstraiś charitair aninditaiḥ prachintayan tad-guru-pāda-paṅkajaṃ ॥  
 prakṛitya-kṛityaṃ kṛita-saṅgha-rakshō vihāya chākṛityam analpa-buddhiḥ ।  
 pravarddhayan dharmmam aninditaṃ tad-gurūpadēsān saphali-chakāra ॥  
 akhaṇḍayad ayaṃ munir vimala-vāgbhīr aty-uddhatān  
 amanda-mada-saṅcharat-kumata-vādi-kōlāhālān ।  
 bhramann-amara-bhūmi-bhṛid-bhramita-vāridhi-prōchchalat-  
 taraṅga-tati-vibhrama-graḥaṇa-chāturībhir bhuvi ॥  
 kā tvam kāmīni kathyatāṃ S'rutamunēḥ kirttiḥ kim āgamyatē  
 Brahman mat-priya-sannibhō bhuvi budhas sammṛigyatē sarvvataḥ ।  
 nēndraḥ kim sa cha gōtra-bhid Dhana-patiḥ kim nāsty asau kinnaraḥ  
 S'ēśhaḥ kutra gatas sa cha dvīrasanō Rudraḥ paśūnāṃ patiḥ ॥  
 Vāg-dēvatā-hṛidaya-rañjana-maṇḍanāni mandāra-pushpa-makaranda-rasōpamāni ।  
 ānanditākhila-janāny amṛitaṃ vamanī karṇnēshu yasya vachanāni kavīśvarāṇāṃ ॥  
 samanta-bhadrō 'py aSamantabhadraḥ śrī-pūjya-pādō 'pi na Pūjyapādah ।  
 mayūra-piñchchhō 'py aMayūrapīñchchhas chitraṃ viruddhō 'py aviruddha ēśhaḥ ॥  
 ēvaṃ Jinēndrōdita-dharmmam uchchaiḥ prabhāvayantaṃ muni-varṣa-dīpināṃ ।  
 adṛīśya-vṛityā Kalinā prayuktō vadhāya rōgas tam avāpa dūtavat ॥  
 yathā khalah prāpya mahānubhāvaṃ tam ēva paśchāt kabalī-karōti ।  
 tathā śanais sō 'yam anupraviśya vapur bbabūdhē pratibaddha-vīryyaḥ ॥  
 aṅgāny abhūvan sakṛīśāni yasya na cha vratāny adbhuta-vṛitta-bhājah ॥  
 prakampam āpad vapur iddha-rōgān na chittam āvasyakam aty-apūrvvaṃ ।  
 sa mōksha-mārggē ruchim ēsha dhīrō mudaṇi cha dharmmē brīdayē praśāntim ॥  
 samādadē tad-viparītakārinīy asmin prasarppty adhīdēham uchchaiḥ ।  
 aṅgēshu tasmin pravijīmbhamāṇē niśchitya yōgi tad-asādhyā-rūpatām ॥  
 tatas samāgatya nījāgrajasya prāṇamya pādāv avadat kṛitāñjalih ।  
 Dēva paṇḍitēndra yōgi-rāja dharmma-vatsala  
 tvat-pada-prasādatas samastam ārjjitam mayā ।  
 sad yaśah śrutam vrataṃ tapaś cha puṇyam akshayaṃ  
 kim mamātra varttita-kriyasya kalpa-kāṅkshinaḥ ॥  
 dēhatō vinūtra kashṭam asti kim jaga-trayē tasya rōga-pīḍitasya vāchyatā na śabdataḥ ।  
 dhyēya ēva yōgatō vapur vvisarjjana-kramas sūdhū-vargga sarvva-kṛitya-vēdināṃ vidāṃ-vara ॥  
 vījñāpya kāryyaṃ munir ittham arththyaṃ muhur muhur vvarayātō gamēsāt ।  
 svikṛitya sallēkhanam ātmanīnam samābitō bhāvayati sma bhāvyaṃ ॥  
 udyad-vīpat-timī-timīṅgila-nakra-chakra-prōttauṅga-mṛityu-nurīti-bhīma-taraṅga-bhāji ।  
 tivrājavamjaya-payōnidhi-madhya-bhāgē klīśnāty ahar-onīśam ayaṃ patitas sa jantuḥ ॥  
 idaṃ khalu yad-aṅgakaṃ gagana-vāsasāṃ kēvalam  
 na hēyam asukhāspadam nikhila-dēhabhājām api ।  
 atō 'sya munayaḥ paraṃ vigamanāya baddhāsāyā  
 yatanta iha santataṃ kathina-kāya-tāpādibhiḥ ॥  
 ayaṃ vishaya-saṅchayō visham asēśha-dōśhāspadam  
 sprīśaj-jani-jushām ahō balu-bhavēshu sammōhakṛit ।  
 ataḥ khalu vivēkinas tam apahāya sarvvam-sahā  
 viśanti padam akshayaṃ vividha-karṇma-bāny utthitaṃ ॥

(Fourth face.)

uddipta-duḥkha-sikhi-saṅgatiṃ aṅga-yashtīm tivrājavamjava-tapātapa-tāpa-taptām ।  
 srak-chandanādi-vishayāmisha-taila-siktām kō vāvalambya bhuvi sañcharati prabuddhaḥ  
 srashṭuḥ strīnām ēnasām sṛiṣṭitāḥ kiṃ gātrasyādho bhūmi-sṛiṣṭya cha kiṃ syāt ।  
 putrādīnām śatru-kāryam kiṃ artham sṛiṣṭēr ittham vyarththatā dhātur āsit ॥  
 idaṃ hi bālyam bahu-duḥkha-bijam idaṃ vayah-śrīr ghana-rūga-dāhā ।  
 sa vṛiddhabhāvō 'py amarashāstra-śālā dasēyam aṅgasya vipat-phalā hi ॥  
 labdham mayā prāktana-janma-puṇyāt su-janma-sad-gātram apūrvva-buddhiḥ ।  
 sad-āśrayaḥ śrī-Jina-dharinma-sēvā tatō vinā mā cha paraḥ kṛiti kaḥ ॥  
 ittham vibhāvya sakalam bhuvana-svarūpam yōgi vinaśvaram iti praśamam dadhānaḥ ।  
 arddhāvamilita-dṛig askhalitāntaraṅgaḥ paśyan svarūpam iti sō 'vahitas samādhau ॥  
 brīdaya-kamala-madhyē saiddham ādāya rūpam  
 prasara-d-amṛita-kalpair mṛtūla-mantrair prasiñchan ।  
 muni-parishad-udīṛṇa-stōtra-ghōshais sahaiva  
 S'rutamunir ayam aṅgam svaṃ viḥaya praśāntaḥ ॥  
 agamad-amṛita-kalpaṃ kalpam alpikṛitainā  
 vigalita-parimōhas tatra bhōgāṅgākēshu ।  
 vinamad amara-kāntānanda-bāshpāmbu-dhārā  
 patana-hṛita-rajōntar-ddhāma-sōpāna-ranyam ॥  
 yatnu yātō tasmīn jagad ajani sūnyam janibhṛitām  
 manō-mōha-dhvāntam gata-balam apūry apratihataḥ ।  
 vyādīpyad-yach chhōkō nayana-jalam ushnam virachayan  
 viyōgaḥ kiṃ kuryyād iha na mahatām dussahataraḥ ॥  
 pādū yasya mahā-nunēr api na kair bhūbhṛich-chhīrōbhīr dhṛitā  
 vṛittam san na vidāṃvarasya hṛidayam jagrāhu kasyāmalam ।  
 sō 'yam śrī-muni-bhānumān vidhi-vaśād astam prayātō mahān  
 yūyam tad-vidhim ēva hanta tapasā hantum yatadhvam budhāḥ ॥  
 yatra prayānti paralōkam anindya-vṛittā sthānasya tasya paripūjanam ēva tēshām ।  
 ijjā bhavēd iti kṛitākṛita-puṇya-rāsēḥ sthēyād iyam S'rutamunēs suchiram nishadyā ॥  
 ishū-śara-sikhi-vidhu-mita-S'aka-Paridhāvi-śara-dvītiyagĀshādho ।  
 sita-navami-Vidhudinōdaya jushi sa-Viśākhē pratishṭhītēyam iha ॥  
 vilīna-sakala-kṛiyam vigata-rōdham aty ūrjjitam  
 vilāṅghita-tamas tulā-virahitam vimuktā śayam ।  
 avān-manasa-gōcharam vijita-lōka-śakty agriman  
 madīya-hṛidayē 'nisam vasatu dhāma-divyam mahat ॥  
 prabandha-dhvani-sambandhā sad-rāgōtpādana-kshamā ।  
 Maṅga-Rāja-kavēr vāṇi Vāṇi-viṇāyatē tarām ॥

109

*On the Tyāgala Brahma Dēva lambha*

(North face.)

Brahma-Kshatra-kuḷōdayāchala-śrīr-bhūshāmanir bhānumān  
 Brahma-Kshatra-kuḷābdhi-varddhana-yasō-rōchiḥ sudhā-didhitiḥ ।  
 Brahma-Kshatra-kuḷākarāchala-bhava-śrī-hāra-vallīmanīḥ  
 Brahma-Kshatra-kuḷāgni-chaṇḍa-pavanaś Chāvūṇḍa-Rājō 'jani ॥



kalpānta-kṣhubhitābhi-bhishapa-balam Pātāla-Mallānujam  
 jētuṃ Vajra-Dēvam udyata-bhujasyēndra-kṣhitindrājūyā ।  
 patyus śrī-Jagadēkavira-nṛpatēr jaitra-dvipasyāgratō  
 dhāvad-dantini yatra bhagnam abhātānikam mṛigānikavat ॥  
 asmin dantini danta-vajra-dalita-dviṭ-kumbhi-kumbhōpaḷē  
 virōttamsa-purō-nishādini ripu-vyālāṃkuṣē cha tvayi ।  
 syāt kō nāma na gōcharaṭ prati-nṛpō mad-bāna-kṛishṇōraga-  
 grāsasyēti Nalamba-Rāja-samarē yaḥ ślāghitaḥ svāminā ॥  
 khyātāḥ kṣhāra-payōdhir astu paridhiś chāstu Trikūṭaḥ puri  
 Laṅkāstu prati-nāyakō 'stu cha Surārātis tathāpi kṣhamē ।  
 tam jētuṃ Jagadēkavira-nṛpatē tvat-tējasēti kṣhaṇān  
 nirvvyūḍham Raṇasiṅga-pārthiva-ṛaṇē yēnōrjjitam garjjitam ॥  
 virasyāsyā raṇēshu bhūrishu vyaṃ kaṇṭha-grahōtkanṭhayā  
 taptās samprati labdha-nirvṛiti-rasās tvat-khaḷga-dhārāmbhasā ।  
 kalpāntam Raṇaraṅga-Siṅga-vijayi jivēti Nākānganā  
 gīrvāṇi-kṛita-Rāja-gandhakariṇē yasmai vitiṇṇāśishah ॥  
 ākrashtuṃ bhuja-vikramād abhilashan Gaṅgādhirājya-śriyaṃ  
 yēnādu Chaladānka-Gaṅga-nṛpatir vyarthābhlilāshi-kṛitaḥ ।  
 kṛitvā vira-kapāḷa-ratna-chashakē vira-dvishas-śōṇitam  
 pātum kautukināś cha Kōṇapa-gaṇāḥ pūrṇābhlilāśi-kṛitāḥ ॥

## 110

(South face.)

S'rī-Gommaṭa-Jina-pādāgrada chhāgada kambakke yakshanam māḍisidaṃ Digambara-guṇādhyam bhōga-  
 Purāṇaran enippa herggaḍe Kannaṃ ॥

## 111

On the rock east of Akhaṇḍa bāghu.

S'rīmat-parama-gaṃbhirā-syādvād-āmōgha-lāñchhanam ।  
 jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥

S'rī-Mūla-saṅgha-payah-payōdhi-varddhana-sudhākarā vana-vāsē . . takirtti-dēvās tach-chhishyā Jina-  
 pati-śrīmad-Dēvēndra-Viśālakirtti-dēvās tat-śishyāḥ bhāṭṭāraka-śrī-S'ubhakirtti-dēvās tach-chhishyāḥ  
 Kalikāla-Sarvvajña-bhāṭṭāraka-Dharmabhuṣhaṇa-dēvāḥ tach-chhishyā śrī-Amalakirtty-āchāryyā tat-  
 śishyāḥ . . . tapita . . . kuvalam ullāsaka . . . Dēvaṅka . . . chāryya-paṭṭa-vipula . . . mahā-māyō-  
 ddhāraka-samaya-Mallī-dēvānām tatvārthta-vārdhhi-varddhana-himāṃsunā Vardhamāna-svāminā  
 kārītā . . . āchāryya S'aka-varsha 1295 Paridhāvi-samvatsara-Vaiśākha-suddha 3 Budhavāra ॥

## 112

On the same.

S'rī-S'ā . . kirtti-dēvara śishyaru Hēmachandrakirtti-dēvara nisidhi maṅgaḷam abā śrī ॥

*On the same.*

S'rimat-parama-gambhīra-syādvād-āmōgha-lāñchhanam ।  
jīyāt trailōkya-nūthasya śāsanam Jina-śāsanam ॥

Svasti samadhighata-pañcha-mahā-sabda-mahā-maṇḍalāchāryyādi praśyastaya-virājita-chihṇāṅkṛitaruṃ visambōdāvabōdhitaruṃ sakaḷa-vimaḷa-kēvaḷa-jūāna-nētra-trayarum ananta-jūāna-darśana-viryya-sukhātmakarum vidita . . . ddhārakarum ēkatva-bhāvanā-bhāvitātmarum ubha-naya-samartthi-sakharum tri-daṇḍa-rahitarum tri-śalya-nirākṛitarum chatu-kashā-vināśakarum chatur-vvidhav-upasargga-girikandarādi-daireya-samanvitarum pañcha-dasa-pramāda-vināsa-karttugaḷum pañchāchāra-viryya-sāra-praviṇarum samadarusanada bhēdābhēdigalum saṭu-karmma-sārarum sapta-naya-niratarum ashtāṅga-nimitta-kusalarum ashtā-vidha-jūānāchāra-saṃpannarum nava-vidha-brahmachariya-vinirmuktakarum daśa-dharmma-sarmma-sāntarum ēkādaśa-śrāvākāchārav-upadēsa-bratāchāra-chāritrarum dvādaśa-tapaniratarum dvādaśāṅga-sruta-pravidhāna-sudhākararum trayōdaśāchāra-śīla-guṇa-dhairyya . . . . . saṃpannarum eimbata-nālku-lakeha-jīva-bhēda-mārggaṇarum sarvva-jīvi-dayā-pararum śrīmat-Koṇḍakundānvaya-gagana-mārttaṇḍarum viditōtaṇḍa-kushamūṇḍaru . . . guṇa-gajēndra-simhākramada dhārāvabhāsurarum śrīmad-Dēśi-gaṇa-Pustaka-gachchhada Koṇḍakundānvaya śrīmat-tri-bhuvana-rāja-guru-śrī-Bhānuachandra-siddhānta-chakravarttigalum śrī-Sōmachandra-siddhānta-chakravarttigalum Chaturmmukha-bhaṭṭāraka-dēvarum śrī-Simhanandi-bhaṭṭāchāryyarum śrī-S'ānti-bhaṭṭārakāchāryyarum śrī- . . . kirtti-doragē Bhaṭṭāraka-dēvarum Kanakachandra-Maladhāri-dēvarum śrī-Nēmichandra-Maladhāri-dēvarum chatur-vvidha-śrī-sakala-gaṇa-sādhāraṇa- . . . . . ga-dēvadhāmarum Kak-yugagayadhara-pañchāsata-muniṇḍrarum avara śiṣhyaru Gauras'ri-kantiyarum Sōmas'ri-kantiyarum . . . śrī-kantiyarum Dēvas'ri-kantiyarum Kanakas'ri-kantiyarum yippatt-eṇṭu-taṇḍa-śiṣhyaru verasa Hebāpanāchisamvatsarada Phāḷguṇa-su 8 Bri śrī-Gomnaṭa-dēvara tirtha-subha-kalyāṇa- . . . ke maṅgaḷam ahā ॥

*On a stone erected against that rock.*

Svasti śrī-Mūla-saṅgha-Dēśi-gaṇa-Pustaka-gachchha-Koṇḍakundānvaya-śrī-Traividya-dēvara śiṣhyar Padmaṇandi-dēvaru Naḷa-samvatsara-Chaitra-śu 1 Sōmavārad andu Nāka-S'ri-manas-sarājūna-rāja-marājār ādaru maṅgaḷam ahā śrī ॥

*On the rock at Akhaṇḍa bāgilu.*

Svasti śrīman-mahā-pradhāna bhavya-jana-nidānam sēneyara kāra raṇa-raṅga-dhīra śrīman-Mariyāṇedaṇḍanāthānuṇam dāna-bhānuṇan enisida Bharatamayya daṇḍanāyakan i Bharata-Bāhubali-kēvaligala pratimeḷaḷumam basadigaḷum ā tirttha-dvāra-paksha-sōbhārttham māḷisidan i raṅgada happaḷigeyuman i mahā-sōpāna-paṇṭiyumam rachisidaṃ śrī-Gomnaṭa-dēvara sutṭalu raṅguna-happaḷigeyam bigiyisidan adum alladeyūm i Gaṅgavāḍi-nāḍol allig allig elli nōrppaḍam ॥

kanda ॥ prakāṭa-yaśō vibhuv eḷba- ।

ttu-kanne-vasadigaḷan osedu jirṇnōddhāra- ।

prakaraman innūṇan alau- ।

kika-dhṛiti māḷisidan eseye Bharata-chamūpam ॥

Bharata-chamūpati-sute suśīle S'āntala-dēvi Būchi-Rājāṅgane tad-vara-taneyam Maṇi . . . . . nesadu barayisidaṃ idaṃ ॥

*On the rock west of Vodegal basti.*

S'rimatu S'alivāhana-śaka-varusha 1602 nē Siddhārthi-saṃvatsarada Māgha-bahula 10 yallu Muni-gundada śimeya dēśa-kulakaraṇiyara male-dalāṅka Honnappayyana anuja Veṅkappayyana putra Sidda-ppayyana anuja Nāgappayyana puṇya-striyar-āda Banadāmbikeyarū bandu darśanav ādaru bhadraṃ bhūyāt śrī || S'rutasāgara-varṇigaḷa samēta ||

Idē tithiyalli Maḍigūra Jaḍagappa Nāgavvana putra Dāuappa-Setṭaru puṇya-stri-Nāgavvana maiduna Bhisṭappanu darśanav ādaru ||

*On the rock south of Kañchi-gubbi bāgilu.*

S'ri Saumya-saṃvatsaradoḷu vibhada Āśvayuja ba 7 miyoḷu tāṇ śrī-Sōmanāthapurav-enisida Koṅga-nāḍiṅ adam anādiya grāmaṃ || ā grāmadalu śrīmat paṇḍi . . . . .

*In the Chawisa Tirthaṅkara basti.  
(Nāgarī characters.)\**

On nama-Siddhébhyah Gommaṭa-svāmīh Ādiśvaraḥ Muḷlanāikah Chōvvisa-tirthaṅkara ki paratimā Chārūkīrti-paṇḍitaḥ Dharamachandraḥ baḷlāta ka . . . . . pudasa Sakē 1570 Sarvadhāri-nāma-saṃvatsaraḥ Vaisāka-vadi 3 S'ukkuravāra dēharāṅkipati syaha . . . . . lla gōvāḷuḥ yavare gōtraḥ śrī-Nāiḥ śrī-Nāsikā-putraḥ Sarāvanāsāḥ va āva māmāsikā-putraḥ Rāmanāsah Kamukapūra . . . . .

*On the rock west of the steps going up to Akhaṇḍa bāgilu.  
(Nāgarī characters.)*

Saṃvat 1119 varshē Vaisākha-śudhī śrī-Kāśṭha-saṅghē mandita . . . . .

*On the rock east of the steps for ascending the hill.*

Arakeṭṭya vira-Vira-Pallava-Rāyana makaṃ . . . du Singhara-Nāyakam Beḷaguḷa . . . . .  
baḍigara beṭṭakke ||

*On the rock behind Brahma Dēva maṇṭapa.*

Siddhārthi-saṃ | Kārtika-suddha 2 ralu | śrī-Brahma-Dēvara-maṇṭapavannu Hirisāṇi Giri-gauḍauā tamuna Raṅgaiyana sēve ||

\* The language seems to be Mahrattī or Gujarati.

*At the southern foot of the hill.*

Svasti prasiddha-saiddhântika-chakravartigaḷ trivishṭapâvêshṭita-kirttigaḷ Koṇḍakundânṇavayada gagana-mârttaṇḍarum appa śrīman Nayakirtti-siddhânta-chakravartigaḷa guḍḍa Bamma-Dêva-heggaḍeṃyâ maga Nâga-Dêva-heggaḍe Nâgasamudram endu keṇeyam kattiṣi tōṭavan ikkisidaḷ avara śiṣhyaru Bhânukirtti-siddhânta-dêvaru Prabhâchandra-dêvaru Bhattâraka-dêvaru Nêmicandra-paṇḍita-dêvaru Bâlachandra-dêvara sannidhiyalu Nâga-Dêva-heggaḍege ā tōṭa gadde avare-hola sarbba-bûdhâ-pari-haravâgi vaṣakke gadyâṇa 4 tēruvantâgi makkaḷa makkaḷu paryyanta koṭṭa śâsanârthavâgi śrī-Gommaṭa-dêvara aṣṭa-vidhârchanegē biṭṭa datti ||

*On a rock in Channayya's tope.*

Putṭasâmi-Setṭara śrī-Dêvirammana maga Chennanṇana maṇṭapa Âdi-tirtada koḷa | vidu hâlu-goḷavo | vidu amurta-goḷavo | vidu Gange nadiyo | vidu Tungabadriyo | vidu maṅgalâ Gâuriyo | vidu runda-vanavo | vidu sraṅgâra-tōṭavo ayi ayiyâ ayi ayiyâ vaḷe-tirtta vaḷe-tirtta jaya jaya jaya jaya ||

## INSCRIPTIONS IN THE TOWN.

*At Alkana basti.*

S'rimat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |  
jiyât trailôkya-nâthasya śâsanâṇ Jina-śâsanam ||  
bhadram bhûyâj Jinêndrâṇâm śâsanâyâgha-nâṣinê |  
kutirttha-dhivânta-saṅghâta-prabhêda-ghana-bhânavê ||  
svasti śrī-jaṇma-gôḷam nibhṛita-nirupamaurvûṇaḷôddâma-têjam  
vistârântaḷ-kṛitôrvi-taḷam amaḷa-yâśâś-chandra-sambhâti-dhâmam |  
vastu-brâtôdbhava-sthânakam atisaya-satvâḷambam gabhîram  
prastutyam nityam ambhônidhi-nibham esagam Hoysaḷôrviśa-vaṇśam  
adaḷoḷu kaustubhad ond anargghya-guṇanam dēvēbhad uddâma-sa- |  
tvada gurbham himaśmīy ujvaḷa-kalâ-sampattiyam pûrijâ- |  
tad udâratvada pempan orbban enitâm tan tâḷdi tân alte pu- |  
ṭṭidan udvêjita-vira-vairi-Vinayâdityâvanipâḷakam ||

kanda || vinayam budharam rañjise |  
ghana-têjam vairi-balanan alaṅise negaḷdam |  
Vinayâditya-nṛipâḷakan |  
anugata-nâmârtthan amaḷa-kirtti-samartham ||

• â-Vinayâdityana vadhu |  
bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |  
bhâva-guṇa-bhavanam akhila-ka- |  
lâ-viḷasite Kelayab-arasi yembaḷu pesarim |

â-danpatige tanûbhavan |  
 âdam S'achigam Surâdhipatigam muni ent |  
 âdam Jayantan ante vi- |  
 shâda-vidûrântaraṅgam Eṇyaṅga-nṛipam |

âtam Châlukya-bhûpâlana balada bhuja-danḍam uddanḍa-bhûpa- |  
 brâta-prôttuṅga-bhûbhṛid-vidâlana-kulîsam vandi-sasyaughâ-mêgham |  
 śvêtâmbhøjâta-dêva-dviradana-śarad-abhrêndu-kundâvadâta- |  
 khyâta-prôdyad-yasâś-śrî-dhavalita-bhuvanam dhîran êkâṅga-vîram |

eṇyan eḷeg enisi negalḍ irdd |  
 Eṇyaṅga-nṛipâla-tiḷakan aṅgane chalviṅg- |  
 eṇvaṭṭu śîla-guṇadiṁ |  
 neṇad Êchala-dêviy antu nântarum olaṛê ||

ene negalḍ avar ibbarggam |  
 tanûbhavar nnegalḍar alte Ballâlam Vi- |  
 shṇu-nṛipâlanan Udayâdi- |  
 tyan emba pesarindam akhiḷa-vasudhâ-taḷadoḷ ||

avaroḷ madhyaman âgiyuṁ bhuvanadoḷ pûrvvâparâmbhôdhiy e- |  
 yduvinam kûḷe nimirchchu vondu-nija-bâhâ-vikrama-kriḍey u- |  
 dbhavadinḍ uttaman âdan uttama-guṇa-brâtaika-dhâmam dharâ- |  
 dhava-chôḍâmaṇi Yâdavâbja-dinapam śrî-Vishṇu-bhûpâlakam ||

eḷag eseṇa Kôyatûr ttat |  
 Taḷavana-puram auto Râyarâyapuram ba- |  
 ḷpâla baḷeda Vishṇu-têjô- |  
 jvalanade bendavu baḷishṭha-ripu-durggaṅgaḷ ||

iniṭam durggama-vairi-durgga-chayamam koṇḍam nijâkshêpadinḍ |  
 inibar bbbhûparan âjjiyole tavisidam tann-astra-saṅghâtadinḍ |  
 inibargg ânatargg ittan udgha-padamam kârūnyadinḍ endu tân |  
 anitam lekkade pēḷvoḷ Aljabhavanuṁ vibhrântan appam balam ||

kanda || Lakshmi-dêvi-khagâdhipa- |  
 lakshaṅg esedirḍda Vishṇug-ent antevalam |  
 Lakshmâ-dêvi lasan-mṛiga- |  
 lakshmânane Vishṇug agra-satiyene negalḍaḷ ||

avargge Manôjan ante sudati-jana-chittaman ilkoḷalke sâlv- |  
 avayava-śôbheyind Atanuv emb-abhidhânaman ânad aṅganâ- |  
 nîvahanan echchu muyvan aṇam ânade biraran echchu yuddhadoḷ |  
 tavisivan âdan âtmabhavan apratimam Narasiṃha-bhûbhujam ||

paḷe mât êṁ bandu kaṇḍaṅg-amṛita-jaladhi tâṁ garbbadiṁ gaṇḍavâtam |  
 naḍiv âtaṅg ênan embai praḷaya-samayadoḷu mēreyam mîṛi barppâ- |  
 kaḷalanam Kâlanam muḷidu kuḷikanam yugântâgniyanam |  
 siḷikanam siṃhadannam Puraḥaran-urigaṇṇannam i Nârasimham ||

tad-arddhāṅga-lakshmi ||

mṛidu-padey Ēchala-dēvi |  
 sudatiye Narasiṁha-nṛipatiḡ anupama-saukhyā- |  
 prade paṭṭa-mahā-dēvi- |  
 padavige sale yōgyey āgi dhareyoḷ negaḷdaḷ ||

vṛitta || lalanā-lilege munnavaḡ entu Kusumāstraḡ puṭṭidom Vishṇuḡaḡ |  
 lalita-śrī-vadhuviṅgavaḡ ante Narasiṁha-kṣhōṇipāḷaṅgavaḡ Ē- |  
 chaladēvi-vadhugaḡ parārṭṭha-charitaḡ puṇyādhikaḡ puṭṭidom |  
 balavad-vairi-kuḷāntakaḡ jaya-bhujāḡ Ballāḷa-bhūpāḷakaḡ ||  
 ripu-bhūpāḷēbha-siṁhaḡ ripu-nṛipa-naḷinānika-rākā-śaśāṅkaḡ |  
 ripu-rājanyaughā-mēgha-prakara-nirasanōdhvānta-vāta-prapātaḡ |  
 ripu-dhātṛisādri-vajraḡ ripu-nṛipati-tama-stōma-vidhvamsanārkkāḡ |  
 ripu-prithvipāḷa-kūḷāṇaḡ udayisidaḡ Vira-Ballāḷa-Dēvaḡ ||

gata-liḷaḡ Iḷāḡ āḷambita-bahāḷa-bhayōgra-jvaraḡ Gūrjaraḡ san- |  
 dhṛita-śūḷaḡ Gauḷaḡ uchchaiḡ kara-dhṛita-viḷasat-pallavaḡ Pallava prō- |  
 jḷhita-chēḷaḡ Chōḷaḡ ādaḡ kadana-vadanadoḷu bhēriyaḡ poṇṇe virā- |  
 hiṭa-bhūbhṛij-jāḷa-kūḷāṇaḡ atūḷa-baḷaḡ Vira-Ballāḷa-Dēvaḡ ||  
 bharadindaḡ tanna dōr-ggarbbadin Oḷey-araṇaḡ kāydu kādalk aṇaḡ pūṇ- |  
 d ire Ballāḷa-kṣhitiṣaḡ naḷḷēdu baḷasiyūḡ mutte sēnā-gaṇēndrō- |  
 tkara-dantāghāta-saṃchōṛṇita-sikharadoḷ Uchchaṅgiyoḷ silkidaḡ bhā- |  
 sura-kāntādēśa-kōśa-vraja-janaka-hayaughāṇvitaḡ Pāṇḍya-bhūpūḡ ||  
 chira-kāḷaḡ ripugaḷg asādhyāḡ enisirdḷ Uchchaṅgiyaḡ mutti dur- |  
 ddhara-tējō-nidhi dūḷigōṭeyane koṇḷ ā Kāma-Dēvāvani- |  
 śvaranaḡ sand-Oḷeya-kṣhitiśvaranaḡ ā bhaṇḷāramaḡ striyaraḡ |  
 turaga-vṛātāmumaḡ samantu piḷidaḡ Ballāḷa-bhūpāḷakaḡ ||

svasti samadhiḡgata-paūccha-mahā-śabda mahā-maṇḷaḷcēṣaraḡ Dvārāvati-pura-varādhīśvaraḡ | Tuḷuva-  
 baḷa-jaladhi-badāvāṇaḡ dāyāda-dāvāṇaḡ Pāṇḍya-kuḷa-kamaḷa-vōdaṇḷa gaṇḷa-bhēruṇḷa maṇḷaḷika-  
 bēṇṭekāḡ Chōḷa-kaṭaka-sūrekāḡ | saṅgrāma-bhīmaḡ kali-kūḷa-Kāmaḡ sakaḷa-vandi-bṛinda-santarppaṇa  
 samagra-vitarāṇa-vinōdaḡ | Vāsantikā-Dēvi-labdha-vara-prasādaḡ | Yādava-kuḷāmbara-dyumaṇiḡ | maṇḷaḷi-  
 ka-makuṭa-chūḷāmaṇiḡ kadana-prachaṇḷa Malaparoḷ-gaṇḷa S'ānivāra-siddhi giri-durgga-mallaḡ | nāmādi  
 prasasti-sahitaḡ śṛīmat Tribhuvana-mallaḡ | Talakāḷu-Kōṅgu-Naṅgali-Noḷambavāḷi-Banavase-Iḷānuḡgal-  
 goṇḷa bhuja-baḷa Vira-Gaṅga pratāpa Hoysaḷa Vira-Ballāḷa-Dēvaḡ ddakṣhiṇa-maṇḷalamam dushṭa-  
 nigrāha-śiṣṭa-pratipāḷana-pūrvvakaḡ sukha-saṅkathā-vinōdadiḡ rājyaḡ geyyuttire

tat-pāda-padmoṇajivi ||

tanag ārādhyāḡ Haraḡ vikrama-bhuja-parighaḡ Vira-Ballāḷa-Dēvaḡ |  
 vanipāḷaḡ svāmi vibhrājita-vimaḷa-charitrōtkaraḡ S'ambhu-dēvaḡ |  
 janakaḡ śiṣṭēṣṭha-chintāmaṇiḡ janani jagat-khyāṭey Akkavve yend and |  
 inisaḡ śrī-Chandramaḷi-prabluḡge samame kūḷēya-mantriśa-varggaḡ ||

pati-bhaktaḡ vara-mantraśakti-yutaḡ Indraṅḡ entu bhāsvad-Braha- |  
 spati-mantriśvaraḡ ādan ante viḷasad-Ballāḷa-dēvāvani- |  
 patiḡ i-viśruta-Chandramaḷi-vibudhēsaḡ mantriyaḡ ādaḡ samu- |  
 nnata-tējō-niḷayaḡ virōdhi-sachivōnmattēbha-paūchāṇanaḡ ||

vara-tarkâmbuja-bhâskaram Bharata-sâstrâmbhōdhi-chandram samu-  
ddhuta-sâhitya-latâlavâlan esedam nânâ-kaḷâ-kōvidam |  
sthira-mantram dviḷa-vaṇṣâ-sōbhitam asēsha-stutyan udyad-yasam |  
dhareyoḷ viśruta-Chandramauḷi-sachivam saujanya-janmâlayam ||

tad-arddhâṅga-lakshmi ||

ghana-bâhâ-baḷâḷormmi-bhâsite mukha-vyâkōṣa-pankēja-maṇ- |  
ḍane dṛiṇ-mîna-vaḷâse nâbhi-vitatâvarttânke lāvanya-pâ- |  
vana-vâk-sambhṛite Chandramauḷi-vadhuv i śriy-Âchiyakkam jagaj- |  
jana-samstutye kaḷaṅka-dûre nute Gaṅgâ-dēvi tân allalē ||

svasty anavarata-vinamad-amara-mauḷi-mâlâ-miḷita-chaḷapa-naḷina-yugaḷa-bhagavad-Arhat-paramē-  
śvara-snâta-gandhōdaka-pavitrikṛitōttamâṅgeyup chaturvidhânûna-dâna-samuttuṅgeyup appa śrīmatu  
hīriya-herggaḍitīy Âchala-dēviy anvayav ent endolē ||

vara-kirtti-dhavalitâsâ- |  
dviradaugham Māsavâḍi-nâḍa vinâtam |  
parama-śrâvakam amaḷam |  
dharaniyoḷ i S'iveya-Nâyakam vibhuv esedam ||  
âtana satige sitâmbuja- |  
sitâṁsu-śarat-payōḍa-viśuda-yasâś-śrī- |  
dhautâ-dharâtaleḷ akhiḷa-vi- |  
nītege Chandavveg abaleyar ddorey unṭē ||

tat-putra ||

Jinapati-pada-sarasīruha- |  
vinamad-bhruṅgam samasta-lalanânâṅgam |  
vinaya-nidhi-viśva-dhâtriyoḷ |  
anupaman i Bamma-Dēva-heggaḷe negaḷdam ||

tat-sahōdaram ||

gata-duritan amaḷa-charitam |  
vitarapa-santarppitâkhiḷârtthi-prakaram |  
kshitiyoḷ Bâveya-Nâyakan |  
ati-dhīram kalpa-vṛikshamam gelev andam ||

tat-sahōdari ||

sarasīruha-vadane ghana-kuche |  
hariṇâkshi madôṭka-kôkiḷa-svane madavat- |  
kari-pati-gamane tanûdari |  
dhareyoḷ Kâḷavve rūpin âgaram âḍaḷ ||

tat-sahōdari ||

dhareyoḷ rūḍhiya Māsavâḍiy-arasam Hemmâḍi-Dēvam guṇâ- |  
karan â-bhûpana chitta-vallabhe lasat-saubhâgyo Gaṅgâ niśâ- |  
kara-târâchaḷa-târa-bâra śarad-ambhōda sphurat-kirtti-bhâ- |  
surey app Âchala-Dēvi viśva-bhuvana-prakhyâtiyam tâḷidaḷ ||

tat-sahôdaram ||

vara-vidvaj-jana-kalpa-bhûjan amalâmbhôrâsi-gambhîran u-  
ddhura-darppa-pratinâyaka-prakara-tivra-dhivânta-saṅghâta-sam-  
haraṇârkkam śarad-abhra-śubhra-viṣat-kirtty-aṅganâ-vallabham |  
dhareyo| Sôvaṇa-nâyakam negalḍan udyad-dhairyya-śauryyākaram |

kanda || Gîri-sutege Jahnu-kannege |  
Dharaṇi-suteg Attimabbeg anupama-guṇado| |  
ore yenal int i sakaḷôr- |  
vvareyo| Bâchavve śilavati sati negalḍa| ||

tat-putram ||

para-sainyâhi-vihaṅgan ūrijita-yaśas-saṅgam Jinêndrâṅghri-pa-  
dmarajô-bhriṅgan udâra-tuṅgan esedaṁ tann oppuv i sad-guṇô-  
tkaradiṁ dēśiya-daṇḍa-nâyakan iḷâbhîshṭârttha-sandâyakam |  
dhareyo| Bammeya-nâyakam nikhiḷa-dinânâtha-santrâyakam ||

tad-vanite ||

śatapatrêkshaṇe Malli-Setṭi-vibhugam niśśêsha-châritra-bhâ-  
siteg i Mâchave-Setṭikavvegav anûnâtiniya-saundaryya-nir-  
ijita-chittôdbhava-kântey udbhavisida| Dôchavve sat-kânte tâ-  
ra-tushârâṁśu-lasad-yaśô-dhava|itâśâ-chakrey i dhâtriyo| ||

Bammeya-nâyakan-anujam |

Mâram maḍanâkâram |  
hâra-kshirâbdhi-viśada-kirttyâdhâram |  
dhiram dhareyo| negalḍam |  
dûrikṛita-sakaḷa-durita-vimalâchâram ||

tad-anuje ||

hariṇi-lôchane paṅkajânane ghana-śrôṇi stanâbhôga-bhâ-  
sure bimbâdhare kôkiḷa-svane sugandha-śvâso chaṇchat-tanû-  
dari bhriṅgâvali-niḷa-kêśe kaḷa-hamṣi-yâney i kambu-kan-  
dharey app Âchala-Dêvi kantu-satiyam saundaryyadind êlipa| ||

indu-mukhi mṛiga-vilôchane |  
Mandara-giri-dhairyye tuṅga-kucha-yuge bhriṅgi-  
bṛinda-śita-kêśa-viṣate |  
Chendavve vinûtey âḍa| akhiḷôrvvareyo| ||

tad-anujam ||

hâra-Harahâsa-himaruchi |  
târagiri-sphaṭika-śaṅkha-śubhrâmburula-  
kêhira-sura-Sindhu Śârada- |  
nîrada-bhâsura-yaśôbhirâmam Kâmam |



Sirigam Vishnugav entu munna visamāstram puttidom Sambhugam |  
 Girisañjātegev entu Shaḍvadanān ādom putranant igaḷ i- |  
 dharaṇi-viśruta-Chandramauḷi-vibhugam śrīy Āchīyakkāṅgav u- |  
 ddhura-tējaṃ guṇi Sōman udhavisidam nissīma-puṇyōdayam ||  
 vara-Lakshmi-priya-vallabhāṃ vijaya-kāntā-karṇapūrāṃ vibhā- |  
 sura-Vāṇi-hṛidayādhipaṃ tuhina-tāra-kshira-vārāsi-pāṇ- |  
 ḍura-kīrttiśān udagra-durddhara-turaṅgārūḷha-dēvaṃ tanu- |  
 ddhura-kāntā-kamanīya-kāmaṇ esedaṃ śrī-Sōman i dhātṛiyoḷ ||  
 paramārādhyān ananta-saukhyā-nīlayaṃ śrīmaj-Jinādliśvaram |  
 guru-saiddhāntika-chakravartti Nayakīrtti-khyāta-yōgīśvaram |  
 dharaṇi-viśruta-Chandramauḷi-sachivaṃ hṛit-kāntaṃ eṇḍ andaḍ āṛ |  
 ddoroy iy Āchala-dēvig indu viśadōdyat-kīrttig i dhātṛiyoḷ ||  
 bharadiṃ Beluḷa-tīrtthadoḷ Jinapati-śrī-Pārśva-dēvōdgha-man- |  
 diramaṃ māḷisidaḷ vinūta-Nayakīrtti-khyāta-yōgīndra-bhā- |  
 sura-śiśyōttama-Bāḷachandra-muni-pādāmbhōḷani-bhakte su- |  
 sthīrey app Āchala-dēvi kīrtti-viśadāsā-chakre sad-bhaktiyiṃ ||  
 tad-guru-kuḷa śrī-Mūla-saṅgha Dēśiya-ḡaṇa Pustaka-gachchha Koṇḷakundānvayadoḷ ||

kanda || vidita-Guṇachandra-siddhān- |  
 ta-dēva-sutan ātma-vēdi-paramata bhūbhṛid- |  
 bhidura Nayakīrtti-siddhān- |  
 ta-dēvaṃ esedaṃ munindran apagata-tandram ||  
 vara-saiddhānta-payōdhi-varddhana śarat-tārādhipaṃ tāra-hā- |  
 ra-ruchi-bhrājita-kīrtti-dhanta-nikhiḷōrvi-maṇḍalaṃ durddhara- |  
 smara-bāṇāvāḷi-mēgha-jāḷa-pavanaṃ bhavyāmbuja-vrāta-bhā- |  
 suran i śrī-Nayakīrtti-dēva-muniṃ vikhyātiyaṃ tāḷḍidom ||

tach-chhishyar ||

vara-saiddhāntika-Bhānukīrtti-muniṃ śrīmat-Prabhāchandra-dē- |  
 vara śiśhya stuta-Māghānandi-muni-rājar Ppadmanandi-vrati- |  
 śvarar urvvi-nuta-Nēmichandra-muni-nātha khyātar āḍar nnira- |  
 ntarav i śrī-Nayakīrtti-dēva-muni-pādāmbhōruhārādhar ||  
 Smara-mātāṅga-mṛigēndran udgha-Nayakīrtti-khyāta-yōgīndra-bhā- |  
 sura-pādāmburūhānāman-madhukaram chañchat-tapō-lakshmiḡ i- |  
 śvaran ādom narapāḷa-mauḷi-maṇi-ruṇmālārchchitāṅghri-dvayaṃ |  
 sthīran Ādhātṛmika-Bāḷachandra-muniṃ chāritra-chakrēśvaram ||  
 Gauri tapaṅgaḷaṃ negaḷdu tāṃ neredaḷ gaḷa Chandramauḷiyoḷ |  
 nūriyargg inn ade sobagu pēḷ valavaṃ bhavadoḷ niranaram |  
 sūra-tapaṅgaḷaṃ paḍedu tāṃ neredaḷ gaḷa Chandramauḷi gam- |  
 bhīrey enippa taṇnan enip Āchalevōḷ sobagiṅge nōntar āṛ ||

S'āka-varshada sāyirada nūṛa nālkeneya Plava-saṃvatsarada Paushya-bahula-tadige Sukravārad uttarā-  
 ḡaṇa-saṅkrāntiy endu ||

vṛitta || śiladi Chandramauḷi-vibhuv Āchala-dēvi nijōdgha-kāntey ā- |  
 lōḷa-mṛigākshi māḷisida Beluḷa-tīrtthada Pārśva-dēvar a- |  
 rchchālige bōḍe Bammeyanahalliyan ittan udāri-Vīra-Ba- |  
 llāḷa-oripālakan dhareyūm abdhīyūm uḷḷinam eyde salvinam ||

tad avanipān itta dattiya- |  
 n adan āchale Bāḷachandra-muni-rāja śrī- |  
 pada-yugamaṃ pājisi chatu- |  
 r-udadhi-varaṃ nimiro kīrtti-Jinapatig ittaḥ ||

antu dhārā-pūrvvakam mādi koṭṭa tad-grāma-sime | mūḍa Kēmbareya haḷḷam | allim tenka Meṭṭaro |  
 allim tenka hiriya-heddāri | allim tenka ālada-mara | allim tenka Meṭṭiyajjan obbe | allim tenkalam  
 Kadhāḷ obbe | allim tenka Nāgaragattakke hōda heddāri | allim paḍuva Kentattiya haḷḷam | allim  
 paḍuva mara-nelliya guṇḍu | allim paḍuva Meṭṭare | allim paḍuva piriya areya kallatti | allim paḍuva  
 Kaḍavada koḷa | allim paḍuva kallatti | allim paḍuva baṇḍi-dāriy-obbe | allim baḍagal ōpiya dāri |  
 allim baḍaga Dēvaṇana-keṇeya tāy-valla | allim baḍaga huṇiseya guṇḍu | allim baḍagal ālada guṇḍu |  
 allim mūḍal obbe | allim mūḍa naṭṭa-guṇḍu | allim mūḍal attey aḷiyana guḍḍo | allim mūḍal ālada-  
 mara | allim mūḍal Kēmbareya haḷḷamaṃ sime gūḍittā || sṭhāḷa vṛitti ||

S'rikaraṇaḍa Kēsiyaṇṇana taṇma Bāchana kaiyim māraṃ koṇḍu Bekkana kiḷkeṇeya Chāmagattamaṃ  
 biṭṭar adara sime || mūḍa Sāgara | teṇka Sāgara | paḍuva Huḷḷagatta | baḷaga naṭṭa kal | hiriya Jakkiya-  
 bbeya keṇeya tōṭa | Kētaṇṇere | Gaṇḡasamudrada kiḷōriya tōṭa | basadiya mundana aṇḡaḷi ippattu ||

nānā-dēsiyaṃ nāḍuṃ nagaraṇuṃ dēvar-aṣṭavidhārchchanega biṭṭ āya-davasada hēriṅge baḷḷa |  
 aḍakeya hēriṅge hāga | meḷasina hēriṅge hāga | arisinada hēriṅge hāga | hattiya moḷavege hāga |  
 sireya moḷavege haṇḡo visa | eḷeya hēriṅge aṇḡu-nūṇu ||

dānaṃ vā pālanam vātra dānāch chhrēyōnupālanam |  
 dānāt svarggam avāpnōti pālanād achyutam padam ||  
 bahubhir vvasudhā dattā rājabhis Sagarādibhiḥ |  
 yasya yasya yadā bhūmis tasya tasya tadā phalam ||  
 sva-dattam para-dattam vā yō harōti vasundharām |  
 shashṭir-vvarsha-sahasraṇi viśṭāyām jāyatē krimiḥ ||

maṇḡalam ahā śrī śrī śrī ||

## 125

*On the south wall facing the main entrance to Akkanā basti.*

Kṣhayāhvaya-ku-vatsarē dvitaya-yukta-Vaiśākhakē  
 Mahi-tanaya-vārakē yuta-bāḷakṣha-pakshētarē |  
 pratāpa-midhi-Dēva-Rāt pralayam āpa hantāsamō  
 chatur-daśa-dinō katham Pitripatō 'nivāryā gatih ||

## 126

*At the east angle.*

Tārāṇa-saṃvatsarada Bhādrapada-baḷuḷa-daśamiyū Sōmavāradalu Harihara-Rāyaṇu svaṣṭhaṇ ādanu |

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Kṣhayāhvaya-ku-vatsarē-dvitaya-yukta-Vaiśākhake Mahi-tanaya-vārakē yu . . . . .

*At Nagara Jinālaya, outside.*

S'rimat-parama-gaṃbhīra-syādvād-āmôgha-lāñchhanam |  
 jīyāt trailôkyā-nāthasya śāsanam Jina-śāsanam ||  
 bhaya-lôbha-dvaya-dûranam Madana-ghôra-dhivānta-tivramśuvam |  
 naya-nikshêpa-yuta-pramāṇa-parinirmitārttha-sandôhanam |  
 nayanānandana-śānta-kānta-tanuvam siddhānta-chakrêśanam |  
 Nayakirti-vrati-rājanam nenedoḍam pāpôtkaṇam piigugum ||

avara tach-chhishyaru ||

śrī-Ddāmanandi-traividya-dēvaru śrī-Bhānukirti-siddhānta-dēvaru Bālachandra-dēvaru Prabhāchandra-  
 dēvaru Māghanandi-bhaṭṭāraka-dēvaru mantravādi-Padmanandi-dēvaru Nēmichandra-paṇḍita-dē-  
 varu int ivara śishyaru Nayakirti-dēvaru ||

dhareyo! khaṇḍali-Mūla-bhadra-viḷasad-vamśôdbhavar satya-śau- |  
 charatar siṅha-parākramānvitar anêkūmbhōdhi-vêḷā-purām- |  
 tara-nānā-vyavahāra-jāla-kuśalar vikhyāta-ratna-trayā- |  
 bharanar Belgūla-tīrttha-vāsi-nagaraṅgaḷu rûdhiyam tāḷdidaru ||

śrī-Gommaṭa-purada samasta-nagaraṅgaḷe śrīmatu-pratāpa-chakravartti-Vira-Ballāḷa-dēvara kumāra  
 Sômêśvara-dēvana pradhānam hiriyā-māṇikyā-bhaṇḍāri-Rāma-Dēva-nāyakara sannidhiyalu śrīman-  
 Nayakirti-dēvaru koṭṭa-śāsanad arthhaḷeyā-kramav ent endade ||

Gommaṭa-purada mane-dere Akshaya-samvatsara modalāgi āchandrūrkka-tāram baram saluvant  
 āgi haṇa-vondara modalinge eṭṭu-haṇavum tettu sukhav ipparu Tēligara gāṇa volagāgi aramaneya  
 nyāyav-anyāyam oḷa-braya-ēnum bandaḍam ā sthaḷad āchāryyaru tāvē tettu nirnayisuvaru okkala  
 kūraṇa kathey illa |

i-śāsaṇa-maryyādeyam mīṇidavaru dharmma-sthaḷava keḷisidavaru | i-tīrtthada nakharaṅgaḷoḷage  
 vabbar-ibbaru grāmaṇigāḷagi āchāryyarige kauṭīlya-buddhiyam kalisi vondak onda nenadu toḷas-āṭavam  
 māḍi hāga beḷeyan āḷiḷi bēḷikolliḷy endu āchāryyarige manam gottaḍe avaru samaya-drôharu rāja-  
 drôharu Bapaṇjiga-pageyaru netta-gayaru kole-kavartteg oḷeyaru | idan aḷidu nakharaṅgaḷu upêkshisi-  
 dar āḍade i-dharmanava nakharaṅgaḷe keḷisidavar allade āchāryyaruṇ durjjanaruṇ keḷisidavar alla |  
 nakharaṅgaḷa anuṇṇatav illade obbar ibbaru grāmaṇigāḷu āchāryyara maney anakke aramaneḷy anakke  
 hokkaḍe samaya-drôharu | māṇya-mannaneḷy pūrvva-maryyāde naḷasuvuru |

i-maryyādeyam keḷisidavaru Gaṅgeya tādīya kapileyam Brāhmanam konda pāpade hōharu |

sva-dattām para-dattām vā yō harēti vasundharām |  
 śha-śhīr-vvarsha-sahasrāṇi viśṭyāyām jāyatē krimiḷ ||

*Inside Nagara Jinālaya, to the south.*

S'rimat-parama-gaṃbhīra-syādvād-āmôgha-lāñchhanam |  
 jīyāt trailôkyā-nāthasya śāsanam Jina-śāsanam |  
 namah kumuda-chandrāya vidyā-viśada-mūrttayē |  
 yasya vāk-chandrikā bhavya-kumudānanda-naudinī ||  
 namô namra-janānanda-syandinē Māghanandinē |  
 jagat-prasiddha-siddhānta-vēdinē chit-pramôdinē ||

svasti śrī-janma-gēham nibhṛita-nirupama-urvānalōddāma-tējam |  
vistārāntah-kritōrvi-taḥ amala-yasas-chandra-sambhūti-dhūmam |  
vastu-brātōdbhava-sthānakam atisaya-satvāvalambam gabhīram |  
prastutyam nityam ambhōnidhi-nibham eśam Hoysaśōrvvīsa-vamśam ||

svasti śrī-jayābhūdayam Saka-varsham 1205 neya Chitrabhānu-samvatsara Śrīvaṇa-su 10 Bṛi dandu  
svasti samasta-prasasti-sahitam śrīman-mahā-maṇḍalāchāryarum āchāryya-varyyarum śrī-Mūla-saṅ-  
ghada Ingaśēśvara-Dēsiya-gaṇāgra-ganyarum rāja-gurugaḷum appa Nēmichandra-paṇḍita-dēvara  
śishyaru Bālāchandra-dēvaru śrīman-mahā-maṇḍalāchāryarum āchāryya-varyyarum Hoysaḷa-Rāya-rāja-  
gurugaḷum appa śrī-Māghanandi-siddhānta-chakravarttigala priya-guḍḍagaḷum appa śrī-Bolugula-tirtha-  
da Balātākara-gaṇāgra-ganyarum aganya-punyarum appa samasta-māṇikyā-nagaraṅgaḷu Nakhara-Jinā-  
layada Ādi-dēvara amṛita-paḍigo Rāchēyanahallīya hola-verēg olagāda eḷa vaḷḷa gereya keḷago pūrvvad  
etti modalēriya tōtamam amṛita-paḍiya gardde .. āra bhūmiya seruvege ā-Bālāchandra-dēvara  
kayyalu samasta māṇikyā-nagaraṅgaḷu biḍikonḍa vaḷḷaya śāsanada kramav ent endade Rācheyana-  
hallīya Mallikārjuna-dēvara dēva-dānada gadde horagāgi ā-gaddeyīm mūḍalu naṭṭa-kallu | allīm teṅka  
hāsaṅ-gallu | allīm teṅka Giḍiganāḷada guḍḍagaḷum mūḍaya kiṇu-kattada gadde | nīrott olagāda chatus-  
sime | ā-kiṇu-kattada paḍuvana kōḍiyalu luṭṭu-guḍḍinalli barada mukkoḍe hasube neṭṭe allīm teṅka  
biriya-bettada tappala hāsaṅ-gallu | allīm mūḍa .. ya dēvara gereya teṅka . . . ya mundinalli barada  
mukkoḍe hasubege neṭṭa . . . . . mēle gereya baḍagaṇa kōḍiya guḍḍinalli barada mukkoḍe hasube  
neṭṭa i keṇyu kiṇu-katte voḷagāda chatus-simeya gadde . . . . .

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*Inside Nagara Jinālaya, north side.*

Śrīmat-parama-gaṇabhīra-syādvād-āmōgha-lāuchhanam |  
jyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||  
svasti śrī-janma-gēham nibhṛita-nirupama-urvānalōddāma-tējam |  
vistārāntah-kritōrvi-taḥ amala-yasas-chandra-sambhūti-dhūmam |  
vastu-vrātōdbhava-sthānakam atisaya-satvāvalambam gabhīram |  
prastutyam nityam ambhōnidhi-nibham eśam Hoysaśōrvvīsa-vamśam ||  
adaḷoḷ kaustubhad ond anargghya-guṇamam dēvābhāda uddāma-sa- |  
tvada guruvam himaraśmiy ujvaḷa-kālā-sampattiyaṁ pārijā- |  
tad udāratvada pempān orvvan enitāntam tāḷḍi tām alte pu- |  
ṭṭidan udvējita-vira-vairi-Vinayādityāvanipālakam ||

kanda || Vinayāditya-nṛipālana |  
tanu-bhavan Eṇeyāṅga-bhūbhujam tat-tanayam |  
vinutam Vishnu-nṛipālana |  
jana-pati tad-apātyan eśdan i Narasiṅham ||

tat-putram ||

gata-līḷam Lālan ālambita-balaḷa-bhayōgra-jvaram Gūrjaram sam- |  
dhṛita-sūḷam Gauḷau uchchaili kara-dhṛita-viḷasat-pallavam Pallavam prō- |  
jjhita-chēḷam Chōḷan ādam kadana-vadanadoḷ bhēriyam poise virā- |  
hita-bhūbhrij-jāḷa-kālānaḷan atuḷa-ḷaḷam Vira-Ballāḷa-Dēvam |  
chira-kālam ripugaḷg asādhyam enisirdḍ Uchchāṅgiyam mutti dur- |  
ddhara-tējōnidhi dhūḷigōṭeyane koḍḍ ā Kāma-Dēvāvani- |  
śvaranam sand-Oḷeya-kshitiśvaranam ā bhayādāramam strīyaram |  
tūraga-vrātāmumam samantu piḍidam Ballāḷa-bhūpālakam ||

svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍalêśvara Dvârâvati-pura-varâdhîśvara । Tuḷava-  
bâḷa-jaladhi-bâḷavâṇaḷa । dâvâda-dâvâṇaḷa । Pândya-kuḷa-kamaḷa-vêdaṇḍa । gaṇḍa-bhêruṇḍa । maṇḍa-  
lika-bêṭekâḷa । Chôḷa-katakâ-sûrêkâḷa । saṅgrâma-bhîma । Kali-kâla-Kâma । sakaḷa-vandi-brinda-san-  
tarppaṇa-samagra-vitarana-vinôda । Vāsantikâ-Dêvi-labdha-vara-prasâda । Yâdava-kuḷâmbara-dyumani ।  
maṇḍalika-makuṭa-chûdâmani kadana-prachanḍa Malaparol gaṇḍa nâmâdi-prasasti-sahitaṁ śrîmat-  
Tribhuvana-malla Talakâḍu Koṅgu Naṅguli Noḷambavâḍi Banavase Hânunḡal Lôkiguṇḍi Kummaṭa  
Erambaragey olaḡâda samasta dêsâda nânâ-durggaṅaḷaṁ lîlâ-mâtradiṁ sâdhyam mâdikonḍa bhuja-  
bâḷa-Vira-Gaṅga pratâpa-chakravartti Hoysaḷa Vira-Ballâḷa-Dêvar samasta-mahî-maṇḍalamam dushta-  
nigraha-śiṣṭa-pratipâlana-pûrvvakam sukha-saṅkathâ-vinôdadiṁ râjyam geyyuttire

tadiya-karataḷa-kalita-karâḷa-karavâḷa-dhârâ-daḷana-nissapatnikṛita-chatur-payôdhi-parikhâ-parita-pri-  
thuḷa-prithvi-taḷantarvarttiyum śrîmad-dakṣhiṇa-Kukkuṭêśvara-Jinâdhiṇâtha pada-kuśêśayâḷaṅkṛita-  
mum śrîmat-Kamaṭha-Pârśva-Dêvâdi-nânâ-Jinavarâḡara-maṇḍitamum appa śrîmad-Belgoḷa-tîrtthada  
śrîman-mahâ-maṇḍalâchâryyar eut appar endade ॥

bhaya-lôbha-dvaya-dûranam Madana-ghôra-dhvânta-tibrâmśuvam ।  
naya-nikshêpa-yuta-pramâṇa-pari-mirnitîrttha-sandôhanam ।  
nayan-ânandana-śânta-kânta-tanuvam siddhânta-chakrêśanam ।  
Nayakirtti-brati-râjanam nenedoḍam pâpôtakaram piṅgugum ॥

tach-chlishyar śrî-Dâmanandi-traividyâ-dêvarum । śrî-Bhânukirtti-siddhânta-dêvarum । śrî-Bâḷachan-  
dra-dêvarum । śrî-Prabhâchandra-dêvarum । śrî-Mâghanandi-bhattachâraka-dêvarum । śrî-Mantravâdi-pa-  
dmanandi-dêvarum । śrî-Nêmichandra-paṇḍita-dêvarum ।

śrî-Mûla-saṅghada Dêśiya-gaṇada Pustaka-gachchhada śrî-Konḍakundânava-bhûṣaṇar appa śrîman-  
mahâ-maṇḍalâchâryyar śrîman-Nayakirtti-siddhânta-chakravarttigala guḍḍam ॥

kshiti-taḷadol râjîsidam ।  
dhrîta-satyam negaḷda Nâga-Dêvâmâtyam ।  
pratipâlita-Jina-chaitya- ।  
kṛita-kṛityam Bamma-Dêva-sachivâpatyam ॥

tad-vanite ॥

mudadiṁ paṭṭaṇa-sûniy emba pesaram tâḷdirdda lakshmi-samâ- ।  
spadan appa Guṇamalli-Setṭi-vibhugam lôkôttamâchâra-sam- ।  
padeg i Mâcheve-Setṭikavvegam anûnôtsâhamam tâḷdi pu- ।  
ṭṭida Chandavve ramâgra-gaṇe bhuvana-prakhyâtiyam tâḷdidaḷ ॥

tat-putra ॥

paramânandadin entu Nâkapatigam Paulômigam puṭṭidom ।  
vara-saundaryya-Jayantan ante tulinâ-kshirôda-kallôḷa-bhâ- ।  
sura-kirtti-priya-Nâga-Dêva-vibhugam Chandavvegani puṭṭidom ।  
sthiran i paṭṭaṇa-sûmi-vîśva-vinutam śrî-Malli-Dêvâbhavayam ॥

kshitiyoḷ vîśruta-Bamma-Dêva-vibhugam Jôgavvegani prôdbhavat- ।  
sutan i paṭṭaṇa-sâmig ârjita-yasâṅg i Malli-Dêvaṅgam û- ।  
rjîteḡ i Kâkala-dêvigam janakan ambbôjâsyeg urvitaḷa- ।  
stuteg i Chaudale-nârig îsan esedaṁ śrî-Nâga-Dêvôttamam ॥

kāritē Vira-Ballāḷa-pattana-svāmi-nāmunā |  
Nāgēna Pārśva-dēvāgrē nritya-raṅgāśma-kuṭṭimō ||

śrīman-Nayakīrtti-siddhānta-chakravartigaḷge parōksha-vinayārthavāgiy uḍijamumam niśhidhiyumam  
śrīmat-Kamaṭha-Pārśva-dēvara basadiya mundana kallu-kattumam nritya-raṅgamumam māḍisida tad-  
anantaram ||

śrī-Nagara-Jinālayamam |  
śrī-nīlayaman amala-guṇa-gaṇam māḍisidam |  
śrī-Nāga-Dēva-sachivam |  
śrī-Nayakīrtti-vratīśa-pada-yuga-bhaktam ||

taj-Jinālaya-pratipālakar appa nagaraṅgaḷ ||

dhareyoḷ khaṇḍaḷi-Mūla-bhādra-viḷasad-vapśōdbhavar satya-sau- |  
charatar siṃha-parākramānūvitar anēkāmbhōdhi-vōḷā-purān- |  
tara-nānā-vyavahāra-jāḷa-kuśaḷar vikhyāta-ratna-trayā- |  
bharanar Belguḷa-tīrttha-vāsi-nagaraṅgaḷ rūḍhiyam tāḷdidar ||

Saka-varsha 1118 neya Rākshasa-saṃvatsarada Jēśhṭha su 1 Bṛihavāradandu Nagara-Jinālayakko  
yaḍa vaḷageṛeya modalēriya tōtamum yāru-salage-gaddeyūm Uḍukara-maneya mundana keṛeya koḷagaṇa  
beddal koḷaga 10 Nagara-Jinālayada baḷagaṇa Kēti-Seṭṭiya kēri ā tenkaṇa eradu mane ā aṅgaḍi-sedo  
yakki gāṇa eraḍu manega haṇa aydu ūriṅge maḷachiya haṇa mōru

### 131

*North of the inner door of Nagara Jinālaya.*

S'rīmatu-S'aka-varsha 1203 neya Pramādi-saṃvatsara Mārggaśira-su 10 Bṛi dandu śrī-Belguḷada-tī-  
rtthada samasta-nakharāṅgaḷige Nakhara-Jinālayada pūjākārigaḷu oḍambattū barasida śāsana kramav  
ent endade | Nakhara-Jinālayada Ādi-Dēvara dēva-dānada gadde beddalu chalsi uḷḷadanu beḷada-  
kāladalu dēvara-aśṭa-vidhāreḷchane amṛita-paḍi-sahita śrīkāryyavanu nakharāṅgaḷu niyāmisi koṭṭa  
paḍiyanu kundade naḷasuveyu ā dēvara dānada gadde beddalanu ādi-kraya-hāḷote-gutege emma vapśav  
ādiyāgi makkaḷu makkaḷu tappade ātu-māḍipadāṃ rāja-dōhi samaya-dōhigaḷenduv oḍambattū bara-  
sida śāsana int appudakke avara voppa śrī-Gommaṭanātha || śrī-Belguḷa-tīrtthada Nagara-Jinā-  
layada Ādi-Dēvara nityābhisēkake śrī-Huligeṛeya Sōvanna aksha-bhaṇḍāravāgi koṭṭa gadyāṇam ayidu  
i honniṅge hālu ba 1 1/4

Sarvvadhāri-saṃvatsarada dvitīyā-Bhādrapada-su 5 Bṛi śrī-Belguḷa-tīrtthada Jinanāthapurada sa-  
masta-māṇikya-nagaraṅgaḷu tammōḷ oḍambattū barasida śāsana kramav ent andode | Nagara-  
Jinālayada śrī-Ādi-Dēvara jirṇnōḍdhārav upakarana-śrīkāryyakkeḷv dhārā-pūrvvaka-māḍi āchandrā-  
rkka-tāram baram saluvant āgi ā yeraḍu-paṭṭaṇada samasta-nakharāṅgaḷu sva-dēki-para-dēsiyindam  
bandantaha-davaṇa-gadyāṇa-nūrakko gadyāṇam vondaṇōpādiya-davaṇa Ādi-Dēvarige saluvante koṭṭa  
śāsana yidarole virālita-guptavan ārum āḷidaḍam avana santāna nissantāna aya dēva-drōhi rāja-drōhi  
samaya-drōhigaḷ-ndu voḷambattū barasida samasta nakharāṅgaḷ oppa śrī-Gommaṭa ||

### 132

*South of the entrance to Maṅgāyi basti.*

(First face.)

Svasti śrī-Mūla-saṅgha Dēsiya-gaṇa Pustaka-gachchha Koṇḍakundānvayada śrīmad-Abhinava-Chāru-  
kīrtti-paṇḍitāchāryyara śiṣyaḷu samyaktvādy-anēka-guṇa-gaṇābharana-bhūshite rāya-pātra-chōḷāmaṇi  
Belguḷada Maṅgāyi māḍisida Tribhuvana-chōḷāmaṇiy emba chaityālayakke maṅgaḷam ahā śrī śrī śrī ||

*North of the entrance.*

S'rimatu Paṇḍita-dēvarugaḷa guḍḍagaḷāda Beḷuḷaḷa Nāga-Channa-goṇḍana maga Nāga-goṇḍa Muttu-gada Honnēnahalliya Kala-goṇḍan oḷagāda gaṇḍagaḷu Maṅgāyi māḍisida bastige koṭṭa Dodḍanakatte gadde beddalu yidakke aḷupidavaru Vāraṇāsiyalu sahasra-kapileyaṁ konda pūpakke hōguvaru maṅgaḷam aha śrī śrī śrī ||

*On the south wall of Maṅgāyi basti.*

S'rimat-parama-gaṁbhīra-syādvād-āmōgha-lāñchanaṁ |  
jīyāt trailōka-nāthasya śāsanam Jina-śāsanam ||  
tārāsphārālakāpi sura-kṛita-sumanō-vṛishṭi-pushpā-śayāri  
stōmālī krāmānti dṛiḥa jagam paṭaliḍambhatōyas samādi |  
sōyaly śrī-Gommaṭēśas tri-bhuvana-sarasi-rañjanē rājahanṣō  
bhava sthitiṁ babhānu Beḷuḷaḷa-nagarē sādhu jējiya tiram ||

Nandana-saṁvatsarada Puṣya-śu 3 lā Gerasoppeya hiriya-Āyyagaḷa śiṣhyaru Gummaṭaṇṇagaḷu Gumma-ṭanāthana-saṁnidhiyalli bandu chikka-beṭṭadali chikka-bastiya kulla-kattisi jirnnōddhāra baḍaga-vāḡila basti mṛṇu Maṅgāyi-basti vondu bāge aydu-basti-jirnnōddhāra vondu tandakke alhāra-dāna

Vikāri-saṁvatsarada S'rāvaṇa-śu 1 Gerasoppeya śrīmati-Avvegaḷu samasta-kūṭa-brinda-koṭugam |

*At 'Bhaṇḍāri basti, east side.*

Svasti samasta-prasasti-sahitam

pāshaṇḍa-sāgara-mahā-baḍavā-mukhāgni śrī-Raṅga-rāja-charaṇāmbuja-mūla-dāsa |  
śrī-Vishṇu-lōka-maṇi-maṇṭapa-mārgga-dāyi Rāmānujō vijayatō yati-rāja-rāja ||

S'aka-varsh 1290 neya Kilaka-saṁvatsarada Bhādrapada-śu 10 Bri svasti śrīman-mahā-maṇḍalēśva-ram āri-rāya-vibhāḷa bhāśhege tappuva rāyara gaṇḍa śrī-Vira-Bukka-Rāyanu pṛithvi-rājyava māḍuva kālādalli Jainarigū bhaktarigū saṁvājav ādalli Āneyagondi Hosapaṭṭaṇa Penaguṇḍe Kallehada-paṭṭaṇa voḷagāḍu samasta-nāḍa bhavya-janaṅgaḷu ā Bukka-Rāyaṅge bhaktaru māḍuva anyāyaṅgaḷannu binnaḥaṁ māḷalāgi Kōvil Thumaḷe Perumāl-kōvil Tiranārāyaṇaparam mukhyavāda sakalāchā-ryyarū sakala-aṁayigū sakala-sūtvikarū mōshṭikara tirupaṇi-tiruviḍi-taṇṇiravaru nālvatt-eṇṭu-ta... gaḷu sāvanta-bōyakkaḷu Tirukula Jāmbavakula voḷagāda hadineṇṭu-nāḍa śrī-Vaishṇavara kaiyyalu Mahāriyanu Vaishṇava-da-śanakke-ā Jaina-darśanakke-ā bhōḷav illav endu Rāyanu Vaishṇavara kaiyyalu Jainaru kai viḍidi koṭṭu yi Jaina-darśanakke pūrvva-mariyāḍeyalu pañcha-mahā-vāḍyaṅgaḷu kaḷāṣavu sūlvodu Jaina-darśanakke bhaktara deseyinda hāni-vṛiddhiy ādarū Vaishṇava-hāni-vṛiddhiy āgi pālisuvuru yi mariyāḍeyalu yallā-rājyadoḷag uḷḷantaha bastigaḷige śrī-Vaishṇavaru śāsanavu

nattu pālisuvaru chandrārka-sthāyiyāgi Vaisṇava-samayavu Jaina-darśanava rakshisikonḍu bahevu  
 Vaishṇavarū Jainarū vondu bhēdavāgi kāmā āgadu śrī-Tirumaleya-tātayyaṅgaḷu samasta-rājyaḍa bha-  
 vya-janaṅgaḷa anumataḍinda Beḷuḷuḷa-tīrtthadalli dēvara aṅga-rakshaṇegōsuka samasta-rājyaḍolag  
 ullantaha Jainaru bāḷilu-ḍaṭṭaṇeyāgi mane-manege varshakke 1 haṇa koṭṭu ā yettīda honniṅge dēvara  
 aṅga-rakshage yippatt āḷa māsanav iṭṭu mikka honniṅge jirṇa-Jinālayaṅgaḷige soṭṭeyan ikkūdu yi mari-  
 yāḍeyalu chandrārkkar ullannam tappaliyadē varsha-varshakke koṭṭu kīrttiyannu puṇyavannu upārjjisi-  
 kombudu yi māḍida kaṭṭaḷeyanu āvan obbanu mīḍavanu rāja-drōhi saṅgha-samudāyakke-drōhi  
 tapasviy āḷali grāmaṇiy āḷali yi dharmava keḷsidar āḍaḍe Gaṅgeya tādīyalli kapileyanū Brāhmaṇa-  
 nanū konda pāpadalli hōharu ||

ślōka || sva-dattam para-dattam vā yō harēti vasundharām |  
 shashṭi-varsha-sahasrāṇi viśīḷyāṇi jāyatē krimiḥ ||

*Subsequently added above.*

śrī-Kallehada .. dvi-Setṭi . . . Busuvi-Setṭi Bukka-Rāyarige binnaham māḍi Tirumaleya-tātayyaṅgaḷu  
 bijayam gaisi tara .. jirṇoddāram māḍisidaru ubhaya samavū kūḍi Busuvi-Setṭiyarige Singha-nāyka  
 paṭṭava kaṭṭidaru ||

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*In the same place.*

S'rīmat-parama-gambhīra-syādvād-āmōgha-lāṅchbanam |  
 jīyat trailōkya-nāthasya śāsanam Jina-śāsanam ||  
 bhādrām astu Jina-śāsanāya ||  
 svasti śrī-janma-gēham nibhṛita-nirupamaurvānaḷōddāma-tējam |  
 vistārāntaḷ-kṛitōrvvi-taḷam amaḷa-yaśas-chandra-sambhūti-dhāmam |  
 vastu-brātōdbhava-sthānakam atisāya-satvāvalambam gabhīram |  
 prastutyam nityam ambhōnidhi-nibham esegum Hoysaḷōrvvīśi-vamśam ||  
 adaroḷu kaustubhad ond anargghya-guṇamam dēvēbbhad-uddāma-sa- |  
 tvada gurvam hima-raśmiy ujvaḷa-kaḷā-sampattiyam pārijā- |  
 tad udāratvada pempan ōrvvan enitāntam tāḷdi tān alto pu- |  
 ṭṭidan udvējita-vira-vairi-Vinayādityāvanī-pāḷakam ||\*  
 kanda || vinayam budhavam raṅḷise |  
 ghana-tējam vairi-balaman aḷarise negaḷdam |  
 Vinayāditya-nṛipāḷakan |  
 anugata-nāmārtthan amaḷa-kīrtti-samarttham ||  
 ā Vinayādityana vadhu |  
 bhāvōdbhava-mantra-dēvatā-sannibhe sad- |  
 bhāva-guṇa-bhavanam akhīḷa-ka- |  
 ḷā-vīḷasite Keḷeyab-arasiy embaḷ pesariṇ ||  
 ā dampatigo tanūbhavan |  
 ādam S'achigam Surādhipatigam munnant |  
 ādam Jayantan ante vi- |  
 śhāda-vidūrāntaraṅgan Eṇeyāṅga-nṛipar ||  
 ātam Chāḷukya-bhūpāḷana balada bhujā-dandam uddanda-bhūpa- |  
 brātā-prōttunga-bhūbhrid-vidaḷana-kulīsam vandi-sasyaughā-mēgham |  
 śvētāmbhōjāta-dēva-dviradana-śarad-abhrēndu-kundāvadāta- |  
 khyātā-prōdyad-yaśas-śrī-dhavaḷita-bhuvanam dhīran ēkāṅga-viram ||



Ereyan eļeg enisi negaldirdđ !  
 Ereyanga-nripāla-tiļakan aņgane chalvīm- !  
 gere vaŭtu šila-guņadīm !  
 neġed Ēchala-dēviy antu nōntaru moļarē ||  
 ene negaldavar irvarggaṃ !  
 tanūbhavar nnegaldar alte Ballāṣaṃ Vi- !  
 shṇu-nripālakan Udayādi- !  
 tyan emba pesarindam akliḷa-vasudhā-taḷadoḷ ||

vṛitta || avaroḷ madhyaman āgiyūṇ bhuvanadoḷu pūrvāparāmbhōdhiy e- !  
 yduvināṃ kiḷo nīmichehuv ondu nija-bāhā-vikrama-kṛīḍey u- !  
 dbhavadind uttaman ādan uttama-guṇa-vrātaika-dhāmāṃ dharā- !  
 dhava-chūdāmāṇi-Yādavābhja-dinapaṇi śrī-Vishṇu-bhūpālakaṃ ||

kanda || eļeg eseva Kōyatūr ttat !  
 Taḷavana-puram ante Rāyarāya-puram ba- !  
 ḷvaḷa baḷeda Vishṇu-tējō- !  
 jvaḷapade savedavu baḷiḷiṭha-ripu-durggaṅgaḷ ||

vṛitta || auitaṃ durggama-vairi-durgga-chayamaṃ koṇḍaṃ nijākshēpadind !  
 inibar bbbhūparan ājiyoḷ tavisidaṃ taṇn astra-saṅghātadind !  
 inibargg ānatargg ittan udgha-padamāṃ kāruṇyadind endu tān !  
 anitaṃ lekkade pēlvoḷ abjabhavanūṇ vibhrāntan appaṃ balaṃ ||

kanda || Lakshmi-dēvi Khagādhipa- !  
 lakshmaṅ esedirḍa Vishṇuḡ ent antevalaṃ !  
 Lakshmā-dēvi lasan-mṛiga- !  
 lakshmānane Vishṇuḡ agra-satiy ene negaldaḷ ||  
 avargge maṇōjanante sudati-jana-chittaman irkkoḷalke sālva- !  
 avayava-sōbheyind atanuv emb abhidhānaman ānad-aṅganā- !  
 nivahaman eechu muyvanapaṃ ānade biraran eechu yuddhadoḷ !  
 tavisuvan ādan ātma-bhavan āpratimaṃ Narasiṃha-bhūbhujam ||  
 paḍe māt ēṇ bandu kaḷḷaṅg aṇṇita-jaḷadhi tāṃ garbbadiṃ gaṇḍavātam !  
 nuḍiv ātaṅ ēnan embai praḷaya-samayadoḷ mēreyaṃ mūṇi barippā- !  
 kaḷḷakannaṃ Kāḷaṇannaṃ muḷida-kuḷikanannaṃ yugāntāgniyanṇam !  
 siḷilannaṃ siṇhadannaṃ Pura-haran-urigaṇṇannaṃ i Nūrasimhaṃ ||  
 ripu-sarppa-darppad-dāvāṇaḷa baḷaḷa-sikhā-jāḷa-kālāmbuvāham !  
 ripu-bhūpōdyat-pradipa-prakara-paṭutara-sphāra-jaṇṇiḷḷa-samiram !  
 ripu-nāḡaṇika-tārksyaṃ ripu-nṛipa-naḷini-shaṇḍa-vēdaṇḍa-rūpaṃ !  
 ripu-bhūbhṛīḍ-bhūri-vajraṃ ripu-nṛipa-mada-mātāṅga-siṇham Nṛisimhaṃ ||

svasti samadhiḡata-paṇḍa-mahā-sabḷa mahā-maṇḍalēśvara ! Dvārāvati-pura-varādhīśvara ! Tuḷuva-ba-  
 la-jeladhi-baḷavāṇaḷa ! dāyāda-dāvāṇaḷa ! Pāṇḍya-kuḷa-kamaḷa-vēdaṇḍa ! gaṇḍa-bhēruṇḍa ! maṇḍalika-  
 bēṇṭekāra Chōḷa-kaṭaka-sūrekāra ! saṅgrām-i-bhūma ! Kali-kāla-Kāma ! sakaḷa-vandi-brinda-santarppaṇa  
 samagra-vitarana-vinōda Vāsantikā-dēvi-labḍha-vara-prasāda ! Yādava-kulāmbara-dyumaṇi ! maṇḍalika-  
 makuṭa-chūdāmaṇi kadama-prachaṇḍa ! Malaparoḷ-gaṇḍa ! nāmādi-prasasti-sahitaṃ śrīmat Tribhuva-  
 na-malla Taḷakāḷu Koṅgu Naṅgali Noḷambavāḷi Banavase Hānuṅgaḷ gaṇḍa bhujā-baḷa Vira-Gaṅga-pṛa-  
 tāpa-Hoysaḷa Nārasimha-Dēvar dakṣhiṇa-maḷi-maṇḍalaṃ duṣṭa-nigraha-śiṣṭa-pratipālana-pūrvva-  
 kaṃ sukha-saṅkathā-vinōdadīm rūjyaṃ geyyuttam ire tadiya-pitṛi-Vishṇu-bhūpāla-pāda-padnōpajīvi ||

â negajda Nârasimha-dha- |  
 rânâthaṅ Amara-patige Vâchaspati vól |  
 tân esedan uchita-kâryya-vi- |  
 dhâna-param mānya-mantri Hulla-chamûpaṇi ||

vṛitta || akaḷaṅkaṃ pitṛi-Vâchi-vaṃśa-tiḷakaṃ śrī-Yaksha-râjaṃ nijāṃ- |  
 biko lōkâmbike lōka-vandite suśilâchâre daiva-divi- |  
 śa-kadamba-stuta-pâda-padman Aruhan nâthaṃ Yadu-kshôṇipâ- |  
 ḷaka-chûḍâmaṇi Nârasimhan enal êṇ pempullaṇô Hullaṇaṃ ||  
 dhareyaṃ geldirddâ tiṇṇullaṇan udadhiy en êṇ emba guṇṇullaṇaṃ Man- |  
 daramaṃ mârkkolvaḍ i ṇullaṇan amara-mahijâtamaṃ mikku lōkô- |  
 ttaram app â ṇullaṇaṃ ṇullaṇaṇi eśeva Jinêndrâṅghri-ṇaṅkêja-pûjô- |  
 tkaradoḷ talpo poyd alaṇṇullaṇan anukarisal marṭṭyan âvon samarṭṭhaṃ ||  
 sumanas-santati-sêvitaṃ guru-vachô-nirdiśṭa-utikramaṃ |  
 samadârâti-baḷa-prabôdhana-karaṃ śrī-Jaina-pûjâ-samâ- |  
 ja-mahôtsâha-param dhurandharana pempaṃ tâḷḍi bhaṇḍâri-Hu- |  
 ḷlana-daṇḍâdhipan irddapaṃ mahiyoḷ udyad-vaibhava-bhrâjitaṃ ||  
 satataṃ prâṇi-vadhaṃ vinôdam anṛitâḷapaṃ vachah-prauḍhi san- |  
 tataṃ anyârṭṭhamaṇ iḷḍu koḷvude velaṃ tējaṃ para-strîyaroḷ |  
 rati saubhâgyam anûna-kâṅkshe matiy âyt ellarggam âr ppôltapar |  
 bbrata-ratna-prakarakke śiḷa-bhaṭaroḷg â ṇullaṇaṃ Hullaṇaṃ ||  
 sthira-Jina-śâsanôddharapaṇ âdiyoḷ âr ene Râcha-Malla-bhû- |  
 vara-vara-mantri-Râyane baḷikke budha-stutaṇ appa Vishṇu-bhû- |  
 vara-vara-mantri-Gaṇṇaṇane matte baḷikke Nṛisimha-dêva-bhû- |  
 vara-vara-mantri-Hullaṇe peṇaṅg init uḷḷode pēḷal âgadê ||  
 Jina-gaditâgamârṭṭha-vidar asta-samasta-baḷiḷ-prapañchar aty- |  
 anupama-śuddha-bhâva-niratar gata-môhar enippa Kukkuṭâ- |  
 sana-Maladhâri-dêvare jagad-gurugaḷ gurugaḷ nija-vrâṭa- |  
 kk ene guṇa-gauravakke toṇe yâro chamûpati-Hulla-Râjanâ ||  
 Jina-gêhôddharapaṇaṅgaḷiṇ Jina-mahâ-pûjâ-samâjaṅgaḷiṇ |  
 Jina-yôgi-braja-dânaḍiṇ Jina-pada-stôtra-kriyâ-niśṭheyiṇ |  
 Jina-sat-puṇya-purâṇa-saṃśravaṇaḍiṇ santôshamaṃ tâḷḍi bha- |  
 vya-nutaṃ nichchalum inte poḷtu gaḷevaṃ śrī-Hulla-daṇḍâdhipaṃ ||

kanda || nippaṭamê jirṇṇam âduda- |  
 n uppaṭṭaytana mahâ-Jinêndrâlayamaṃ |  
 nip posatu mâḍidaṃ karaṃ |  
 oppire Hullaṃ manasvi Baṅkâpuradoḷ ||

mattam alliyê ||

vṛitta || kalitanamum viṭatvamuman uḷḷaman âdiyoḷ orppey urvviyoḷ |  
 • Kaliviṭaṇ emban âtana Jinâlayamaṃ nere jirṇṇam âdudaṃ |  
 kalisade dânaḍoḷ parama-saukhya ramâ-ratiyoḷ viṭaṃ vini- |  
 êchalav enisirdaḍa Hullaṇ adan ettisidaṃ Rajatâdri-tuṅgamaṃ ||

priyadindam Hulḷa-sēnāpati Kopāṇa-mahā-tīrtthadoḷ dhātriyum vā- |  
 rddhiyum uḷḷannam chatur-vvīṣṭi-sati-Jina-muni-saṅghakke niśchintamāg a- |  
 kshaya-dānam salva paṅgiṃ bahu-kanakaman ā kshētrajargg ittu sadvī- |  
 ttiyin int i lōkam ellam pogale biḍisidam punya-puñjaika-dhāmam ||  
 ā Kellaṅgeṇey ādi-tīrttham adu munnam Gaṅgarim nirmmitam |  
 lōka-prastutam āytu kāla-vaśadiṃ nāmāvaśēṣam baḷikk |  
 ākalpa-sthīram āgo māḍisidan i-bhāsvaj-Jināgāramam |  
 śrīkāntam taḷadindam eyde kaḷasaṃ śrī-Huḷḷa-daṇḍādhipam ||

kanda || pañcha-mahā-vasatigaḷam |  
 pañcha-su-kalyāṇa-vāñchheyim Huḷḷa-chamū- |  
 paṃ chaturam māḍisidam |  
 kāñchana-naga-dhairyyan enisi Kellaṅgeṇeyoḷ ||

kanda || Huḷḷa-chamūpana guṇa-gaṇa- |  
 m uḷḷ anituman āro neṇṇey pogalal neṇṇavar |  
 baḷḷadoḷ aḷed udadhiya jala- |  
 m uḷḷ anituman āro pavaṇisal neṇṇavanar ||  
 saṃs'rita-sad-guṇam sakala-bhavya-nutam Jina-bhāṣitārtha-nis- |  
 saṃsāya-buddhi-Huḷḷa-prītanā-pati kairava-kunda-haṃsa-śu- |  
 bhrāṃsu-yaṣam jagam-nutadoḷ i vara-Belguḷa-tīrtthadoḷ chatur- |  
 vvīṣṭi-sati-tīrtthakṛin-niḷeyamum neṇṇ māḍisidan dal int idam ||

kanda || Gommaṭa-pura-bhūṣaṇam idu |  
 Gommaṭam āyt eno sumasta-parikara-sahitam |  
 sammadadiṃ Huḷḷa-chāmū- |  
 paṃ māḍisidam Jinōttamālayaman idam ||

vṛitta || parisūtram nṛitya-gēham pravipulā-vīḷasat-paksha-dēśastha-sāḷa- |  
 sthīra-Jaināvaśa-yugnam vividha-suvīdha-patrōḷḷasād-bhāva-rūpō- |  
 tkara-rājadvāra-harmmyam beras atoḷa-chatur-vvīṣṭa-tīrtthēsa-gēham |  
 paripūrṇam punya-puñja-pratimam eṣedud iy andadiṃ Huḷḷanindam ||

svasti śrī-Mūla-saṅghada Dēsiya-gaṇada Pustaka-gachchhida Koṇḍakundānvaya-bhūṣaṇar appa śrī-  
 Guṇachandra-siddhānta-dēvara śiṣhyar appa śrī-Nayakīrtti-siddhānta-dēvar ent appar endoḍe ||

vṛitta || bhaya-mōha-dvaya-dūranam madana-ghōra-dhvānta-tivṛāṃsuvaṃ |  
 naya-nikshēpa-yuta-pramāṇa-parinirṇitārtha-sandōhanam |  
 nayanānandana-sānta-kānta-tanuvam siddhānta-chakrēśanam |  
 Nayakīrtti-brati-rājanam nenedoḍam pāpōtkaram piṇḍugum ||  
 kṛita-dig-jaitrav idam barutte Narasiṃha-kshōṇipam kaṇḍu san- |  
 matiyim Gommaṭa-Pārśvanātha-Jinaram matt i chatur-vvīṣṭi-sati- |  
 pratimā-gēhaman int ivakke vinatam prōtsāḷadiṃ biṭṭan a- |  
 pratimallam Savaṇēṇan ūran abhayam kalpāntaram salvinaṃ ||

adakke Nayakīrtti-siddhānta-chakravarttigaḷam mahā-maṇḍajāchāryyaran āchāryyar mmāḍi ||

vṛitta || tavad-auchityado Nārasimha-nṛipamim tām pettuvam sad-guṇa- |  
 rṇnavan i Jaina-grīḷakke māḍidan aḇaṇḍam Huḷḷa-daṇḍādhipam |  
 bhuvana-prastutan opputirppa Savaṇēṇ emb ūran ambhōdhiyum |  
 raviyum chandranum urvvarāvaḷayamum nilvanneṇam salvinaṃ ||

grāma-simey ent endado | mūdāna-deseyo | Savaṇēra-Bekkan-eḍeya sino karaḍi yaḇe allim teṅka hiri-  
obbeyim pōgalu Bimbi-Seṭṭiya keḇeya kōḍiya kiḷ-bayalu allim teṅka Barahāla-keḇey-achchugattu mērcyāgi  
hiri-obbeya basuriya teṅkaṇa kemb-areya huṇise teṅkaṇa deseyolu Bilattiya Savaṇēra yaḇeya ēreya  
diṇṇeya huṇiseya koḷa hiri-āla allim haḍuvalu hiri-obbeya chaḷḷe-morāḍiya haḍuvaṇa Baḷḷeya keḇeya  
teṅkaṇa kōḍiya baḷuriya bana allind atta taṇihariya kaliya manakattāda t̃y-vallā Jannavuraḍa hiriya  
keḇeya t̃y-vallā sime | haḍuvaṇa deseyo | Jannavurakkaṇ Savaṇēringaṇ sāgara-maryyāḍe Jannavura  
Savaṇēra keḇe yēriya haḍuvaṇa hiriya huṇise sime haḍagaṇa deseyo | kakkina kōḷu aḍaḇa mūdāna  
Birajjana keḇe ā keḇey oḷaḇe Savaṇēra Beḍuganaballiya haḍuve basuriya gōṇi allim mūdāla Ālajjana-  
kummari allim mūdā Chillaḍaḇo sime ||

i-sthāladind āda dravyaman illiy āchāryyar i-sthānada basadigaḷa khaṇḍa-sphuṭita-jīrṇnōddhārakkaṇ  
dēvatā-pūjegaṇ raṅga-bhōgakkāṇ basadige besa-geyva prajegaṇ rishi-samudāyad āhāra-dānakkāṇ  
salisuvudu ||

idan āvaṃ nija-kaladoḥ su-vidhiyind ālīppa lōkōttamaṃ ।  
 viditaṃ nirmajā-puṇya-kirttiyū amāṃ tām tāluguṃ mattam in- ।  
 t idan āvaṃ kiḍivonu keṭṭa-bageyaṃ tana ātan ālduṃ gaḥi- ।  
 ra durane . . . . . ॥

( Second face.)

śrīmat-Supârśva-dēvaṃ |  
bhū-mahitaṃ mantri-Hu||a-Rājāṅgaṃ tad- |  
bhâmini-Padmâvatigaṃ |  
ksbêmâyur-vvibhava-vṛiddhiyaṃ mâlke bhavaṃ ||  
kamaniyâna-hêma-tâmarasadin nêtrâsitâmbhôjadin- |  
d amaḷāṅga-dyuti-kântiyiṃ kucha-rathāṅga-dvandvadin śrī-nivâ- |  
sam eualu Padmala-dēvi râjisutam iṛppa|| Hu||a-Rājāntaram- |  
ga-marûḷaṃ ramiyippa padminiyaṃ nitya-ṇprasâdâspadam ||  
chala-bhâvaṃ nayanakke kâśyam udarakk atyanta-râgaṃ padau- |  
shṭha-lasat-pâṇi-talakke karkkaśate vakshôjakke kârshnyaṃ kacha- |  
kk alasatvaṃ gatig allad illa hṛidayakk endendu Padmâvati- |  
lalanâ-ratnada rûpa-śila-guṇamaṃ pōlvannar âr kkânteyar ||  
Uragēndra-kshira-nirâkara-Rajataḡiri śrī-sita-chchhatra-Gaṅgâ- |  
Hara-hâs Airâvatēbha-sphaṭika-vṛishabha-subhṛâbhra-nihâra-hârâ- |  
maravâji śvēta-pankêruha Hajaḡdhara-Vâk-chhanṅkha haṃsēndu kundô- |  
tkara-chañchat-kirtti-kântaṃ budha-jana-vinutaṃ Bhânukirtti-vratindram ||  
śrī-Nayakirtti-muniśvara- |  
sânû-śrī-Bhânukirtti-yatipatig ittaṃ |  
bhû-nutan .. appa Hu||apa- |  
sēnâpati dhârey eḡedu Savaṇṇêr-ûraṃ ||

(Third face.)

Svasti śrī-vijayābhyudaya-S'ālīvāhana-śaka-varṣaṃ 1200 nitya Bahubhānya-samvatsarada Chaitra-  
 sūddha 1 S'ukravāra Bhaṇḍāriyyana basadiya śrī-dēvara Vallabha-dēvarige nityābhiśēkakke  
 akshaya-bhaṇḍāravāgi śrīmanu-mahā-maṇḍalāchāryyaru Udayachandra-dēvara śiṣhyaru Munichandra-  
 dēvaru ga 2 pa 5 kkaṃ hālu-mānu 2 śrīmatu Chandraprabha-dēvara śiṣhyaru Padumanand-dēvaru

koṭṭa pa 9 ta 1 śrīman-mahā-maṇḍalāchāryyaru Nēmichandra-dēvara tamma Sātannanavara maga Padumaṇṇanavaru koṭṭa ga 2 pa 2 Munichandra-dēvara aliya Ādiyaṇṇa ga 1 pa 2½ Bamma-Setṭiyara tamma Pārisa-dēva ga 1 pa 2½ Jannavurada sēnabōva Mādayya ga 1 pa 2½ ātana tamma Pārisa-dēvayya Singaṇa pa 6½ sēnubhōva Padumaṇṇana maga Chikkaṇṇa ga 1½ Bhāratiyakkana Nemmadiyakka pa 8 kappage.

S'rīman-mahā-maṇḍalāchāryyaruṃ rāja-gurugaḷum appa śrī-Mūla-saṅgha-samudāyaṅgaḷ Durmmukhi-saṃvatsarada Āśhādha-su 5 .. Gommaṭa-dēvar śrī-Kamaṭha-Pārisva-dēvaru Bhaṇḍāryyayana basa-diya śrī-dēvara Vallabha-dēvaru mukhyavāda basadigaḷa dēva-dānada gadde beddalu sahita bāṇa abhyāgati kaṭaka-śeṣe-basadi-manakshatēyavu muntāgi yēnu vanam koḷḷiv endu biṭṭu śrī-Beḷugula-tirtthada samasta-māṇikya-nagaraṅgaḷu Kabbāhu-nātha aṇuvānada gauḍa-prajegaḷu muntāgi śrī-dēvara Vallabha-dēvara Hāḍuvarahalḷige Sambhu-dēva anyāyavāgi maḷa-brayavāgi komba gadyāṇa aydanu ā-dēvara Vallabha-dēvara raṅga-bhōgacce saluvudu ā-halḷiya aṣṭa-bhōga-tēja-sāmya kiṇṇukūḷa yēn ādodaṃ ā-dēvara Vallabha-dēvara raṅga-bhōgacce salu ||

*At Bhaṇḍāri basti, west side.*

S'rīmat-parama-gambhīra-syādvād-āmōgha-lāṅchanaṃ |  
 • jīyat trailōkyā-nāthasya śāsanam Jina-śāsanam ||  
 bhudram bhūyāj Jinēndrāṇaṃ śāsanāyāgha-nāśinē |  
 ku-tirttha-dhivānta-saṅghāta-prabhēda-ghana-bhānavē ||  
 svasti Hoysaḷa-vamśāya Yādu-mūlāya yad-bhavaḥ |  
 kshatra-mauktika-santānaḥ pṛithvī-nāyaka-maṇḍanam ||  
 śrī-dharmābhīyudayābja-shaṇḍa-taraṇiḥ samyaktva-chūḍāmaṇiḥ  
 nīti-śrī-saraṇiḥ pratāpa-dharaṇiḥ dānārthi-chintāmaṇiḥ |  
 vamśe Yādava-nāmnī mauktika-maṇiḥ jātō jagan-maṇḍanaḥ  
 kshīrābhdhāv iva kaustubhō 'tra Vinayādityāvanipālakaḥ ||

apicha || śrī-kāntā-kamaṇiḥ-kēḷi-kamaḷōllāsāt su-nityōdayād  
 darppāntha-kṣhitipāndhakāra-haraṇād bhūyaḥ pratāpānvayāt |  
 dik-chakrākramaṇād vishat-kuvalāya-pradhvamśanād bhūtaḷē  
 khyātō 'navarttha-r'ākhyaiṣha Vinayādityāvanipālakaḥ ||  
 Dhātā tri-lōkōdara-sāra-bhūtair aṃsair mmudāsavya vinirmmitēva |  
 tasya priyā Kēḷiya-nāma-dēvi Manōja-rājya-prakṛitir bhābhūva ||  
 tayōr abhūd bhū-nuta-bhūri-kīrttir parākramākṛānta-diganta-bhūmiḥ |  
 tanūbhavaḥ kshatra-kula-pradīpaḥ pratāpa-tuṅgōn Eṇyaṅga-bhūpaḥ ||  
 vitarāṇa-latā-vasantar pramadā-rati-vārddhi-tārakā-kāntaḥ |  
 sākṣhāt samura-Kṛitāntō jayati chiraṃ bhūpa-makuta-maṇiḥ Eṇyaṅgaḥ

apicha || śarad-aṃṇita-dyuti-kīrttir Mmanasija-mūrttir vvirōdhi-Kuru-Kapikētuh |  
 Kuli-kūla-jaladhī-sētuh jayati chiraṃ kshatra-maṇi-maṇiḥ Eṇyaṅgaḥ ||

apicha || Jaya-lakshmi-kṛita-saṅgaḥ kṛita-ripu-bhaṅgaḥ praṇūta-guṇa-tuṅgaḥ |  
 bhūri-pratāpa-raṅgō jayati chiraṃ nṛipa-kirita-maṇiḥ Eṇyaṅgaḥ ||

- apicha || Lakshmī-prēma-nidhir vvidagdha-janatū-chāturyya-charchchā-vidhir  
 vvīra-śrī-naṇīni-vikāsa-mihirō gāmbhīryya-ratnākaraḥ |  
 kirtti-śrī-latikā-vasanta-samayas saundaryya-lakshmīmayas  
 sa śrinān Eṇyaṅga-tuṅga-nṛpatih kaiḥ kair ṇṇa samvarṇnyatē ||
- apicha || kaś śaknōty Eṇyaṅga-maṇḍalapatēr ddōr-vvikrama-kṛīḍanam  
 stōtum Mālava-maṇḍalēśvara-purim Dhārām adhākṣhit kṣhāṇāt |  
 dōh-kaṇḍūḷa-karūḷa-Chōḷa-katakam drāk kāndīśikam vyadhān  
 nirdhāmākṛita (hakraḡoṭṭam akarōd bhaṅgam Kaḷiṅgasya cha ||  
 kāntā tasya Latāntabāṇa-lalanā lāvanya-puṇyodayaiḥ  
 saubhāgyasya cha viśva-vismayakṛitaḥ pātri Dharitri-bhṛitaḥ |  
 putrivad vilasat-kalāsu sakalāsv Ambhōjayōnēr vradhūr  
 āsid Ēchala-nūma-punya-vanitā rājñi yaśas-śrī-sakḥi ||
- apicha || kuntāḷa-kadaḷi-kāntā prithu-kucha-kumbhā madālasā bhāti sadā |  
 Smara-samara-sajja-vijaya-Mataṅgōdbhava-chāru-mūrttir Ēchala-Dēvi ||
- apicha || S'achīva S'akram Janakātma-jēva Rāmarp Girindrasya sūtēva S'ambhum |  
 Padmēva Viṣṇum madayatṇ ajasram sānaṅga-lakshmir Eṇyaṅga-bhūpam ||  
 Kausalyayā Daśarathō bluvi Rāmachandram śrī-Dēvakī-vanitayā Vasudēva-bhūpāḥ |  
 Kṛishṇam S'achi-pramadayēva Jayantan Indrō Viṣṇum tayā sa nṛpatir jjanayām babhūva ||  
 udayati Viṣṇau tasminn anēśad ari-chakra-kuḷam ilādhipa-chandrē |  
 adhikata-śriyam abhajāt kuḷaya-kulam āśvad amaḷa-dharmāmabhōdhiḥ ||
- apicha || nirdalita-Kōyatūrō bhasmikṛita-Kōṅga-Rāyarāyapurāḥ |  
 ghaṭṭita-Ghaṭṭa-kavāṭaḥ kampita-Kāūchīpurāsa sa Viṣṇu-nṛpālāḥ ||
- apicha || atulā-nija-baḷa-padāhati-dhūḷikṛita-tad-Virāṭa-narapati-durggaḥ |  
 vana-vāsita-Vanavāsō Viṣṇu-nṛpas taraḷitōru-Vallūrah ||
- apicha || niji-sēnā-pada-dhūḷi-karddamita-Malaprahāriṇi-vāriḥ |  
 kaḷapāla-sōṇitāmbu-niśāṭikṛita-nija-karāsir avanipa-Viṣṇuḥ ||
- apicha || Narasiṃha-Varmma-bhūbhujā-Sahasrabhujā-bhūja-P'araśurāmō 'pi |  
 chitram Viṣṇu-nṛpālāś śatakṛitvō 'py ājani jita-śatru-kṣatraḥ ||  
 Adiyama-prithu-śauryyāryama-Rāhur Vveṅgi-girindra-hati-pavi-daṇḍaḥ |  
 Tājavana-pura-lakshmin punar aharaḥ jayam iva rīpōś sa Viṣṇu-nṛpāḥ ||
- apicha || chakri-prēshita-Mājavēśvara-Jagaddēvādi-sainyārṇnavam  
 ghūrṇnantam sahasā pibat karatājēnāhatya mṛityu-prabhuḥ |  
 prāk paśchād asināgrahid iha mahīp tat Kṛishṇavēṇyāvadhī  
 śrī-Viṣṇur bbhujā-daṇḍa-chūrṇnita-nitāntōttunga-Tuṅgachalāḥ ||
- apicha || Irūṅḷa-kṣhōṇipati-mṛiga-mṛigārātir atulāḥ  
 Kadamba-kṣhōṇīśa-kṣhitiruha-kuḷa-chchhēda-paraśuḥ |  
 nija-vyāpāraika-prakāṭita-lasach-chhauryya-mahimā  
 sa Viṣṇuḥ prithviśō na bhavati vachō-gōchara-guṇāḥ ||  
 śākṣhāl Lakshmir vvipad-apagamē viśva-lōkasya nāmnā  
 Lakshmi-Dēvi viśad-yaśasā digḍha-dik-chakra-bhittēḥ |  
 drīpyad-vairi-kṣhitip-Ditija-vrāta-vidhvamsa-Viṣṇōḥ  
 Viṣṇoś tasya prapaya-vasudhāsīt sudhā-nirmmitāṅgi ||

brahmāṇḍa-bhāṇḍa-bharitāmaḷa-kirtti-lakshmi-  
kāntas tayōr ajani sūnur Ajātasatruḥ |  
prithvīsa-Pāṇḍu-Prithayōr iva Pushpachāpō  
Daitvadviṣat-Kamalayōr iva Nārasiṃhaḥ ||

apicha || garbham Barbbara muñcha kāñchana-chayaṃ Chōḷāsu rāsikuru  
kshēmaṃ bhikshaya Chēra chivara-mukhāṃ durēṇa vijñāpaya |  
svaṃ Gaudēti Nṛsiṃha-bhūri nripatēr madhyē-sadas sarvvadā  
durvvāras sarati dhvaniḥ parijānān nirghāta-nirghōṣha-jit ||

apicha || śauryyaṃ naiṣha Harēḥ paratra-taraṇir anyatra tējasvitāṃ  
dānitvaṃ kariṇaḥ paratra rathināṃ anyatra kirttiṃ radāt |  
rājyaṃ chandramasaḥ paratra viśamāstratvaṃ cha puṣhpāyudhād  
anyatrānya-jaṇē mauāk cha sahatē śrī-Nārasiṃhō nripaḥ ||

apicha || sa bhuja-baḷa-Vīra-Gaṅga-pratāpa-Hoysalāpara-nāmā |  
pālāyati chatus-samayaṃ maryādāṃ ambunidhir ivāti-prityā ||  
Chāgala-Dēvi-ramaṇō Yādava-kula-kamaḷa-vimala-mārttaṇḍa-śrīḥ ||  
chhitrā dṛipta-virōdhi-vaṃśa-gaṇaṃ dig-jaitra-yātrā-vidhāv  
āruhyōdaya-bhūdharaṃ ravir ivādrim dīpa-vartti-śrīyā |  
natvā dakṣiṇa-Kukkuṭēśvara-Jina-śrī-pāda-yugmaṃ nidhīm  
rājyasyābhayudayāya kalpitam idaṃ svayātma bhāṇḍāriṇā ||  
sarvvādhikāriṇā kāryyavidhau Yōgandha-Rāyaṇād |  
api dakṣheṇa nītiṇa-guṇaḥ cha Gurōr api ||  
Lōkāmbikā-tanūjēna Jakki-Rājasya sūnūnā |  
jyāyāsā lōka-rakshayka-lakṣmaṇāmara yōr api ||  
Maladhāri-svāmi-pada-j-rathita-mudā Vāji-vaṃśa-gaṇaṃ sūm utā |  
hima-ruchinā Gaṅga-mahā-nikhila-Jināgāra-dāna-tōyadhi-vibhavaḥ ||  
dūrikṛita-Kaḷi-syūta-nṛi-kaḷāṅkēna bhūyāsā |  
charitra-payāsā kirtti-dhavaḷikṛita-diśālīnā ||  
tri-śakti-śakti-nirbhinna-madavad-bhūri-vairiṇā |  
Hūḷapēna jagun-nūta-mantri-māpikya-maulīnā ||  
chatur-viṃśati-Jinēndra-śrī-nīlayaṃ Māḷayāchalaṃ |  
sad-dharmma-chandanōdbhūtāṃ dṛishtvā nirmāpitam tataḥ ||  
dvitīyaṃ yasya samyaktva-chūḷāmaṇi-guṇākhyayā |  
Bhavya-chūḷāmaṇir nāma tasmai prītyā dadāt tataḥ ||  
dānārtham Bhavya-chūḷāmaṇi-Jina-vasataṃ vāsināṃ sar-munināṃ  
bhōgārtham chūḷa-jīvaṇēddharāṇaṃ n iha Jinēndri shtavidhy-archchamārtham |  
śrī-Pārśva-svāmināṃ cha tri-jagad-adhi-patēḥ Kokkuṭēśasya puṇyaḥ  
puṇya-śrī-kanyakāyā vivahana-vidhayē m udrikāṃ arpayan va ||

ēkāṣṭy-uttar-sahasra-Sāka-varshēṣu gatēṣhu Pramādi-sarpvatsarasya Pushya-māsa-suddha-Sukravāra-  
chaturdhaśyam uttarāyana-saṅkrāntau śrī-Mūla-singha Dēśiy-ṛaṇa Putaka-gachchha-sambandhinam  
vidhāya ||

Narasimha-Himādrī tad-udhritā-kaḷāśr-īruda-ka-Hūḷa-ṛara-jihvikē |  
yānata-dhārā Gaṅgāmbuni sa chatur-viṃśati-Jinēśa-pāda-sarvas-madhyē ||  
Savapēṇam adid bhāpatir aṅgita-Pālī-Karṇa-ṛi pati-Sibi-Khachara-patīḥ |  
pragūṇita-kuchēra-vibhavas tri-guṇikṛita-siṃha-vikramō Narasiṃhaḥ ||

atas tad-grāma-simābhīdhāsyatē || tatra pūrvvasyām diśi Savaṇēra-Bekkana yaḍeya simē karaḍiy-aṇe  
allim teṅka hiriya-obbeyum pōgalu Bimbi-Setṭiya keṇeya kōḍiya kibbayalu || allim teṅka Barabāḷa-  
keṇeya achchugattū mēreyāgi hiriya-obbeya basuriya teṅkana kemb-areya hunise || dakshinasyām diśi  
Bilattiya Savaṇēra yaḍeya ereya diṇṇeya huniseya koḷa hiriya-āla || allim haḍuvalu hiriya-obbeya selḷe  
moṇaḍiya haḍuvaṇa baḷḷēya keṇeya teṅkana-kōḍiya baḷariya bana || allind atta Taṇḥaliya Kaliya-  
mana kaṭṭada tāy-vaḷḷa Jannavurada hiriya keṇeya tāy-vaḷḷa sime || paśchināyām diśi Jannavurakkana  
Savaṇēringam sāgara-mariyāde Jannavura Savaṇēra keṇe-yēriya naḍuvaṇa hiriya-hunise sime || uttara-  
syām diśi kakkina kōlu adara mūḍaṇa Birajjana-keṇe ā keṇe oḷage Savaṇēra Beḍuganabaḷḷiya naḍuvo  
basuriya doṇe || allim mūḍal ālajjana kummari allim mūḍa billadara sime ||

sāmānyō 'yam dharmma-sōtur nṛipāṇām kalē kalē pālaniyō bhavadbhiḥ |  
sarvvān ētān bhāvināṇ pārtthivēndrān bhūyō bhūyō yāchatō Rāmachandraḥ ||  
sva-dattām para-dattām vā yō harēta vasundharām |  
shashtīm varsha-sahasrāṇi vishṭhāyām jāyatē krimiḥ ||  
na visham visham ity āhur dēvasvam visham uchyatē |  
visham ēkākinam hanti dēvasvam putra-pautrakam ||  
śaraj-jyōtsnā Lakṣmī-vapushi bahalāś chandana-rasō  
diśādhiśa-strīṇām sphurad uru-dukūlaika-vasanam |  
tri-lōkā-prāsāda-prakaṭita-sudhā-dhāma-viśadam  
yasō yasya śrīmān sa jayati chiram Hullaḷa-vibhuḥ ||  
astu svasti chirāya Hullaḷa bhavatē śrī-Jaina-chūḍāmanō  
bhavya-vyūha-sarōja-shaṇḍa-taraṇē gāmbhīrya-vārānnidhē |  
bhāsvad-viśva-kaḷānnidhē Jina-nuta-kshīrābdhi-vṛiddhindavē  
svōdyat-kirtti-sitāmbujōdara-lasad-vārāsi-vār-bbindavē ||

śrī-Gommaṭa-purada tippe-suṅkadalli aḍakeya hēriṅge 200 hasumbega ayvattu uppu ..... go  
bisige 1 hasumbe gōshala 5 melasu hēriṅge baḷḷa 1 hasumbega māna 1 maṇipannāyaḍalli eleya .....  
..... roga hāga 1 mēl-ele 200 gūṇa-deṇa inittumaṇi tumma suṅka-pathikāraḷandu chatur-vvimsati-  
tīrtthāṅkara pū ..... pradhlāra sarvvādhikūri hiriya-bhaṇḍāri Hullaḷayyaṅgaḷu heggaḍe-Lakka-  
yyaṅgaḷum heggaḍe-A ..... Hoysaḷa Nārasimha-dēvana kayya beḍikonḍu biṭṭaru ippatta-nālvara  
mane-deṇa pa ..... tāṇ nūḍidudē sad-vāṇi tanna pēḷḍ andadoḷ āṇ nnaḍadoḷ ade mārggaṇi  
endaḍe naḍedu ..... .

S'āsiyind ambaram abjadim tiligolaṇ nētraṅgaḷind ānanam |  
posa-māvim banam Indranim Tridivam āsē ..... |  
..... kirtti-dēva-muniyim saiddhānta-chakrēsanind |  
esegum śrī-Jina-dharmmam endaḍe baḷikkē vaṇṇipam baṇṇipam ||

..... tau labdhau chamū-nāyakaḥ | śrī-Hullaḷas Savaṇēra mēva madadā dāba .....  
tṭyā mudā dhārāpūrvvakam urvvarāstuti bhṛi ..... śrī śrī

bhavyāṇbhōruha-bhāskaras Surasariṇi nihāra ..... parārttha-ratnākaraḥ |  
siddhāntāmbudhi-varddhanānūritakaraḥ Kandarppa-śailāśanis so ..... bhūtaḷe ||

S'rimat-parama-gambhīra-syādvād-āmōgha-lāṣṭhānam |  
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam |



svasti śrī-Varddhamānasya varddhamānasya śāsane |  
 śrī-Koṇḍakunda-nāmābhūch chatur-aṅgula-chāraṇaḥ ||  
 tasyānvayē 'jani khyātē vikhyātē Dēsikē-gaṇē |  
 guṇi Dēvēndra-siddhānta-dēvō Dēvēndra-vanditaḥ ||

avara santānadoḥ ||

vṛtta || para-vādi-kṣitibhṛin-niśāta-kulīsaṃ śrī-Mūla-saṅghābja-shaṭ- |  
 charaṇaṃ Pustaka-gachchha Dēsiga-gaṇa prakhyāta-yōgīśvara- |  
 bharaṇaṃ Manmatha-bhañjanaṃ jagadoḥ ādaṃ khyātaṃ ādaṃ Divā- |  
 karanandi-bratipaṃ Jināgama-sudhāmbhōrāśi-tārūdhipaṃ ||  
 ant enal int enalk ariyen eyde jagat-traya-vandyar appa peṇ- |  
 paṃ taleḍ irppar embud ane ballen adallade samyamam chari- |  
 traṃ tapam emb iv attalaḡam intu Divākaranandi-dēva-sai- |  
 ddhāntigargg endoḥ ondu rasanōktiyoḥ ān adan entu baṇṇipeṇ ||

tat-śiṣhyar appa ||

neṇeye tanutram ikkidavol ida malan tine meyyan ormmeyum |  
 turisuvaḍ illa midde vare maggulan ikkumad illa bāḡilaṇ |  
 kiṇu teṇeyambud ill uḡuḷdud illa malaṅgumad ill Alūndranum |  
 neṇevane baṇṇisal guṇa-gaṇāvaḷiyaṃ Maḷadhāri-dēvara ||

avara śiṣhyar ||

vṛtta || Kantu-madāpahar ssakaḷa-jīva-dayāpara-Jaina-mārgga-rā- |  
 ddhānta-payōdhigaḷu vishaya-vairigaḷ uddhata-karmma-bhañjanar |  
 ssantata-bhavya-padma-dinakṛit-prabharaṃ S'ubhachandra-dēva-si- |  
 ddhānta-munīndraraṃ poḡaḷvud ambudhi-vēshṭita-bhūri-bhūtaḷaṃ ||

int ivara gurugaḷ appa śrīmad-Divākaranandi-siddhānta-dēvaru ||

vṛtta || ā-muni-dikṣheyaṃ kuḍe samagra-tapō-midhiy āgi dāna-chim- |  
 tāmaṇiy āgi sad-guṇa-gaṇāgrāṇiy āgi dayā-dama-kṣamā- |  
 śrī-mukha-lakṣmīy āgi vinayārṇava-chandrikey āgi santatam |  
 śrīmati Gantiyar unegaḷdar urvviyoḷ urvvero kūrttu kīrttisal ||  
 śrīmati Gantiyar jjiṭa-kāshāyigaḷ ugra-tapaṇḡaḷindam int |  
 i mahiyoḷ poḡarttege negarttege nōntu samādhīyīm jagat- |  
 svāmīy enippa pempina Jinēndrana pāda-payōja-yugmamam |  
 prēmadi chittadoḷ nilisi dēva-nivāsa-vibhūtig eydidaḷ ||

Saka-varshaṃ 1041 neya Viḷambi-sampatsarada Phūḷguṇa-śuddha-pañchamī-Budhavāradandu saṇnya-  
 sana-vidhiyīm śrīmati Gantiyar mṃmuḍipi dēva-lōkakke sandar ||

agaṇitaṃ eno chāru-tapaṃ |  
 praḡṇita-guṇa-gaṇa-vibhūṣhaṇāḷaṅkṛitey int |  
 agaṇita-nija-guruvige nisi- |  
 dhigeyaṃ Māṅkabbe Gantiyar mṃmāḍisidar ||

karuṇaṃ prāṇi-gaṇaṅgaḷoḷ chaturatā-sampatti-siddhāntadoḥ |  
 paritōṣhaṃ guṇa-sēvya-bhavya-janadoḥ nirmatsaratvaṃ muni- |  
 śvararoḷ dhūrate ghōra-vira-tapadoḷ kayg aṇmi poṇṇal Divā- |  
 karanandi-vṛati pempan ēṃ taleḍanō yōḡindra-brindaṅgaḷoḷ ||

*Copper plate inscription in possession of the Maṭha.*

Sri-svasti śrī-S'ālivāhana-saka-varusha 1556 neya Bhāva-saṃvatsarada Āshāḍa-śuddha 13 Stiravāra  
Brahma-yōgadalū śrīman-mahā-rājādhitāja-rāja-paramēśvara ari-rāya-mastaka-śūla śaraṇāgata-raja-  
pañjara para-nāri-sahōdara satu-tyāga-parākrama-mudrā-mudrita bhuvana-vallabha suvarṇa-kalāśa-  
sthāpanāchāryya shaḍ-darṇma-chakrēśvarar āda Mahisūra-paṭṭapa-puravarādhiśvarar āda Chāma-Rāja-  
Voḍeyar-Ayyanavarū dēvara Beluḡalada Gummaṭa-nātha-svāmiyavara archanā-vṛittiya svāstiyānu  
sthānadavarū tamma tamma anupatyadind ā-varttaka-gurastarige aḍahu-bhōgyādiy āgi koṭṭu aḍahu-  
gāraru bahu-kālā anubhavisi baruttā yiralāgi Chāma-Rāja-Voḍeyar-Ayyanavarū vichārisi aḍahu bhōgyā-  
diya anubhavisi baruttā yiddanta varttaka-gurastaranu kareyisi | sthānadavarige nūvu koṭṭantha  
sālavānu thisi koḍisēvu yendu hēlālāgi varttaka-gurastaru āḷida mātu tāvu sthānadavarige koṭṭantha  
sālavu tamma tande-tāyigālige puṇyav āgaliy endu dhārā-dattavāgi dhāreyānu yeredu koṭṭevu yendu  
samastaru āḍālāgi | sthānadavarige varttaka-gurastaru kaiyallu | Gummaṭa-nātha-svāmiya sannidhiyalli  
dēvaru-guru-sākshiy āgi dhāreyānu yerisi || āchandrārka-sthāyiyāgi dēvatā-sēveyānu māḷikonḍu  
sukhadalli yīharu endu biḍisi koṭṭa dharma-śāsana || munde Beluḡalada sthānadavarū svāstiyānu  
āvānān obbanu aḷahu-hiḍidantavarū aḍava-koṭṭantavarū duruśana-dharmakke horagu sthāna-mānyake  
kārunav illa | yishtakkū miri aḍava-koṭṭantavarū aḍahu-hiḍidantavarānu i-rāyjakke adhipatiy āgiddan-  
tha dregalū i-dēvara dharmavānu pūrva-mērege naḍesal uḷḷavarū || i-mērege naḍesal ariyado  
uṇēksheya dregālige Vāraṇāsiyalli sahasra-kapileyānu Brāhmaṇarānu konda pāpakke hōharu yendu  
baresi koṭṭa dharma-śāsana maṅgaḷam alā śrī || śrī śrī ||

*In the Maṭha.\**

S'rimat-purama-gambhira-syādvād-āmōgha-lāuchhanam |  
jyāt trilōkya-nāthasya śūsanam Jina-śāsanam ||  
nānā-dēsa-nipāla-mauli-vilasan-māṇikyā-ratna-prabhā-  
bhāsvat-pāda-sarōj-yugma-ruchirah śrī-Kṛishṇa-Rāja-prabhuh |  
śrī-Karṇāṭaka-dēsa-bhāsurā-Mahisūrastha-simhāsanaḥ  
śrī-Chāma-kshitipāla-sūnur avanau jyāt sahasram samāḥ ||  
svasti śrī-Varddhamānākhye Jinē muktiṃ gatē sati |  
vahni-randhrābdhi-nētrais cha vatsarēshu mitēshu vai ||  
Vikramāṅka-samāsv indu-gaja-sūmajū-hastibhiḥ |  
satishu gaṇaniyāsu gaṇita-jūair bbudhais tadā ||  
S'ālivāhana-varshēshu nētra-bāṇa-nagēndubhiḥ |  
pramitēshu Vikṛity-abdē S'rāvaṇē māsi maṅgaḷē ||  
kṛishṇa-pakshē cha pañchamyām tithau chandrasya vāsarē |  
dōrddanda-khaṇḍitārātiḥ sva-kirtti-vyāpta-dik-taṭah ||  
saḥ śrīmān Kṛishṇa-Rājēndrasyāyuh-śrī-sukha-labdhayē |  
ētasmin dakshinē Kāśau nagarē Eoḷḡalāhvayē ||  
Vindhyādrau bhāsamānasya śrīmatō Gommatēśinaḥ |  
śrī-pāda-padma-pūjāyai śēshāṇām Jina-vēśmanām ||

\* Sanskrit version, by the guru of that period, of the sannad then granted, which was in Kannaḍa.

sârdham Hêmâdri-Pârsvésa-châru-śrī-chaitya-vésmanâ |  
 dvâ-ttrimśat-pramitânâṃ śrī-saparyyôtsava-hêtavê ||  
 Jinêndra-pañcha-kalyâṇa-śrī-rathôtsava-sampadê |  
 śrī-Chârükirtti-yôgindra-maṭha-rakshaṇa-kâraṇât ||  
 âhârâbhaya-bhaishajya-śâstra-dânâdi-sampadê |  
 Belguḷâkhyâ-mahâ-grâmaṃ Viṇḍhya-Chandrâdri-bhâsuram ||  
 Bhû-dêvi-maṅgaḷâdarśa-kalyâṇy-âkhyâ-sarô-nvitam |  
 Jinâlayais tu lalitair mmaṇḍitam gôpurânvitam ||  
 sa-taṭâkaṃ sa-châṇpêyaṃ Hosahalli-samâhvaṇam |  
 îśâna-dik-sthitam grâmaṃ śâlyâdy-utpatti-bhâsuram ||  
 Uttanahalli vikhyâtam pratichyâṃ kakubhis sthitam |  
 grâmaṃ Kabbâlu-nâmânam grâmaṃ gô-pâla-saṅkulaṃ ||  
 pûrvam Pûrṇâryya-sandattam kumârê nripatau sati |  
 iti grâmân chatus-saṅkhyân dadau bhaktyâ svayam mudâ ||  
 svasti śrī-Diḷli-Hêmâdri-Sudhâ-Saṅgita-nâmasu |  
 tathâ Svêtapura-Kshêmaṇu-Belguḷa-rûdhishu ||  
 samsthânêshu lasat-siddha-siṃha-piṭha-vibhâsinâṃ |  
 śrīmatâṃ Chârükirttinâṃ paṇḍitânâṃ satâṃ vasê ||  
 śâsani-kṛitya tân grâmân arpayâmasa sâdaram |  
 êshaḥ śrī-Kṛishṇa-bhûpâlaḥ pâlitâkhila-maṇḍalaḥ ||

## 142

*On the rock north of Tâvare kere.*

S'ri-S'aka-varusha 1565 neya

śrīmach-Châru-sukîrti-paṇḍita-yatîḥ Sôbhânu-samvatsarê  
 mâsê Pusya-chaturdâśi-tithi-varê kṛishṇê supakshê mahân |  
 madhyâhnê vara-Mûla-bhê cha karaṇê Bhârgavya-varê Dhrivê  
 yôgê Svargga-puram jagâma matimân traividya-chakrêsvarah || śrī ||

## 143

*On a stone in Bânâvara Basavayya's field east of the town.*

Svasti śrīmat-Talakâḷu-goṇḍa-Bhuja-bâḷa-Vira-Gaṅga-Poysâḷa-Dôvaram hiriya-daṇḍanâyakarum râjyo  
 uttarôttarav âge śrī-Gomattêsvara-Dêvara Baladadaseyahalliva kaṇḍu challadi Chaladaṅka-Râva  
 Hode-jaya Gavare-Setṭiya magam Beṭṭi-Setṭiya Râvabeya magam Mâchi-Setṭi . . . . v-Setṭi-makkaḷu  
 Mari-Setṭi . . . . yivaru talo hora uktyakî . . . .

## 144

*East of the Aregal basti in Jinanâthapura.*

S'rimat-parama-gaṃbhira-syâdvâd-âmôgha-lâñchanam |  
 jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ||  
 bhadram astu Jina-śâsanâya sampadyatâṃ pratividhâna-hêtavê |  
 anya-vâdi-maḍa-hasti-mastaka-sphâṭanâya ghaṭanê paṭiyasê ||

Svasti samasta-bhuvanâśrayam śrī-prithvi-vallaḥha-mahā-rājādhirājam paramēśvara-parama-bhaṭṭāra-  
kam Satyāśraya-kula-tilakam Chālukyābharanam śrīmat Tribhuvana-Malla-Dēvara rājya-rājyam utta-  
rōttarābhivridhi-pravarddhamānam āchandrārka-tāram baram salluttam ire ||

Vinayāditya-nripālam |  
jana-vinutam Poysaḷāmbarānvaya-dinapam |  
Manu-mārggan enisi negaḷdam |  
vana-nidhi-parivṛita-samasta-dhātṛi-taḷado ||

tat-putra ||

Eṇeyāṅga-Poysaḷam ta- |  
It aṇey aṭṭi virōdhi-bhūparam dhuraḍ-eḍeyole |  
taṇi-sandu geldu virakk- |  
eṇevaṭṭagīda sukhade rājyam geḍdam ||  
ā negaḷd-Eṇaga-nripālana |  
sūnu-bṛihadvairi-marddanam sakaḷa-dhari- |  
tri-nāthan artthi-janatā- |  
Kāninam dharage negaḷda Ballāḷa-nripam ||

ātana tamma ||

Koṅg-eḷum Male yoluma- |  
n aṇgayg aḷavaḍisi tākiguṇḍ ivaram dē- |  
śaṅgaḷan ilkuḷi-goṇḍa-Nṛi- |  
siṅga-śrī-Viṣṇuvarddhanōrvvipālam ||

svasti samadhigata-pāñcha-mahā-śabda-mahā-maṇḍalēśvaram Dvārāvati-pura-varādhīśvaram Yādava-  
kuḷāmbara-dyumaṇi samyaktva-chūḍāmaṇi Malaparoḷ-gaṇḍa rāja-mūrttaṇḍa Taḷakāḍu-Koṅgu-Naṅgali-  
Koyatūr-Ttēryār-Uchchangi-Taleyūr-Ppombuchcham end ivu-modalāge pulavu-durggagaḷam koṇḍu  
Gaṅgavāḍi-tombatt-aṇu-sāsiramam pratipāḷisi sukhadiṇ rājyam geḍuttam ire tat-pāda-padmōpajivigaḷ ||

vṛitta || Jina-dharmmāgraṇi-Nāga-Varimmana sutam śrī-Mārunayyam jaga- |  
d-vinutam tat-sutan Ēchi-Rājan amalam Kaṇḍinya-saḍ-gōtran ā- |  
tana chittōtsave Pōchikabbe avarg aty-utsāhadim puṭṭidar |  
... Bamma-chamūpan ... adhaṭam śrī-Gaṅga-daṇḍādhipam ||

antu ||

adaṭarpp unnati satyam āybu chalam āyuh saucham audāryyam a- |  
ṇmu diṭam tannate ninduv emba guṇa-samghātaṅgaḷam tāḷdi lō- |  
kada vandi-prakara-gatam taṇ-nidhi kaḷ kēnārtthiy-end ittu chā- |  
gada peṇṇindame Gaṅga-Rājan esedaṇ viśvambharā-bhāgaḍo ||  
Taḷekāḍam seḷad anto Koṅgan oḷakoṇḍ ... yaṇ tūḷdi dō- |  
r-bbaḷadiṇ Vēṅgiyam kaḷalchi Narasiṅgaṅg antakāvāsamam |  
niḷayam māḍi nimirchchi Viṣṇu-nripaṇā .. mārggaḍim Gaṅga-maṇ- |  
ḍalamam koṇḍan arāti-yādha-mṛiga-siṅgam Gaṅga-daṇḍādhipam ||

ātana piri-anna ||

. vyāpita-dig-vaḷaya-yāsa- |  
śrī-pati vitarāṇa-vinōda-pati dhana-pati vi- |  
dyā-patiy enippa Bamma-cha- |  
mūpati Jina-pati-padāḷja-briṅgan anindyam ||

âtana sati |

parama-śri-Jinan āptam |  
gurugaḷ śri-Bhānukirtti-dēvare lakshmi- |  
karan enippa Bamma-Dēvane |  
puruṣan enalu Bāṇapabbe paḍedaḷ jasanam ||

kanda || ā satige puṇyavatige vi- |  
lāsada kaṇi sakaḷa-bhavya-sēvyam garbbhā- |  
vāsadin udayisidam sasi- |  
bhāsuratara-kirttiy Ēcha-daṇḍādhiṣam ||

vṛitta || māḍisidam Jinendra-bhavanagaḷan ā Kopapādi-tīrtthadal |  
rūḍiyan ēlge-vett esava Belgoḷadal bahu-chitra-vittiyim |  
nōḍidarām manāṅgolipuv embinam Ēcha-chamūpan artthi-kai- |  
gōḍe daritri koṇḍu konedāḍe jasan naliḍāḍe lileyim ||

antu dāpa-vinōdanam Jina-dharmmābhayudaya-pramōdanam āgi pala-kālam sukhadal irmme baḷika  
sanyāsana-vidhiyim śariramam biṭṭu Sura-lōka-nivāsiy ādan itta ||

vṛitta || malav-aty-udhṛita-dōsa-kapṭakaran ātandāta beṅkoṇḍu dō- |  
r-bhaladiṃ Koṅgaran otti vairi-nriparam bennaṭṭi tūḷḍ anyamam- |  
ḍalamam tat-puṭig eyde māḍi jagadoḷ biraḍe tām int agum- |  
daley ādam Kali-Gaṅgan agra-tanayam śri-Boppa-daṇḍādhipam ||

svasti samadhigata-paūcha-mahā-śabda mahā-sāmantādhipati mahā-prachanḍa-daṇḍanāyaka vairi-  
bhaya-dāya drōha-gharaṭṭa saṅgrāma-jattalaṭṭa | Haya-vatsa-Rājam | kāntā-manuja | gōtra-pavitra | budha-  
jana-mitram | śrīmatu Boppa-Dēva-daṇḍanāyakam | tamm appan appa Ēchi-Rāja-daṇḍanāyakaṅge  
parōkṣa-vinayam nisidhigeyam nilisi ātana māḍisida basadige | khaṇḍa-sphuṭitakkam vāhāra-dānakkam |  
Gaṅgasamudradalu 10 khaṇḍu gaddeyum hūvina-tōṭamam basadiya mūḍana kiṇu-geṇeyum | Bekkana-  
keṇeyum berddaleyum tamma gurugaḷ appa śri-Mūla-saṅghada Dēsiga-ḡaṇada Pustaka-gachchha śri-  
mātu Subhachandra-siddhānta-dēvara śiṣiyar appa Mādha[va]chandra-dēvargge dhāra-pūrvvakam māḍi-  
kōṭṭa datti ||

ālōka || sva-dattam para-dattam vā yō harēta vasundharām |  
shashṭir-vvarsha-sahasrāṇi viṣṭāyām jāyatē krimiḥ ||

..... kāntig .. urmami- |  
g ātata-yaśan Ēchi-Rājan arddhāṅaney ē |  
māt ādudo pesarisal ā |  
bhūtaḷadoḷag Ēchikabbe ra ... rūpim ||  
dānadoḷ abhimānadoḷ ā |  
mānini ..... |  
..... yendu kuḍuvalē |  
dānam ent Ēchikabbe ..... ||

antu parama- .. rāja-daṇḍanāyana-daṇḍanāyakiti śrīmatu-S'ubhachandra-siddhānta-dēvara gōḍḍi  
Ēchikabbeyum tamm atte Bāṇapabbeyum āsanamam nilisi mahā-pōḷe māḍi mahā-dānam geydaḷ  
andina ..... m āḍaḷu || śri ||



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# TRANSLATIONS.

## *Inscriptions on Chandra-girl.*

1<sup>1</sup>

Size 15' 3" x 4' 7".

Two Vases<sup>2</sup> decorated with leaves.

Be it well.

Success through the adorable Varddhamāna, the fortunate establisher of the science of merit ; an embodiment of the nectar of the peace of acquired *siddhi* (the fruit of penance). Support of both the upper and lower worlds, being himself all things moveable and immoveable ; by his own power of discerning both spirit and mind, pervading all. Having obtained inconceivable greatness and supreme honour throughout the world ; having acquired the great *arhantya* in the group of worthies who have become *tirthaṅkaras*. Moreover, whose indisputable doctrine, overcoming those of the other disputing sects, is supreme in śrī Viśālā,<sup>3</sup> and a security to the world.

After the great sun Mahāvira had gone down,—an abode of glorious qualities which illuminated all worlds ; a great orb of a thousand brilliant rays which, dispersing the darkness, caused to unfold the lotus of the blessed people<sup>4</sup> multiplying in the lake of the supreme Jaina faith :—(there arose) the adorable great Rishi *Gautama-gaṇadhara*, his personal disciple *Lohārya*, *Jambu*, *Vishṇu-dēva*, *Aparājita*, *Gōvarddhana*, *Bhadrabāhu*, *Viśākha*, *Prōshhila*, *Kshatrikārya*, *Jayanāma*, *Siddhārtha*, *Dhṛitishēna*, *Buddhila*, and other gurus.

*Bhadrabāhu*-svāmin, of the illustrious line of this regular order of great men, who by virtue of his severe penance had acquired the essence of knowledge, having, by his power of discovering the past, present and future, foretold in Ujjayini a period of twelve years of dire calamity (or famine),—the whole of the *saṅgha*, leaving the northern regions, took their way to the south. And the rishi company arrived at a country counting many hundreds of villages, completely filled with the increase of people, money, gold, grain, cows, buffaloes and goats.

Whereupon, at a mountain with lofty peaks, whose name was Kaṭavapra,<sup>5</sup> —an ornament to the earth ; the ground around which was variegated with the brilliant hues of the clustres of gay flowers fallen from the beautiful trees ; the rocks on which were dark as the great rain-clouds filled with water ; abounding with wild boars, panthers, tigers, bears, hyænas, serpents and deer ; filled with caves, caverns, large ravines and forests ;—the *dchāri*, with *Prabhāchandra*<sup>6</sup> also<sup>7</sup>, perceiving that but little time remained for him to live, and fearing on account of the road (or journey), announced his desire to do the penance before death, and having dismissed the entire *saṅgha*, he, with one single

<sup>1</sup> Originally published by me in 1874 (*Ind. Ant.* III, 153.)

<sup>2</sup> It is not clear whether these belong to the inscription, but they seem to. At either end above the inscription are two lamp-stands, which appear to be later additions. Between the vase to the right and the lamp-stand on that side is a large circle with figures of leaves, which is certainly more modern.

<sup>3</sup> An ancient : of Ujjayini.

<sup>4</sup> *Bhavya jana*, a term appropriated by the Jains to express their own sect.

<sup>5</sup> "having matted sides."—In the Kannaḍa inscriptions it appears as Kaḷvappa and Kaḷḷippu.

<sup>6</sup> Explained as the clerical name assumed by Chandra Gupta.

<sup>7</sup> The construction is stated to be *Prabhāchandra + and + aravita* &c. (and mha-muṣṭi cha—*Amara Kṛ* &c.)

disciple, worshipping on cold stones covered with grass, quitted his body and in this manner attained to the state (or, gained the adoration) of the seven hundred *ṛishis*.

May it prosper, the Jina *s'āsanu*.

2<sup>8</sup>

*Nigamati-ganti*,<sup>9</sup> the (female) disciple of the excellent Silent *guru*<sup>10</sup> of Chittūr in Ādeyare nād,<sup>1</sup> having kept the vow three months, expired.<sup>2</sup>

## 3

The dense smoke of iniquity spreading wide and filling all space like the huge mountain of ignorance, the fool who is entangled in the great and delusive troubles of family, falling under the power of kings, goes to ruin. The friend of heavenly wisdom named *Charita S'ri*, in (the mountain) called Kalbappi praised by the munis of svarga, performing the vows of a muni, attained to the condition of a happy man.

## 4

..... keeping the vows, expired.

## 5

Be it well. The fortunate (lady) *Jambā Nāygi*, having kept the vow a month, expired.

## 6

The fortunate Silent *bhaṭṭāru* of Nēduhomre, having kept the vow, expired.

*Bala Dēva* guru, disciple of ..... Dharma Sēna guru of Kittāru, having kept the vow of a *saṃnyāsi*, expired.

## 8

*Ugra Sēna* guru, disciple of Puḍḍini guru of Mālenūru, having kept the vow of a *saṃnyāsi* one month, expired.

<sup>8</sup> Originally published by me, with Nos. 5 to 11, 13, 14 and 16, in 1873 (*Ind. Ant.* II, 323.)

<sup>9</sup> *Kanti*, or, by euphony in a compound, *ganti*, was the designation of a Jaina nun or female devotee.

<sup>10</sup> *Guravadigal*, literally the 'guru feet': a similar use of *adī*, foot, is seen in *Dimavadigal*, No. 16, *Permananadigal* and *Permanadigal*, or their singulars, as titles of the Gāṅga kings (see Nos. 2, 3 and 4, *Coorg Inscriptions*) and of the Chāḷukya kings (see No. 45 and 59 in this volume). This use is not now retained in Kannāḍa, but appears to be known in Tamil and Malayāḷam. The idea of 'worshipful' seems associated with *adī*, as it is with *pāḷa* in Sanskrit, in the expression *tāta-pāḷa*, also used of gurus. Though this sense of the word is not found in the dictionaries, there is a rule quoted by Mādhvī Brāhmaṇas as follows:—*Uttamānāṃ svarūpan tu pāḍa-s'ablēna bhanyatē*.

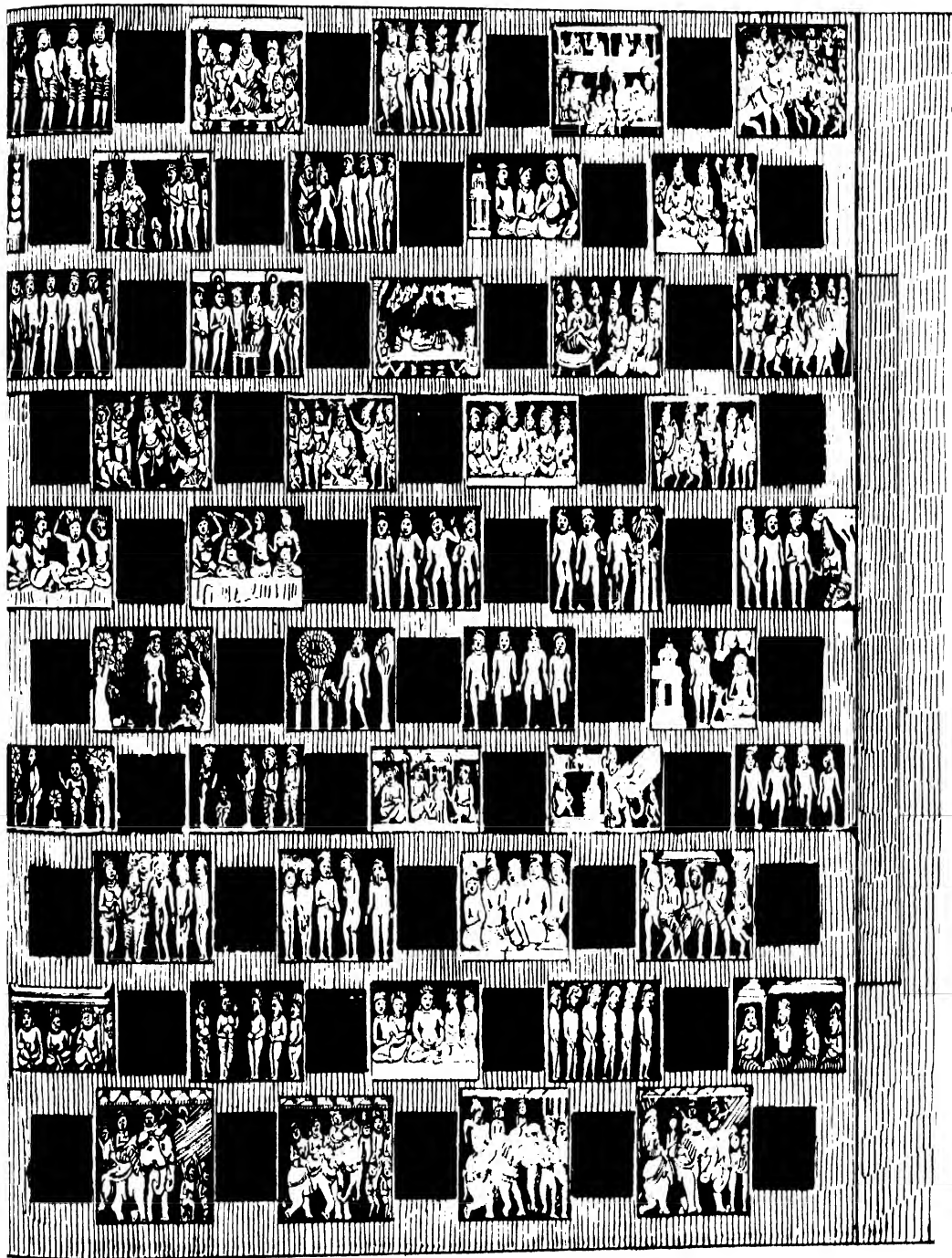
<sup>1</sup> This name occurs as *Adeyāru-pāṭhira* in a grant of the Pallava king Nandi-Varmā, and, with reference to its being on the Pālār, as *āś'ruya-nadi vishaya* in a grant of Nandi-Varmā Pallava-Malla. Chittur is also Sanskritized as Anupura. These coincidences were

pointed out by Mr. Foulkes, who published the grants in 1879. (*Ind. Ant.* VIII, 107, 273: see also *Salem Manual*, II, 364.)

<sup>2</sup> *Muḍippidar*, a term peculiar to the Jains, with which most of this class of inscriptions terminate. *Muḍi* is given among the Kannāḍa verbal roots in Kēs'i Rāja's *S'ābdamaṇi-darpaṇa*, and is explained by *kēs'a-bandhanē nirvahanē cha*, to bind the hair, and to end. On the analogy of *mādi*, *maranē* (to die), and *madippu*, *maranā-karanē* (to kill or cause death) in the same list, *muḍipu* would be the causal form of *muḍi* and equivalent to *nirvahanā-karanē*, to procure *nirvahanā* or one's end. The latter word is derived from *nirvāḥ*, to which Benfey gives the meanings 'to extricate oneself, to pass away'—the first on the authority of Lassen. *Muḍippidar* appears in these inscriptions to include, all three ideas of ceasing (to live), liberating oneself and passing away. I have translated it by "expired" proceeding on the evident analogy between *nirvahanā* and the Buddhist term *nirvāḥa*, derived from *nirvā*, to be extinguished. The Amara Kōśa explains the latter thus:—*nirvāḥḥ muni-rakhyādau*, which means 'blown out or gone out'—applied either to a sage or to fire; extinct.







CHANDRAGUPTA BASTI



*Guṇa Sēna* guru of Koṭṭāra, disciple of the Silent guru of Agare, having kept the vow, expired.

*Ēchi* guravi of Kuttāra, the chief (female) disciple of Perumāla guru, . . . . . expired.

The Uṭlakkal guru, having kept the vow, expired.

The guru of the holy tirtha. . . . .

The guru of Taḷekāḷu, with the great mass of matted hair and a bunch of peacocks' feathers<sup>3</sup> bound with a bowstring, disciple of Kālōchi guru, having kept the vow of a *sannyāsi* twenty one days, expired.

Size 3' 8" × 1' 6".

*Nāga Sēna* guru, disciple of Rishabha Sēna guru, thus expired, in the manner of a *sannyāsi* :—

To Nāga Sēna, the sinless, possessor of the highest good qualities,  
To Nāga Nāyaka, by whom the world of enemies hath been conquered,  
The worshipped of kings, in rank of unblemished fortune,  
The giver of one's wishes, the destroyer of pride, do I bow myself in reverence.

Size 6' 8" × 2' 9".

With groves, adorned with red waterlilies and filled with the hum of bees, surpassing Nandana (Indra's grove); shining on every side with fields standing with rice, was it beyond the hill. Instructing all in the praise of Bhagavat, the ocean of goodness to all creatures; worshipping on the summit of the mountain; born to the virtuous Kanaka Sēna, was a chief of virtue. Behold, (this) *Bala Dēva* muni the honourable, having forsaken beyond the hill, giving himself up to devotion, departed to the siddha lōka, did he not?

The fortunate Great One, having kept the vow, ended his time (or life.)

Size 4' 7" × 2' 10".

Saying 'to be in accord with the pair S'rī Bhadrabāhu together with the great muni Chandra. *Guṇa* is the true faith'—after coming (here) and being gratified, the . . . . . of her race, the coral-lipped wife of S'anti-sēna munīsa, *Ēchel go[ravi]* on the top of the mountain, forsaking all food, attained to the state of not being born again.

<sup>3</sup>One of the signs of a Jain yati: It is used to keep away insects, but they should be killed by entering the mouth or nostrils, or by being used in cooking.

<sup>4</sup>By a mistake No. 17 was divided into two numbers 17 and 18 in the Kannaḍa text.



*Singa-nandi*, ?son of the mountain guru, having performed the vow, ended his life (or time.)

..... I, having come down from this throne..... she, the daughter *Nachchikarve*,  
..... attained to the wealth of the world of gods.

Be it well. Adorned with good qualities, from a lofty site he rose to be a siddha ; descendant of  
a virtuous guru, a son of the ? Sadviga gaṇa, dweller on the top of the mountain, not going down below  
the space on the slope, virtuous .....

On *Kottayya*, the lay disciple of Abhayanandi paṇḍita, coming (here), he ..... a thousand.

Be it well..... the guru of Ingālūru..... on the Kaḷbappu mountain ended  
his life (or time.)

(Date about A. D. 670.—Size 14' × 7".)

While *Navalōka S'ri Kambaiyan*, son of the lord of great feudatories, entitled to the five big  
drums, *S'ri Ballabha* (para)mésvara mahārāja, was ruling the earth :—a grant of land at the request  
of... gāṇā Arasi, with details of the boundaries (*much illegible*.)

The disciple of ....., *Ariṭṭō-Nēmi*, caused the sidda to be made.

Size 7' 7" × 2' 11".

Rapidly vanishing like the rainbow, like clustering flashes of lightning, or like a dewy cloud, to  
whom are the treasures of beauty, pleasure, wealth and power secure ? Thus saying, having assumed  
the state of a *sannyāsi*, the great mighty one, *Nandi Sēna*, best and most excellent of munis, reached  
the world of gods (*dēva lōka*.)

The fortunate ..... of the Navilūru<sup>7</sup> saṅgha, ..... in this mountain named [Kaṭava]pra  
..... in the Kūripura village, of the Mayūra<sup>7</sup> saṅgha, lord of this world, in the middle of  
the Kaṭapra<sup>8</sup> mountain, gained the tomb.

..... the great *Anantamati-ganti*, of the Navilūr saṅgha, on the broad Kaṭavapra  
mountain performed the vow, and settled in the good path, gained the supreme happiness of the world  
of gods. Obeisance.

..... *Saundaryya Aryya* by name, of the Mayūra grāma saṅgha, on the Kaṭavapra  
mountain gained the tomb.

<sup>5</sup> To the south of the deserted image.

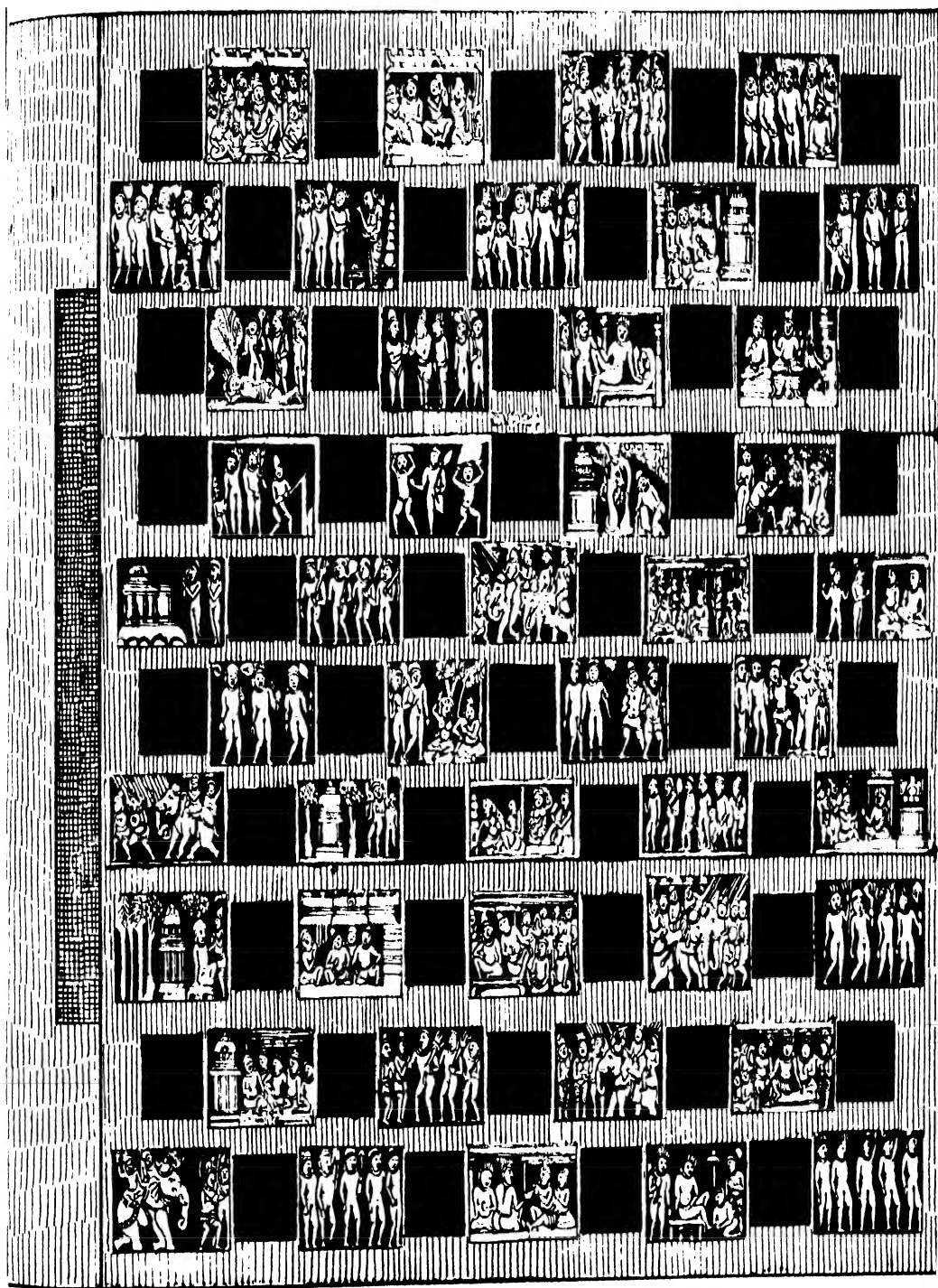
<sup>6</sup> The first of these inscriptions published by me in 1873 (*Ind. Ant.* II, 285.)

<sup>7</sup> Navilū and Mayūra mean the same, the former being Kannada, and the latter Sanskrit, for peacock.

<sup>8</sup> The name has been shortened to this form evidently to suit the metre.







CHANDRAGUPTA BASTI



*Āṅgaḥ* by name, famed for many good qualities, while standing in penance in unmeasured devotion, ..... on the mountain .....

In the Navilār saṅgha Gurava-nandi was the chief in religious observance: his disciple, of unblemished qualities, was Vṛishabha-nandi muniśa. Be it well. His grandmother gained the world of svarga.

Knowing that death was approaching, and desiring happiness; having acquired many virtuous qualities ..... the worshipful great muni named *Dēva-sēna*, performing the vow, ..... ascended to svarga.

Having selected a good place for penance, *Adarilime Nāgēndu*, of the Keḷatār saṅgha, ruling the Naḍekeye 200, ..... rites without number.

Be it well. Free from fault, of a fame pure (white) as Alindra or milk, ..... obedient, highly revered for the greatness of his penance. In the famous Kalvappu, ascending the pishi giri, the free from fault, ..... having gained the blessed land of svarga, the highly revered for penance .....

..... of lofty virtue, of firm qualities, possessed of great learning, ..... the theme of praise, *Sasirumati ganti* ..... rising up and coming to Kalbappira, in worship and praise on the holy mountain, ascended to the immortal svarga.

The auspicious *Ereyagave* in Kavatta (or Kalvappu) .....

May he firmly prevail—the auspicious *Garuḍa Kēsari Rāyi*.

(Date A.D. 973.—Size 3' x 1' 10".)<sup>9</sup>

(South face.)

Be it well ..... having acquired ..... the earth, ..... by the power of the sword in his hand having acquired all fortune ..... king of the Gaṅga line.....

He who was as moonlight in unfolding the water-lilies the *Gaṅga kula*, renowned in all the world; *Satya-Vākya Koṅguṇi-Varmma Dharmma-Mahārājādhirāja*; who from Kṛishṇa Rāja's victorious expedition to the north was known as the Gūrjjara Adhirāja; famous for his prowess in smiting down the pride of Dalla, whose power was like that of a great wild elephant; a sun among heroes; maintaining by valour his throne and all the royal insignia; destroyer of the groups of Kirātas ..... dwelling in the skirts of the Vindhya forests; having by his power ..... driven out the

<sup>9</sup> As this inscription belongs to the same king who is stated in the

Māḷagāni inscription to have died in S'aka 896, the above, taken in connection with the statement at the end, is the evident date.

army of the emperor of (or ? from) Mānyakhêṭa<sup>10</sup>; holding festival at the coronation of Indra Rāja; . . . . . rejoicing those ready for war; . . . . . revered through fear by the king of the Vanavāsi country; celebrated in songs for . . . . ., having captured his jewels, lusty elephants, and all his stores; having destroyed the fighting power of the king of all the Nōlambas, who, receiving obeisance from the son of . . . . . of the Mātūra family, came forth swollen with pride like a troop of elephants; having uprooted the petty kings; having reduced Uchchaṅgi-durga<sup>1</sup> to powder; having slain the S'abara minister named Naraga; on account of his power revered by Chêra, Chōla, Pāṇḍya and Pallava; having promoted the Jina śāsana; having the flag of . . . . .; having acquired great wealth through seizing the spoil of powerful kings; having supported all the earth by his virtue; the king who was a Yama to the Nōlamba kula:—the record of his valour and the record of his merit, which have travelled to the ends of the earth, may they continue to the end of the ages, as long as moon and stars endure.

(West face.)

(The following names appear in the upper portion, which is greatly defaced)—Gaṅga-chūḍāmaṇi. . king Guttiya Gaṅga, . . . . . Yama to the Nōlambas, . . . . . Pallava . . . . . śrī-Mārasimha . . . . . renowned in the war of heroes as the monarch enthroned; born to be a wild-fire to the lion (*hari*) Rājāditya, the head-jewel of the Chālukyas,—was this head-jewel of the Gaṅgas; as if saying 'Daityēndra, Madhu, Kaiṭabha and others have been destroyed, with Mura; what other tormentors of the earth shall I subdue?' he overcame Naragāsura, and freed the world from his trouble; causing universal joy—he who was a Yama to the Nōlambas.

(North face.)

[Entirely defaced: the name Gaṅga-chūḍāmaṇi occurs.]

(East face.)

Shall I celebrate the prowess with which he brought low the mighty Dalla, who was saying to himself 'pluck out your fear', and subdued him; shall I celebrate the . . . . . praised in all the earth; shall I celebrate the valour with which he slaughtered the . . . . . of the Pallava king:—how to celebrate so many deeds I know not, of Chalad-uttaraṅga.

All the skulls of the Pallavas, spoils from their defeat, instead of casting away he collected together, presenting the appearance of a Kāpālīka; as if warning foreign chiefs 'if you wish to save your heads and not fall into this my flame, make friendship, have audience and escape in a group together':—thus famously was tribute levied by the maṇḍalīka-Tripētra.

His inborn valour having for a long time prevailed—the fort of Uchchaṅgi, which had formerly been celebrated for being surrounded and besieged but abandoned through inability to take it, he captured, terrifying the world: on which he became the theme of praise to the three worlds—the king Guttiya Gaṅga.

Naraga, who had acquired such fame that he was reckoned to be Yama, or Rāvaṇa, or S'isupāla, became his servant; and without effort . . . came into the possession of Gaṅga-chūḍāmaṇi.

. . . . . in his spoken word he will not fail—Gaṅga-chūḍāmaṇi.

Thus, having fought and conquered the regions within the skirts of the Vindhya forests, the chief city of Mānyakhêṭa, Gônūru, Uchchaṅgi, the Banavāsi country, the Pāṇḍya fort and many other places;

<sup>10</sup> Malkhêṭa in the Nizam's Dominions, about 90 miles south-east of Sholapur: it was the capital of the Rājya or Rāshtrakūṭa kings.

<sup>1</sup> In the Bellary district, just over the borders of Mysore, near Dāvāṅgeri and Harihara.

having won great fame in many lands ; having made great gifts ; the renowned Gaṅga Vidyādharma ; the champion among the Gaṅgas ; the lion of the Gaṅgas ; the head-jewel of the Gaṅgas ; the Gaṅga Cupid ; the Gaṅga diamond ; Chalad-uttaraṅga ; Guttīya Gaṅga ; incarnation of merit ; the sole hero of the world ; the true to his word ; a sun to (consume) his enemies ; a destroying sword ; to maṇḍalikas Triṇētra ; the king who was a Yama to the Nolaṃba kula,—caused basad's and māna-s'tambas to be erected in numerous places. Fortune.

(The following is apparently a subsequent addition) Having among us also promoted works of merit, for one year more he carried on the kingdom, and then, in the presence of the feet of Ajitasēna-bhaṭṭāraka of Baṅkāpura<sup>2</sup>, in the manner of a faithful worshipper . . . . . entered the tomb. (Verse). O Chōla king, your master has gone, without conquering your treasures or yourself—keep quiet : Pāṇḍya, grin and run not away in haste from your kingdom through fear . . . . . the Gaṅga chief has departed to the dwelling of the gods.

## 39

(Date A.D. 1163.—Size 4' 5" × 1' 8".)

(East face.)

(Abstract) :—Praise of the mahā-maṇḍalāchāryya *Dēvakīrtti* paṇḍita dēva.

In the S'aka year 1085, the year Subhānu, on the 9th of the bright fortnight of Āshāḍha, Wednesday, at sunrise, 'the most beloved *Dēvakīrtti* vrati was wedded to the women of svarga' (i. e. died.)

Sarasvati and the Lakshmi of liberality lament through all the world.

## 40

(Date A.D. 1163.)

(South face.)

(Abstract) :—Praise of Nāblé a nātha and the other tirthaṅkaras ending with *Mahāvīra*. Praise of *Gautama*, in whose line arose the śruta-kēvali *Bhadrabāhu*. His disciple was *Chandra-Gupta*, whose glory was such that his gaṇa of munis was worshipped by the forest deities. In whose line arose *Padmanandi*, which was his first name, but called *Koṇḍakunda* the first famous munīśvara. Then there was *Umāsvāti*, who had the name *āchāryya* following after the word *Ājīṇḍhara-pūṇchha* : in his line there was none equal to him in his time in discerning the *paṭārthas*.<sup>3</sup> His disciple was *Balāka-pūṇchha*, in whose line arose *Samanta-bhaṭṭara*, a lion among disputants.

After him was *Dēvanandi*, which was his first name, who on account of his great learning was called *Jinendra-buddhi*, and from his two feet being worshipped by the deities, named *Pūjyapāda*. His own incomparable grammar the *Jainendra* ; his *Sarvārtha-siddhi* ; his skill in siddhānta ; his superior poetry ; his crowning of the Jaina faith ; the *Samālihi-sataka* of this critic in prosody : these proclaim aloud the fame of Pūjyapāda munipa, worshipped by the gaṇas of munis.

(West face.)

After him arose *Akaṣaṇka*. And in the line of this and other great munis, in the śrī-Mūla-saṅgha, and the Nandi-gaṇa division of the Dēśi gaṇa, was the celebrated muni *Gollāchāryya*, ruler of the Golla country, who for some reason (*kīna hētunā*) formerly took dīkshe.

<sup>2</sup>About 40 miles south of Dharwar.

<sup>3</sup>Categories or predicaments in logic.



His disciple was *Traikālyā* yōgi, whose disciple was *Aviddha-kārṇa*<sup>4</sup> *Padmanandi* saiddhāntika, famous in the world as *Kaumāra-dēva*. His disciple was called *Kuḷabhūṣaṇa* yati ; whose colleague was *Prabhāchandra* muni-rāja paṇḍita, a celebrated author on logic.

The disciple of *Kuḷabhūṣaṇa* muni was *Kuḷachandra* dēva muni. His disciple was *Māghanandi* muni, who made a tīrtha in *Kollāpura*, and caused the *Koṇḍakundānvaya* to be greatly celebrated.

Of whose disciple the sāmanta *Nimba Dēva* and the sāmanta *Kāma Dēva* were lay-disciples.

(North face.)

The saiddhāntika *Māghanandi* muni being his guru, the general *Bharataṃ* his student, the learned *Bhāṇskirtti* and *Dēvakirtti* his disciples, who was superior to *Gaṇḍavimukta dēva* ?

His colleague was *S'rutakirtti* traividya vrati : who wrote with great skill the *Rāghava-Pāṇḍviyam*<sup>5</sup>, reading forwards or backwards : his elder brothers, *Kanukanandi* yōgi and *Dēvachandra* muni. Their colleagues, *Māghanandi* traividya dēva, *Dēvakirtti* paṇḍita dēva's disciple *S'ubhachandra* traividya dēva, and *Gaṇḍavimukta Vādi-chaturmukha Rāmachandra* traividya dēva.

Also *Akaṣaṇika* traividya dēva, whose lay-disciples were the treasurer *Mariyāne* daṇḍanāyaka, the great minister *Bharatinayya*, the heggade *Bāchinayya*, and the heggade *Kōrayya*.

His father being *Yaksha Rāja* of the *Vāji* vaṃśa, his mother *Lōkāmḃike*, his god *Aruhan*, his lord the head-jewel of the *Yadu* kings, *Nīrasīga*—how fortunate was *Iḷḷapa* ?

The great minister, sarvādhikāri, senior treasurer, a new *Gaṅga-daṇḍanāyaka*, śrī *Iḷḷa Rāja*, having rebuilt the town of *Kellaṅgere*, which belonged to the basadi of his guru śrī *Rūpa-Nārāyaṇa* of *Kollāpura*, of the *Koṇḍakundānvaya*, śrī *Mūla-saṅgha*, *Dēsi-gaṇa* and *Pustaka-gachchha*;—erected a stone hall for gifts (*dānashīle*) in *Jinanātha-pura*,<sup>6</sup> and set up a tomb in memory of the mahā-maṇḍa-lāchāryya *Dēvakirtti* paṇḍita dēva : whose disciples *Lekkhāṇandi*, *Mādhava* and *Tribhuvana-dēva* anointed it with great ceremony and consecrated it.

#### 41

(Date A.D. 1315.—Size 2' 7" × 1' 4".)

(Abstract):—The line of gurus in the śrī-Mūla-saṅgha, the Dēsi-gaṇa, the *Pustaka-gachchha*, and the *Koṇḍakundānvaya*, how can they be here briefly described ?

*Māghachandra* traividya dēva praised ; whose disciple was the sage *Vīraṇandi*. His disciple, whose mind was fixed on the *Gurupañchaka-smṛiti* (? the name of a work), was *Maladhāri Rāmachandra* yati.

The disciple of his disciple's disciple, (praised in several verses), in the S'aka year 1235, the year *Pranādi*,<sup>7</sup> the month *S'rāvāṇa*, on Tuesday, the 14th of the dark fortnight, left the body—the great yati *S'ubhachandra*. From a desire to see the city of the immortals, the dwelling-place of the gods, the Jina temples and temple groves, he departed, freed from the trammels of the last state.

His disciple was *Padmanandi* paṇḍita dēva.

The disciple of guru *Rāmachandra* yati, *Bāya-rājaguru-Gummaṭa*, ruler of *Beḷukare*, had the tomb of *S'ubhendu* muni erected. Worshipper of the feet of *Vijayapārśva* Jina was *Bôgāra Rāja*, whose name was changed to *S'ubhachandra*.

<sup>4</sup> Having unborod ears.

<sup>6</sup> A suburb of *S'rāvāṇa* Belgoḷa.

<sup>5</sup> This work is mentioned by *Nāgachandra* in the opening verses of the *Pampa Rāmāyaṇa* or *Rāmachandra Charita Purāṇa*.

<sup>7</sup> S'aka 1235 was *Pranādicha*.

*Kulubhāṣaṇa's* disciple was *Māghanandi* brati, whose disciple was *S'ubhachandra*. His disciple was *Chārukīrtti* paṇḍita, whose disciple was *Māghanandi* brati, whose disciple was *Abhayasāsi*, whose disciple was the great *Bāḷendu* paṇḍita, whose feet were praised by *Rāmachandra*.

By *S'ubhachandra* dēva's own house-disciple *Padmanandi* paṇḍita dēva (praised in several verses), and by *Mādhavachandra* dēva was the tomb raised to his memory.

## 42

(Date A.D. 1177.—Size 4' 7" × 1' 9".)

(East face.)<sup>8</sup>

(Abstract):—Praise of *Nābhya-nātha* and the other tirthaṅkaras ending with *Mahāvīra*. Praise of *Gautama*, in whose line, in the Nandi gaṇa, arose *Padmanandi*, who had for his second name the word *āchāryya* following after *Koṇḍakunda*. (Then) there was *Umāsvīti* munīśvara, who had the name *āchāryya* following after the word *Grīdhra-piñchha*: in that line no other was equal to him in his time in understanding the *padārththa*.<sup>9</sup> His disciple was *Baḷāka-piñchha*; whose disciple was *Guṇanandi* paṇḍita yati, skilled in logic and grammar, lord of the learning of poetry.

His disciples were three hundred mines of intelligence, having reached the shore of the ocean of science: among them the chief were seventy-two in number, understanding the meaning of the siddhānta science, skilled in commentating: of whom the most proficient was *Dēvendra* sa'ddhāntika. His disciple was *Kaḷadhautā-nandi* munipa; whose disciple, proficient in solar and lunar astronomy, was *Sanipīrṇa-chandra* siddhānta-muni. His disciple was *Dāmanandi* munipati; whose eldest son was *S'rīdhara* dēva.

Among his disciples shone *Maladhāri* dēva and *S'rīdhara* dēva. The disciple of the latter was *Māghanandi* munipa, whose disciple was *Guṇachandra* dēva munipa. His colleague was *Mēghachandra*, promoter of the bharata-śāstra; whose colleague was *Chandrakīrtti*; whose colleague was *Udayachandra* paṇḍita.

*Guṇachandra* vrati's disciple was *Nayakīrtti* munindra, of the *Koṇḍakundānvaya*, the *Dēsi* gaṇa and the *Pustaka* gachcha (praised at length). His colleague was *Māṇikyā-nandi* munipa, the son of *Guṇachandra* dēva.

In the S'aka year reckoned as holes, nine, sky and moon (1099), the year *Durmukhi*, on the 14th of the bright fortnight of *Vaiśākha*, Saturday, when one and a half' watch of the forenoon had passed, *Nayakīrtti* dēva munipa went to svarga.

(West face.)

Praise of *Nayakīrtti*, here called the son of *Guṇachandra*: he was guru to *Iruṅḡḷa*.

His disciple was *Mēghachandra* vrati; whose colleague was *Maladhāri* svāmi, resident of *Anṇi-taṭāka*; whose colleague was *S'rīdhara* dēva, skilled in mantras and medicine; whose colleague was *Dāmanandi* traividya muni; whose colleague was *Bhānuakīrtti* munipa, friend of the feet of *Nayakīrtti*, whose colleague was *Bāḷachandra* munipa.

(North face)

Praise of *Mēghachandra*; of *Māghanandi* munipa; and *Prabhāchandra* muni; whose colleague was *Padmanandi* muni; whose colleague was *Nēmichandra* munipa.

The head of the treasury, chief of all the ministers, famed through the world was śrī *Iruḷḷa*, friend of the two lotus feet of *Nayakīrtti* dēva. The head of the accountants, a chief minister, a treasury of all learning, bestowing gifts on the four castes, was *Nīla*.<sup>10</sup>

<sup>8</sup> Corresponds, as far as *S'rīdhara*, with the first part of No. 43, which is 54 years older.

<sup>9</sup> See No. 40, v. 3.

<sup>10</sup> So in the original, but this would seem to be a mistake for *Nāga*.

His deity Jinapa, his guru *Nayakīrtti* yōgi, his mother *Jōgāmbā*, his father *Bamma-Dēva*, his son *Mallīnātha* the chief of *Kāmalatā-sutā-purā*, was *Nāga-Dēva*, whose wife was *Chāṇḍāmbikā*.

The excellent minister *Nāga-Dēva* erected in memory of the famous yōgi *Nayakīrtti*, whose two lotus feet he served, a tomb to endure as long as sun, moon and stars continue.

## 43

(Date A.D. 1123.—Size 6' 6" × 1' 5".)

(East face.)

(Abstract) :—Praise of *Nābhīya-nātha* and the other tirthankaras ending with *Mahāvīra*. Praise of *Gautama*; in whose line, in the Nandi gana, arose *Padmānandi*, who had for his second name the word *āchāryya* following after *Koṇḍakunda*. (Then) there was *Unāsvāti* munīśvara, who had the name *āchāryya* following after the word *Griddhira-piñchchha*: in that line no other was equal to him in his time in understanding the *padārtha*.<sup>2</sup> His disciple was *Bajjaka-piñchchha*, whose disciple was *Guṇa-nandi* paṇḍita yati, skilled in logic and grammar, lord of the learning of poetry.

His disciples were three hundred mines of intelligence, having reached the shore of the ocean of science: among them the chief were seventy-two in number, understanding the meaning of the siddhānta science, skilled in commentating: of whom the most proficient was *Dēvēndra* saiddhāntika.

(South face.)

His disciple was *Kalaḥkula-nandi* munipa, whose disciple, proficient in solar and lunar astronomy, was *Sampūrṇa-chandra* siddhānta-muni. His disciple was *Dāmananli* munipati, whose eldest son was *S'ridhara* dēva.

By *Maladhāri* dēva was the Jinendra śāsana formerly promoted; and now by *Chandrakīrtti* bhattachāra. His disciple was *Divākara-nandi* (praised through several verses).

(West face.)

His disciple was *Gaṇḍavimukta* dēva *Maḍadhāri* munindra (his praises); whose disciple was *S'ubhachandra* dēva (his praises).

(North face.)

The chief disciple of the famous *Maladhāri* dēva, alas! alas! the great yati *S'ubhachandra* dēva went to svarga.

In the S'aka year reckoned as arrows, oceans, sky and moon (1045), the year S'ōbhakrit, in the second S'rāvāṇa<sup>3</sup> month, on the 10th of the bright fortnight, Friday, *S'ubhachandra* dēva went to heaven.

His lay disciple, lifter up of the kingdom of the *Poysaḷa* Mahārāja *Vishṇu-variddhana*, the great minister and daṇḍanāyaka *Gaṅga Rāja*, in memory of his guru *S'ubhachandra* siddhānta dēva, of the śri-Mūla-saṅgha, the Dēśi-gaṇa, and Pustaka-gachchha, erected his tomb and consecrated it with great ceremony and the bestowal of gifts.

His sister-in-law (*attige*) was (also) a lay disciple of *S'ubhachandra* siddhānta dēva; and she, *Jakkāṇḍe* (by name), daily engaged in the worship of Jina, had no equal.

*Prabhāchandra* siddhānta dēva's lay disciple Heggāḍo *Marddimayyu* wrote this; and *Variddhamānd-chāri* engraved it.

<sup>1</sup> The first part of No. 42 corresponds with this, as far as S'ridhara.

<sup>3</sup> *māsa punas' S'rāvāṇa*.

<sup>2</sup> See No. 40, n. 3.

(Date A.D. 1121.—Size 6' 6" × 1' 7".)

(Abstract) :—His father being *Māra*, his mother *Mākaṇabbe*, how fortunate was *Ēchaṃ*, a Brahman, of the Kaṇḍīya gōtra.

His god being Jinēśvara, his guru *Kanakanandi* muni, his protector the king (? Kāma) *Poysaḷa*, (or Poysaḷa, the desire of kings) who can undertake his praise ?

His wife was *Pōchikabbe*, the mother of *Gaiga Rāja*.

This celebrated *Pōchāmbike*, having erected many chaityālayas in *Beḷuḡa* and many other tirthas, and presented large gifts to them ; forsaking household and the life of a woman, thinking on the verse "*Namō Vīta-rūḡāya*," she by means of the *sallēkhana* triumphed over the troubles of this present time, and with ease took hold on the seat of the gods.

In the S'aka year 1043, the year S'ārvari, the 5th of the bright fortnight of Āshāḷha, Monday, taking the vow of a sannyāsi, lying only on one side, repeating the five words (or phrases) <sup>4</sup>, she attained to the world of gods.

The son of that mother of the world ; entitled to the five great drums ; lord over the great feudatories ; victor over the fear of his enemies ; purifier of his gōtra ; friend of the wise ; a moon in raising the waters of the ocean of the good Jaina dharma ; a jewel mine of good qualities ; delighting in gifts of food, shelter, medicine and learning ; rejoicing the hearts of the blessed ; the full vessel for the coronation-anointing of the *Poysaḷa* rāja *Vishṇu-varḍhana* ; a foundation-pillar for the palace of merit ; punisher of those who break their word ; driver out of the enemy ; a mill stone to traitors ; possessed of these and many other titles :—the auspicious great minister and daṇḍanāyaka *Gaiga Rāja*, on his mother *Pōchala Dēvi* ascending to the skies, raised a tomb to her memory, and caused it to be set up and consecrated with great gifts and sacred ceremonies.

Pergaḍe *Bāra Rāja*, a lay disciple of Prabhāchandra siddhānta dēva, wrote this, and Varḍhamānāchāri, son of Hoysalāchāri, engraved it.

(Date A.D. 1117.<sup>5</sup>—Size 6' × 2' 2".)

(After praise of the Jina śāsana, proceeds)—While, entitled to the five great drums, the mahā-maṇḍalēśvara, lord of the city of Dvārāvati, sun in the sky of the Yādava kula, a perfect head-jewel, champion over the Malapas, adorned with these and many other titles, the mahā-maṇḍalēśvara, Tribhuvana-malla, the capturer of Talakāḍu, the strong-armed *Vīra-Gaiga Vishṇu-varḍhana Hoysaḷa Dēva*'s victorious kingdom was increasing, to continue as long as sun, moon and stars :—

The dweller at his lotus feet,—*Ēchaṃ* (with genealogy as given in 44) and his wife *Pōchikabbe* had a son. As the thunderbolt to the thunderer (Indra), as the plough to the plough-bearer (Bala Rāma), as the discus to the discus-bearer (Vishṇu), as the śakti to the śakti-bearer (Rudra), as the bow Gāṇḍīva to the owner of Gāṇḍīva (Arjuna), even so, devoted to the affairs of king *Vishṇu*, was he—*Gaiga*, whose rising fame was like the waves of the Ganges: how by such as us can he be praised.

This auspicious great minister and daṇḍanāyaka, a mill-stone to traitors, *Gaiga Rāja*, when the army of the *Chālūkyā* emperor *Tribhuvana-Malla Permmāḷi-Dēva*, including twelve tributary chiefs, was left in camp at *Kaṇnegāla* ; (saying) Let go ! and springing on to his horse, caring not for its being a fight by night, went with speed and with the sword in his arm carried terror into the panic-stricken army.

<sup>4</sup> These are—*Namō Arahanāṇaṃ : namō siddhāṇaṃ : namō ārya-yyāṇaṃ : namō vajjādyāṇaṃ : namō lokasiddhāṇaṃ*.

<sup>5</sup> This date is determined by No. 59.

Thus, as if it were a sport, having defeated all the feudatories, he brought the whole collection of their stores and vehicles and presented them to his own lord; who, saying 'I am delighted, delighted, with the prowess of your own arm; Ask (what you will)'—

Having gained supreme favour, he asked not at all for kingdom or wealth, but, his mind fixed on the worship of Arhad, he asked for *Parama*.<sup>6</sup>

And having so asked—

He presented it for the worship of the Jinālaya which his mother Pôchala-dêvi had made and the Jinālaya which his wife Lakshmi-dêvi had made.

Of the Ârhata samaya, which was from the beginning, the Mûla-saṅgha, and the Koṇḍakundānaya, of the Désiga gāṇa and Pustaka-gachchha, was *Kukkuṭāsana Maladhāri* dēva; whose famous disciple was *S'ubhachandra* siddhānta dēva; whose lay disciple was *Gaṅga* chamûpati.

The basadis of Gaṅgavâdi, however many there were, he restored; for the Gommatā dēva of Gaṅgavâdi he had the cloisters round made; driving out the *Tigulas*<sup>7</sup> from Gaṅgavâdi, he caused *Vira-Gaṅga* to stand upright:—*Gaṅga Râja*, a hundred times more fortunate than that former Râja of the Gaṅgas.

#### 46

(Date A.D. 1113.—Size 5' 4" × 1' 4".)

Fortune to the Jina śāsana.

May he prevail, far from sin, his fame celebrated as that of the milk ocean or the pearl garland, śri *S'ubhendu* bratisa; an ocean to the jewels of good qualities, the friend only of the good, a blossom for the bees the wise, the remover of the trouble of Manmatha.

As from the birth of Lakshmi, moonlight and the tree of plenty, the woman the sea-shore acquired greatness; so, blameless, skilful, of good character, beauty and grace—the daṇḍanāyakiti *Lakkula dēviti*, on the birth of this lord called *Bâchi Râja*, obtained greatness and acquired fame.

To describe the son of that lady:—

Be it well.—Of a countenance which brought happiness like the sun to the lotuses the faces of the fair ones in the most illustrious abodes in all worlds; of a body like that of the lord of love himself; delighting in bestowal of gifts of food, shelter, medicine and learning; a balm for the scrowns of all the world; adorned with the jewels of all good qualities; his refuge the feet of Jina: such was Bûchana.

As of modesty the country, of virtue the birth-place, of purity the native land, thus do people ever praise him: a moon in unfolding the waterlilies the wise, the famous Bûchi in generosity to others was a new Dadhichi, in valour which carried terror into the stoutest warriors an Arjuna.

That elder brother (or friend), in the S'aka year 1035, the year Vijaya, the 10th of the bright fortnight of Vaiśākha, Sunday, having severed all associations, expired.

Liberality to be the worthiest of all; courage to be its younger brother; and fortitude its friend; excess of pride to be an enemy; intelligence to be the ornament of the wise; such and all other qualities to be the sole abode of merit; virtue to be the best beloved: thus did Bûchana cause them to be esteemed: what can not the skilful accomplish?

<sup>6</sup> A village to the north-west of S'r. v. pa Belgola.

<sup>7</sup> A name for Tamil people.

He who in courage had attained to lionhood, in great liberality to the state of a tree of plenty in the earth, in profundity to oceanhood, in grandeur to the state of Mèru : that Bûchana, at his end, with a peaceful mind so much desired by the wise, attained to godhead.

In order to perpetuate the fame of the qualities of Bûcha, as being Manmatha embodied, as the most renowned, as possessed of highest fortune, as having acquired the state of the power of Indra, as the exceeding wise;—the dearly beloved (wife) of the general *Gaiga*, equal to Lakshmi, caused a stone-pillar to be erected.

The earth lost weight, the assembly of the great and the good was without a protector, the lady speech of the present world became distasteful to all ; while thus the minds of the blessed were filled with grief, the unrivalled and renowned Bûchiya reached the world of gods.

The monument of *Bûchanu*, lay disciple of S'ubhachandra siddhânta dèva, of the śrī-Mûla-saṅgha, Dêsi-gaṇa and Pustaka-gachcha.

## 47

(Date A.D. 1115.—Size 5' 4" × 1' 2".)

(South face.)

[The first part is the same as in No. 42, down to *Kaladhautā-nandi* munipa. Then proceeds—]

(Abstract) :—His son was *Maṭvna-saṅkara*. His disciple *Viranandi*, uniting the eloquence of poets and great speakers. Like him was born a munipa, *Gollāchārya* by name.

Written by Perggaḍe *Bhāva Rāja*.

(West face.)

The celebrated king *Gollu Dēva*, ornament of the race of king *Nūtna-chandira*, from some reason (*kim api kāraṇēna*) became of the line of Viranandi. The disciple of Gollāchārya was *Traikūlya yōgi*, among whose disciples the first was *Abhayanandi*, who overcame *Parī Shah* and others the whole of his enemies.

His disciple, śrī *Sōma Dēva* prabhu, was named *Sakalēndu* munipa, or *Sakalachandra* ; whose disciple was *Mēghachandra* ; whose disciple was *Prabhāchandra*.

(North face.)

Praises of *Mēghachandra*, of the śrī-Mûla-saṅgha and Pustaka-gachcha ; the head of the Dêsi-gaṇa. In siddhânta he was the equal of *Jinavīrasēna* ; in the six systems of logic he was *Akalauka* ; in all grammar *Pājyapāda*.

Written by *Bhāva Rāja* : engraved by *Gaigāchāri*, lay disciple of S'ubhachandra siddhânta dēva.

(East face.)

Praises of *Mēghachandra*, ending with describing him as a moon to the constellation the Vṛishabha-gaṇa.

In the S'aka year 1037, the year Manmatha, the 14th of the bright fortnight of Mārgaśīra, under the sign Sagittarius, 6 *ghaṭigēs* of the forenoon having passed, śrī-*Mēghachandra* traividya dēva, knowing it was the time of his death, being in the *palyaṅkāsana*, meditating on spirit, attained to the world of gods.

To describe that meditation :—fixing the mind on eternal truth and the essence of spirit was the cause of his leaving (the body): the traividya muni Mēghachandra, a mine of instruction, went to the superior paradise.

His chief disciple, *Prabhāchandra* siddhānta dēva's lay disciple, in memory of the passing away of his guru, in the Kabbappu tirtha—*Lakshmināṭi* dāṇḍanāyakiti,

—wife of the supporter of king *Vishṇu-varaḍhana* the Hoysala mahārāja's kingdom, the great minister and dāṇḍanāyaka *Gaṅga Rāja*, having caused a monument to be erected by wealthy people with great splendour and consecrated at the time of a fortunate conjunction :

the glory of the penance of that great muni at this monument was as follows :—(praise of *Prabhāchandra*).

Written by *Bhāva Rāja*.

Praise of *Gaṅga* dāṇḍanātha, through whose repairing of the ruined Jina temples the *Gaṅgavāḍi* Ninety-six Thousand became a ? Kopana. Praise of *Lakshmināṭi*, for her gifts of food, shelter, medicine and instruction.

#### 48

(Date A.D. 1122.—Size 6' 3" × 1' 3".)

(Abstract):—Praise of *S'ubhēndu* vratīśa ; whose lay disciple was *Lakshmale*. No wives in the world were equal to *Lakshmyambike*, the wife of *Gaṅga Rāja*. Her praises.

In the S'aka year 1044, the year Plava, the 11th of the bright fortnight of . . . . ., on Friday, the dāṇḍanāyakiti *Lakṣṇarve*, lay disciple of *S'ubhachandra* siddhānta dēva of the śri-Mūla-saṅgha, Dēśi-gaṇa and Pustaka-gachcha, took the vow of *sannyasana*, and expiring in the tomb, attained to the world of gods.

In her memory the dāṇḍanāyaka *Gaṅga Rāja* erected a monument, and consecrated it with great gifts and ceremonies.

#### 49

(Date A.D. 1120.—Size 5' 6" × 1' 2".)

(Abstract):—Praise of *S'ubhēndu* vratīśa : praise of *Lakkala dēviti*, who acquired great fame from the birth of *Bāchi Rāja*. Her daughter was *Dēmtiyakka*, the wife of *Chāmunda Seṭṭi*, who protected the merchants from the rākshasa the Kali age.

By bestowal of gifts of food, shelter, medicine and learning, with her mind fixed on Arhad Dēva, she became a heavenly woman. She was the chief wife among the wives of the merchant *Chāmunda*, who was beloved by many kings. Only to promote chaityālayas and chaityālaya worship in the world had she descended from svarga ; and having made gifts of food, shelter, medicine and learning, she returned by penance to her own place again.

For her victory over the king of the Kali age, the enemy of merit, a stone pillar (for her) as if a pillar of victory, did *Lakshmi* erect.

The lay disciple of *S'ubhachandra* siddhānta dēva, of the śri-Mūla-saṅgha, the Dēśiga-gaṇa and Pustaka-gachcha ; in the S'aka year 1042, the year Vikāri, the 11th of the bright fortnight of Phālguna, on Thursday ;—*Dēmtiyakka* expired in the manner of a sannyāsi.

(Date A.D. 1146.—Size 6' 8" × 1' 3".)

(East, south and west faces.)

(This part consists of praises of *Mêghachandra*, and is the same as No. 47 down to verse 7 of the west face, except that two extra verses are introduced after verse 7 of the south face, and one verse after verse 1 of the west face. Also, instead of the author mentioned at the bottom of each face in No. 47, at the end of the east face is the statement "written by *Gaigaṇṇa*"; and at the end of the south face "written by *Gaigaṇṇa*, skilled in writing, a brother to the wives of others".)

(Abstract):—After praises of *Mêghachandra* vrati (as above): his colleague, the son of *Bâla-chandra* muni, was *S'ubhakirtti* dēva; his praises.

*Gaigaṇṇa*'s writing. *Dâsôja*, son of *Vâdi Râmôja*, engraved it.

(North face.)

*Mêghachandra* yôgi's disciple was *Prabhâchandra*; whose colleague was *Vīranandi* muni, the son of *Mêghachandra*.

*Prabhâchandra* siddhânta dēva's lay disciple was *Vishṇu-varâdhana Vira-Gaiga Bitti Dēva*'s senior queen, the crowned queen, *S'ântala Dēvi*. Her mother was *Mûchakabbe*, who having bestowed all manner of gifts, expired praising Jina in her heart.

In the S'aka year 1068, the year *Krôdhana*, on the 10th of the bright fortnight of *Âśvija*, Thursday, under the sign *Sagittarius*, at the 6th ghāṭige of the forenoon, the senior disciple of *Mêghachandra* traividya dēva, of the śrī-Mûla-saṅgha, *Koṇḍakundānvaya*, *Dēsiga-gaṇa* and *Pustaka-gachcha*—*Prabhâchandra* siddhânta dēva went to svarga.

(Date A.D. 1139.—Size 5' 4" × 1' 1".)

(Abstract):—Praises of *Prabhâchandra* dēva. His lay disciple was *Bala-Dēva* daṇḍanâyaka; whose wife was *Bâchikabbe*.

Their sons were *Nâga Dēva* and *Siṅgana*; of whom *Nâga Dēva* was the most distinguished: his wife was *Nâgiyakka*. They had a son *Balla*; whose sister was *Êchiyakka*.

This *Bala Dēva*, repeating the five words (or phrases)<sup>8</sup>, without pain, keeping a fast until death, in the presence of the royal guru attained to the state of the immortals. In the S'aka year 1061, the year *Siddhârthi*, the 1st of the bright fortnight of *Mârgasira*, on Monday, he expired in the manner of a sannyâsi at the *Môringere tirtha*.

His mother *Nâgiyakka* and (his sister) *Êchiyakka*, erected a *paddi-kâle* in his memory in *Mâligeyahala* in *Kabbappu-nâḍ*; and washing the feet of their guru *Prabhâchandra* dēva, presented with pouring of water the *Âre* tank and a field of one *khaṇḍuga* to the east of it.

<sup>8</sup> See No. 44, v. 4.



(Date A.D. 1139.—Size 5' 10" × 1' 5".)

(Abstract):—Praise of *Bala Dēva* daṇḍanāyaka ; whose wife was *Bāchikabbe*. Their son was *Siṅgamayya* ; whose wife was *Siriya dēvi*.

At the time of his death, firm in his faith at the feet of the supreme Jina, thinking on the five words (or phrases)<sup>9</sup>, cutting off all evil desire, in the manner of samādhi, the pērggaḍe *Siṅgamayya* reached the residence of the immortals.

*Prabhāchandra* siddhānta dēva's lay disciple *Nāgiyakka*, and *Siriyaṇṇe*, in the S'aka year 1061, the year Siddhārthi, the 12th of the bright fortnight of Kārttika, Monday, erected his monument with great ceremony.

(Date A.D. 1131.—Size 8' × 2'.)

(East face.)

A jewel-ornament to the Yādava line, jewel-protector of kings, jewel in the garland of Lakshmi, a head-jewel among kings,—may he prevail—a jewel-mirror reflecting the path of virtue, the only head-jewel of the world,—the auspicious *Vishṇu*, revered through esteem, a jewel of good qualities, a perfect head-jewel.

To the man who asks, a celestial tree of plenty ; to him who claims protection, an adamantine refuge ; to others' wives, a Hanuman ; to those who withstand him in battle, death :—was *Vinayāditya*.

How many tanks and temples, how many Jaina dwellings, how many nāḍa, towns and populations, did he with pleasure make, king *Vinayāditya* ! *Poysaḷa* alone obtained a fame above that of *Balindra*, who can praise so great and profound a hero ?

The pits dug for bricks became tanks, the great mountains quarried for stone became level with the ground, the paths by which the mortar-carts passed became ravines ;—in such wise did he cause the abodes of Jina Rāja to be fitly erected—*Poysaḷa* : who can praise the king over the Male Rājas ?

To that king *Poysaḷa*—a head-jewel of royal princes, lord of fortune, lord of the earth conquered by his own arm—was born the hero king *Ereyaṅga*.

The son of king *Vinayāditya*, the only tree of plenty to the people of the world, walking in the path of Manu, the sole hero in the world, was the king *Ereyaṅga* : greater than whom was his son, destroyer of the pride of hostile kings, the king *Vishṇu-varādhana*, who shone in the world as a lion among kings.

That famous king *Ereyaṅga*'s son, a mighty destroyer of his enemies, lord of all the earth, a Karṇa to the needy, was king *Vishṇu* born.

Smiter on the heads of hostile kings, destroyer of the pride of the boasting hostile chiefs, sole ornament of his race, was this king the auspicious *Biṭṭi Dēva*.

Be it well.—Entitled to the five great drums, mahā-maṇḍalésvara, lord of the good city of Dvārāvati, sun in the sky of the Yādava kula, a perfect head-jewel, champion over the Malapas, heavy punisher of hatred, seeing farther than to-morrow, displayer of valour, capturer of Talekāḍu, bold among champions, the sole supporter of the rise of Paṭṭi Perumāla's own kingdom, punisher of kings without respect, a forest-fire to the wood Chakragoṭṭa, the last fire to unfriendly chiefs, a fierce forest-fire to the country of the Tonḍamaṇḍala chief, a cause of destruction to the mighty forces of the

enemy, subduer of the pride of haughty chiefs, capturer of Nalambavāḍi<sup>10</sup>, seizer of the falling fortune of hostile kings, misleader of those who deceive, kisser of the lady victory, sitter down on the fierce, exemplar of valour, his strong right arm embraced by the wives of heroes, piercing the heart of Adiyama<sup>1</sup>, eager to embrace the lady bravery, an elephant to the uplifted lotuses the enemy, a cage of adamant to those who claim protection, a banner of fame to his comrades, a banner of victory in battle, destroyer of the purpose of Beṅgi Rāya, companion of the brave, uprooter of Narasiṅga-Varmma<sup>2</sup>, a fire of the last day to the quarrelsome, the capturer of Hānuṅgallu<sup>3</sup>, champion over Brahma, a skilful Brahma, Shaṇmukha in war, an earring to Sarasvatī, a portion of the mighty Viṣṇu, not slaying those who tremble at the arrows of the king's mind, fond of making gifts, giving joy like the champaka, upholder of the chit-samaya, an ornament of the brave, in intelligence a Nārīyapa, the perfection of a hero, in literature a Vidyādhara, fierce in war, sun to the Poysaḷa dynasty, a cow of plenty to poets, the monarch of the Kali yuga, punisher of the evil, Rāma in battle, Bhīma in boldness, to horses Vatsa-rāja, to women Manmatha, to lusty elephants Bhagadatta, a new Chārudatta, upholder of the Nilagiri, a jewel of champions, Māri to the Koṅgas<sup>4</sup>, smiter on the heads of the families of kings, terrifier of Tereyūru, trampler on Koyatūru<sup>5</sup>, displacer of Heṇḇaru, certain in war, pursuer of Pāṇḍya, capturer of Uchchaṅgi, undoubted hero, master of war, taker up of Pombuchcha<sup>6</sup>, roller over of Sāvimala, a fire of the last day to enemies, a forest fire to the unfriendly, displacer of hostile kings, crowner of friendly kings, layer waste of the Ghāṭa, dragger along of the Tuḷuvas, a terror to Gōyindavāḍi, S'aukhara to unfriendly forces, trampler on those who oppose him, seizer of adulterers, plunderer of Rāyarāyapura<sup>7</sup>, breaker down of the enemy, in valour Nārīyapa, perfect in bravery, worshipper of the feet of the holy god Kēśava, subduer of hostile chiefs,—adorned with these and many other titles, having captured without trouble hill forts, forest forts, water forts and many other forts, and with conspicuous valour made the Gaṅgavāḍi Ninety-six Thousand as far as Lakkigonḷi<sup>8</sup> subject to his orders :—Moreover,

Penetrating into the countries of the evil in the earth and of hostile kings he drove them out, and by the power of his arm having brought the entire territory into subjection, and taken it into union with him as Gaṅga-maṇḍala, so that his order was everywhere obeyed, *Viṣṇu Poysaḷa* was in security in the possession of kingdom and continual happiness :—

Wherever he attacked, there the opposing kings, shaking with fear at sight of him, gave up all their possessions and, receiving back their government, remained in service around him : when so many who were before him had not (attained) such glory, who is he that can praise king Viṣṇu ?

Thus, while Tribhuvana-Malla, the capturer of Talekāḷu, the strong-armed Vira-Gaṅga Viṣṇu-varddhana Poysaḷa Dēva's victorious kingdom was continually increasing to endure as long as sun, moon and stars—the dweller at his lotus feet, the senior queen and crowned consort S'āntala Dēvi :—

(South face.)

Be it well.—Sharer in the enjoyment of a thousand delights springing from continual supreme good fortune, equal in beauty to a second Lakshmi, a mine of all good qualities, a new Rukmiṇī-dēvi, in affection for her husband Satyabhānā, an only Brihaspati in judgment, a renewed Vāchaspati, gentle to munis and dependants, upholder of the four classes, kind and virtuous in conduct, the sole object

<sup>10</sup> The Chitaldroog and Bellary districts.

<sup>1</sup> The name of the Chōḷa feudatory who was governor of Talekāḷ, see No. 90. .

<sup>2</sup> One of the Chōḷa tributary chiefs above the ghata, see No. 90.

<sup>3</sup> In Dharwar.

<sup>4</sup> The people of Salem district.

<sup>5</sup> Coimbatore.

<sup>6</sup> Humcha in Shimoga district.

<sup>7</sup> Taḍa Mālibḷi, a suburb of Talekāḷ on the opposite side of the river.

<sup>8</sup> In Dharwar.

of praise to the world, in affection for her husband famous as Sîtâ, a jewel to those who respect her, a perfect head-jewel, a lusty elephant to the haughty co-wives, a cause for the promotion of merit, a banner of victory to the king Manmatha, a light from her own brilliance, a mistress of song and music, a secure rampart to the Jina faith, delighting in the relation of the stories of Jina merit, loving to bestow gifts of food, shelter, medicine and learning, pure in Jina works of merit, a friend to the blessed, her head purified by the Jina holy water :—

Desire of the heart and eyes to the famous king Vishṇu, her ringlets as black as the shining bee, her face like the moon, even as Rati to Kâma was she the like, the equal, the fellow, the same—S'ântala Dêvi.

In war a Lakshmi of victory to king Vishṇu, a Lakshmi of all-pervading brightness over with love resting in supremest joy on his breast, a Lakshmi of fame stretching to the walls the points of the compass,—when all in the world speak thus of her, who can praise S'ântala Dêvi.

As if on the breast of Vishṇu of the Kali age, the Lakshmi of the Kali age were reposing, such was the beauty of S'ântala Dêvi—let him who says I can describe it, describe it.

Being the equal of Sarasvatî, Pârvatî and Lakshmi, can other women be compared with S'ântala Dêvi, the virtuous, the beautiful and fortunate ?

Her guru being Prabhâchandra-siddhânta-dêva; the mother who bore her, the mine of good qualities, Mâchikabbe; the senior pèrggaḍe Mârasingayya, her father; her uncle, the pèrggaḍe Siṅgimayya; her king Vishṇu-varddhana; her favourite, Jinânâtha; Vishṇu her god :—to describe the greatness of S'ântala Dêvi is it possible in the world ?

In the S'aka year 1053, the year Virôdhikrit, the 5th of the bright fortnight of Chaitra, on Monday, in the holy place of S'ivagaṅga she expired and went to svarga.

The Brihaspati to munis in this Kali age, an asylum for the bards, in the form of a terrestrial cow of plenty, the revered, the great lord, a refuge for the learned, the praise of all who behold him, adorned with a mine of good qualities, the sole donor in the world, a minister without anxiety ;—thus does the world applaud the pèrggaḍe Mârasinga.

Who in this age is superior to the pèrggaḍe, the lord Mârasinga . . . . . in objects of human desire, in great liberality, in pleasure in religious works, in devotion to the lotus feet of Hara (S'iva), in uprightness, in virtue :—thus esteemed, the king went from this world performing a vow, did he not ? while all the earth applauded.

Joyfully the incomparable S'ântala Dêvi, her father Mârasingayya, and her mother Mâchikabbe, so many expiring together, attained to svarga.

The writer Bôkimayya.

(West face.)

“The queen has attained to godhead ; it has fallen to me to remain”, thus saying, she came and in Beḷagula by severe penance this mature Mâchikabbe herself quitted (her body.)

With eyes half closed, repeating the five words (or phrases)<sup>9</sup>, glorious with meditating on Jinendra, magnanimous in parting from relatives, absorbed in the vow of a sannyâsi, fasting for one month, Mâchikabbe herself attained godhead by means of her penance in the presence of all the blessed.

<sup>9</sup> See No. 44, n. 4.

That Mārasīṅga's wife, devoted to the feet of Jina, a union of all good qualities, of great attachment to her husband, thus praised by all the world, did Māchikabbe shine.

Devoted to the feet of Jina, worshipped by his friends, a cow of plenty to dependents, like the wife of Kāma, great in good qualities, loving to give, ever devoted to the lotus feet of munis, a praise to the people,—such was Mārasīṅga's wife, thus to praise Māchikabbe did the world ever love.

Jinānātha being her favourite; Bala Dēva, her father; the chief of women Bāchikabbe, the mother who bore her; her younger brother, Siṅga;—possessed of such greatness, the distinguished Māchikabbe went to the world of gods amid the continual praises of all the earth: whoso can describe her (fitly), he alone can describe her.

Among women who took the vow of a sannyāsi, who was able to endure like this? while all were thus saying, she chose with joy the glory of fearful severe penance:—while learning shone in her mind, praising the lotus feet of Jina, amid the plaudits of the world, Māchikabbe with exultation attained to godhead.

Untold gifts did she bestow, saying Who is richer than who?<sup>10</sup> and praising Jina in her mind, she expired—what more can I say of the singular greatness of Māchikabbe.

Thus, in the presence of her gurus Prabhāchandra-siddhānta-dēva, Vardhamāna-dēva, Ravichandra-dēva, and all the blessed, did she embrace the vow of a sannyāsi, and attentive to their instructions, passed away.

What pandit in this world by his death obtained such glory as Māchikabbe, performing unbroken fearful severe penance?

The descent of her family was as follows:—

Pure in Jina faith, a resting place for the blessed, an asylum of good qualities, of a character like Manu, a bee at the lotus feet of munis, beloved of the people, was Nāga-Varmma-daṇḍādhiśa.

(Abstract):—His wife was Chandikabbe: they had a son Bala Dēva.

(Translation):—The adherent of Chārukīrti-dēva, writer Bōkimayya wrote it. Kāṃvāchāri, younger brother of the ornament to the face of titled speakers, Gaṅgāchāri, engraved it.

(North face.)

(Abstract):—Praises of Bala-Dēva-daṇḍanāyaka: his wife was Bāchikabbe. To them was born a son Siṅgimayya, whose wife was S'riyā Dēvi.

(Translation):—Be it well.—Sharer in a hundred thousand delights sprung from continual extreme good fortune, equal to a second Lakshmi, a mine of all good qualities, the only Brihaspati in intelligence, gentle to munis and dependants, a famous Sitā in affection for her husband, a perfect head-jewel, a furious elephant to her haughty co-wives, loving to bestow gifts of food, shelter, medicine and learning, the auspicious Vishṇu-Varddhana Poysala Dēva's senior queen and crowned consort S'āntala Dēvi, having caused to be erected the Savati-gandha-vāraṇa<sup>1</sup> Jina temple in the holy place of Belguja,—for it, to provide for divine worship, for gifts of food to the assembly of rishis, and for repairs, presented Maṭṭa-Navile in Kalkani-nāḍ and an irrigated garden of fifty koḷagas in the middle plain of Gaṅga-samudra; and depositing forty gadyāṇas of gold, had a pleasant abode built for the distribution of

<sup>10</sup> This is a phrase often quoted in Jaina inscriptions.

<sup>1</sup> Furious elephant to co-wives!

offerings :—and asking permission of Vishṇu-Varddhana Poysaḷa Dēva, in the S'aka year 1045, the year S'obhakṛit, on the 1st of the bright fortnight of Chaitra, Thursday, washing the feet of her guru Prabhāchandra-siddhānta-dēva, disciple of Mēghachandra-traividya-dēva of the śrī-Mūla-saigha, Dōsi-gaṇa and Pustaka-gachcha, made over the gift free of all dues.

To the man who with affection maintains this shall be long life and great good fortune. To the sinner who caring not destroys it shall be the guilt of killing a crore of chief munis versed in the vēdas, and cows. That this is certain is it engraved in letters on stone.

Whoso resumes a gift made by himself or by another shall be born a worm in ordure for sixty thousand years.

## 54

(Date A.D. 1128.—Size 8' × 1' 9".)

A moon to the auspicious line of nāthas, honoured in Indra's assembly, of a growing clustre of brightness, removing the darkness of the world by filling it with the sweet nectar of his doctrine, his widening glory of the ocean of pure merit ever increasing, master of the good,—the holy *Varddhāmāna* Jina, may he protect the circle of the chakōras the blessed.

May he prevail, bearing in the gaṇa the illustrious name of arthayuta Indrabhūti, the svāmi *Gautama*, having by the seven mahardhis drawn the three worlds to his feet, the unfettered Ganges of whose doctrine descending from the sides of the Himavat mountain Vira, and entering the ocean of his instruction, is absorbed by the clouds the learned and purifies the world.

In the guru (line) were next six, having a thousand eyes, in the form of confident instruction, the Śrutakēvali Indras, worshipped by the heads of gods and the learned, severe in splitting with the thunderbolt of their speech the mountain of evil sects.

Worthy is it not of being described, the greatness of *Bhadrabāhu*, say,—stout of arm in subduing the pride of the great wrestler ignorance, through the merit obtained from discipleship to whom that *Chandra-Gupta* was for a long time served by the forest deities.

Worthy of being revered by whom in this world is not the lord *Konḍakunda*, all regions adorned with his fame as if with the glory of the blooming jasmine, a bee to (whom minister) the lotuses the hands of beautiful angels, he who caused the doctrine to be widely established in Bharata.

Worthy of reverence is he, the skilled in subduing morbid desire, of a rank bestowed by the goddess Padmāvati, who by the spell of his own word summoned Chandraprabha, that āchāri *Samanta-bhadra*, upholder of the gaṇa, through whom in this Kali age the Jaina path became *samanta bhadra* (ever fortunate) from its being time upon time fortunate on all sides.

Whose own statement as follows displays his eagerness to enter into argument :—

"At first in the town of Pāṭaliputra<sup>2</sup> was the drum beaten by me<sup>3</sup>; afterwards in the Mālava, Sindhu and Thakka<sup>4</sup> country, and in the far off city of Kāñchi<sup>5</sup>; arrived at Karahātaka<sup>6</sup>,—strong in warriors, great in learning, small in extent,—I roam about, O king, like a tiger in sport (*śārdūla-vikṛīḍita*, i. e. unopposed.)<sup>7</sup>

"Even the tongue,—clear, quick and voluble—of Dhūrjati (S'iva) turns back hastily into its cavity, the speaker Samanta-bhadra being in thy assembly: what manner of court is this, O king?"

<sup>2</sup> Patna on the Ganges.

<sup>3</sup> i. e. inviting any one to discussion.

<sup>4</sup> The Panjāb country (See Cunningham, *Ans. Geo.* 148 ff.)

<sup>5</sup> Kāñchivaram or Conjeveram near Madras.

<sup>6</sup> Kolhapur in the south Mahratta country.

<sup>7</sup> The metre of this verse is also *śārdūla-vikṛīḍita*.

With the sword the praise of Bhagavat Arhata, vouchsafed by him, did he cut through the stone-pillar of the hostile army deadly sin (*ghāti mala*); and had not his disciple obtained it from that *Simhanāṭi* muni, how by him (or by it) was the stone pillar, which like a bolt prevented the entry of the Lakshmi of empire, cut through ?<sup>8</sup>

Of *Vakragrīva* muni, can even the thousand-throated *Alindra* (*Ādisēsha*) praise as it is the force of his eloquence in breaking down the group of opponent speakers : who, favoured by the *Sāsana dēvatā*, having caused the opponent speakers to bend their necks with shame, in six months delivered (or ? wrote) the *Nava-sāhda-vāchya*.

To him who is invested with new praises (*nava stōtra*), do ye, O poets, by all means do obeisance, — *Vajranandi* muni : he by whom was composed the *Nava-stōtra*, in which is embodied the whole sum of the Jaina teachings.

Great was *Pātra-kēsari* guru, by whose faith it was that he received the aid of *Padmāvati* in making the . . . . . *tri-lakṣaṇa* to be unmeaning (or despised).

Praise ye this *Sumati Dēva*, by whom with affection the *Sumati-saptakaṇ* was made for you ; which, to those who desire salvation from surrounding troubles, gives a million counsels, remover of the cares of family.

Having come to the south did *Kumārasēna* muni set (*i. e.* die) ; yet, O wonder ! he still shines the only sun in the world, such was his splendour.

He by whom the *Chintāmaṇi*<sup>9</sup> was made to be in every house, expounding well merit, wealth, love and salvation, — that high born *Chintāmaṇi* muni chief, how can he not be praised by the people, who thereby enjoy the highest happiness ?

A head-jewel (*chūḍāmaṇi*) of poets, poet of the great poem *Chūḍāmaṇi*,<sup>10</sup> even such was *Śrīvaradha Dēva*, possessed of merit to acquire fame.

Who was thus praised by *Daṇḍin* ! : —

“ The daughter of Jahnu (the Ganges) on the top of his head did *Paramēśvara* bear : *Śrīvaradha Dēva*, at the tip of your tongue do you bear *Sarasvatī* (otherwise, the *Sarasvatī*). ”

Victory over *Maunatha*, support of the *gapas*, trampling on the heads of mountains (otherwise, kings), though (both were) distinguished by these (signs), *Mahēśvara* (*Śīva*) was not able to compare

<sup>8</sup> The only reference I have met with relating to such a feat is in the inscriptions of the Guṇḍa kings, which uniformly describe the first king, Koṅḍu-ī varma, as having gained great fame by cutting through a stone pillar with a single stroke of his sword.

<sup>9</sup> *Sumatābhāra* is said to have written a *Chintāmaṇi-tippaṭṭi*, or ? commentary on the *Chintāmaṇi*, and *Abhinava Maṅga Rāja* is said to have written a *Chintāmaṇi-pratipada*, or ? word for word translation of it. (See Intro. to *Karṇāṭaka-Bhāṣā-Bhūṣaṇam*, pp. 12, 27.) These are the only instances in which I have met with the name in Kannada literature. There is also a *Chintāmaṇi* which is a commentary on the grammar of *Śākaṭāyana*. But in Tamil there is a *Chintāmaṇi* of which Dr. Caldwell says (*Gram. Drav. Lang.* Intro. p. 132) it is “ a brilliant romantic epic, containing 15,000 lines, and the most celebrated Tamil poem written by an avowedly Jaina author. Partly from its Jaina origin, partly from the difficulty of its style, it is little known.” He also adds, “ the name of the author is unknown. . . . . It would be a remarkable circumstance if it were capable of being clearly proved that the *Chintāmaṇi*, which is without doubt the greatest epic poem in the Tamil language, is also the oldest Tamil composition of any extent now extant.”

<sup>10</sup> The only mention I have met with of this unknown poem is in *Bhaṭṭākaṇṭha Dēva's Karṇāṭaka-Saddāmaṇi-sūtram*, where he names it as if the first poem in the language and describes it as being a commentary on the *Tattvārtha-mahāśāstra*, containing 98,000 verses. His words are — na chāisha (*Karṇāṭaka*) Bhāṣāśāstra-nyāyagīṇi | Tattvārtha-mahāśāstra-vyākhyānasya śaṅka-paratī-saṁsara-pramāta-grantha-sandarbhā-rūpasya *Chūḍāmaṇi* abhithānasya mahāśāstra-vyākhyānāṁ cha śāśāḍāgama-yuktyāgama-paramāgama-vishayāṇāṁ tathā kāvyā-nāṭakā-lūkāra-kāśāśtra-vishayāṇāṁ cha bahūnāṁ granthānāṁ api Bhāṣā-kṛitānāṁ upalābhyaśānatvāt | — ‘ Nor is it (*Karṇāṭaka*) a language that can boast of no literature. For in it was written the great work called *Chūḍāmaṇi*, containing 98,000 verses, a commentary on the *Tattvārtha-mahāśāstra* (perhaps the *Tattvārtha sūtra* of *Umasvāti*); also works on *śāśāḍāgama*, *yuktyāgama* and *paramāgama*; as well as numerous books of poetry, the drama, rhetoric and the fine arts.’

<sup>11</sup> *Daṇḍi* or *Daṇḍin*, the author of the *Das-a-kumdra-charita* and of *Kāvya-darsa*, lived in the sixth century A.D. (*Welter's Hist. Ind. Lit.* 213, 232.)

with him, who bearing unbroken wisdom (not a half moon), the celestial Ganges of whose fame shone on the heads of the regents of the eight quarters (not like the Ganges flowing in only one direction), this *Mahēśvara* muni, by whom will he not be praised ?

He who overcame in seventy great discussions which had been otherwise settled, revered in the assembly of Brahma, that Mahēśvara muni is worthy of reverence.

He by whom Tārî, secretly (or obscurely) born in the earthen pot (*ghaṭa kuṭ*), was vanquished together with the Bauddhas ; troubler of the false professors ; doing reverence only to the gods ; he who forced Sugata as penance for his faults to perform ablution with the pollen of his lotus feet ;—such was *Dēvikalanika* paṇḍita, to whom is he not a refuge ?

Whose incomparable learning is heard in his own description (of himself) as follows :—

“O king Sāhasatunga,<sup>2</sup> kings who bear a white canopy there are many, but to find any equal to you as a victor in war and as a liberal donor is impossible : so learned men there are, but no poets, masters of learning, eloquent speakers, experts from researches into many various sciences, in the Kali age like me.

#### *East face.*

“As you, O king, are distinguished for putting down the boasting of all your enemies, so am I famed in this world for subduing the pride of all the paṇḍits : if not, here I am, there are many great men in your assembly, whose has ability to discuss with me, having acquainted himself with all science, let him speak.

“Not with the desire of gratifying pride, nor through enmity, but through my pity for the people being led astray by the teaching that there was no Spirit (or God), did I, O king, in the court of Himasitala overcome all the learned proud Bauddhas and spurn Sugata with my feet.”<sup>3</sup>

Great was the rank of *Pushpasēna* muni, who, O dēva (*i. e.* Akalanika), was a colleague (*sadharmma*) of your honour (*bhavin*) ; was he not even as a delightful residence for fortune, a sun who among the flowers was a friend to the lotus ?

*Vimalachandra* munindra guru, recognizing his feet as having dispersed the pride of hostile disputants, should not his directions be followed by paṇḍits ?

That is to say, he whose is the (? following) *śloka* beginning with “*patra*”, which was a grief (*śoka*) to the mind of opponent speakers.

“This leaf (or writing) did he fix on the big door of his house—terrible to enemies—where were ever passing many different kings, groups of fine elephants and troops of horses—describing the S’aivas, Pāsupatas, the sons of Tāthāgata (Bauddhas), Kāpālikas and Kāpilas : thus with an eager mind did the Digambara Vimalachandra out of respect.”

Ye who are in fear of being brought within the grip of sin, serve, ye blessed ones, the holy muni *Indranandî*, worshipped by great kings.

Understanding (how to meet) the striving disputants in numberless assemblies, eloquent among the learned, was *Paravāli-malla* dēva, a dēva without doubt.

By whom the following explanation of his own name was given in an audience with *Kṛishṇa Rāja*.<sup>4</sup>

<sup>2</sup> I have not been able to identify this king.

<sup>3</sup> Wilson, in his Introduction to the Mackenzie Collection, has the following :—“The Bauddhas are said to have come from Benares in the third century of the Christian era and to have settled about Kanich, where they flourished for some centuries ; at last, in the eighth century, Akalanika, a Jain teacher from Sravasa Balligola, and

who had been partly educated in the Bauddha College at Papataga (near Trivartur), disputed with them in the presence of the last Bauddha prince, Hēmasitala, and having confuted them, the Prince became a Jain and the Bauddhas were banished to Kandy.”

<sup>4</sup> Doubtless one of the Rāshtrakūṭa or Ratta kings, several of whom bore this name.

"The opposite (or antithesis) of a proposition (or thesis) advanced is *para* ; those who argue for it are *paravādis* ; the refuter of such is *paravādi-malla* : and that name is my name say the learned."

Worthy among the worthy, the yati *Āryya Dēva*, ? founder of the siddhānta, place ye on your heads ;—who devoting himself (to a vow) to forsake the body for the journey to the happy region of svarga, passed out of the body.

(Even) when they tickled his ears with grass, in order to test his penance, and he was roused out of sound sleep, he carefully fanned his ears with the peacock's tail, and gently turning over so as to allow a way for the (fancied) insect, went to sleep (again) did he not ?

He who,—even as with wisdom keen as a blade of grass the faith was built up with great glory by the gaṇadhāras,—with a small portion of the scripture covered the earth out of kindness to disciples having but little knowledge in this age ; the good speaker *Chandrakīrti*, head of the gaṇa, equal to the moon in glory, him, O learned, do ye praise with your voices.

He by obeisance to whom the terrible bond of action (*karma*) is released, he whose body was in subjection ; him, named *Karmma-prakṛiti* bhāṭṭāraka, who had seen the utmost bounds of science, let us revere.

He who had himself acquired all learning, who also was honoured with the name trāividya—*S'rīpāla Dēva*, skilful in expounding the tatva, him let the good uphold.

S'rī *Matisāgara* guru made the whole world a holy tirtha, by his glory dispersing the darkness of ignorance, of a worthy mind, increaser of fortune, promoter of the shining jewels (? the three jewels), his favour an ornament on the heads of the kings of the earth.

Unruffled by accusers, of a form like the placid beautiful moon, and a place of fortune, having attained the wealth of learning and the path of victory, a man of purity—such was the mahā muni *Hēmasēna*.

Whose verse (as follows), pledging himself in the king's assembly, caused the world of opponent speakers to take refuge in the inaccessible mountain—the fear they had of being thrown to earth.

"In logic and grammar having taken great pains, being also well trained and raised above men of mediocrity, the proposition stated by me before the king whosoever replies to, the argument of so learned a man will I without fail break down :—such, O king, understand, is the Haimasēna creed."

He by whom the desired form of siddhi was with worthy words ensured to friendly men, that *Dayāpāla* muni, who by his greatness was ever present on the heads of good men, do ye with words revere.

He to whom S'rī *Matisāgara* was the guru, that creator of moon-like fame : he to whom the worshipful *Vādirāja*, head of the gaṇa, was a fellow student (*sa-brahmachāri*) :—that *Dayāpāla* vrati was the only fortunate one, in whose mind was the desire to impart to others a portion of his own form.

His doctrine a lamp to the world . . . . . that which had been revealed only by Jina :—thus did *Vādirāja* shine.

The canopy of whose fame, touching the sky, mingled with the rays of the moon,—his speech as pleasing in the ears as the fanning of a chāmara ; worthy to be served ; possessing the greatness of a lion throne ; of great glory bestowing victory over all the opponent speakers :—such is the learned *Vādirāja*.



Regarding whose qualities there is the following saying of the poets :—

“In the victorious camp (or ? capital) of the Chālukya emperor—a birthplace for the Speech-goddess—does the ? Nishāṇḍa drum (*diṇḍima*) of the victorious Vādirāja wander about with its pleasant sound : proud speaker, yield ; learned man, give up your pride ; man eager to dispute, shut up ; poet of sweet sounding verses, be silent.

“In Pātāla stops Vyāja Rāja (Ādiśeṣha) famed for his thousand tongues ; unable to come out of svarga is Dhishana (Bṛhaspati) whose disciple is Vajrabhūti (Indra) ; by the fortune of their places they continue to live : of other speakers who are there that have not given up their pride and done obeisance in the royal assembly to the victorious Vādirāja ?”

“The Speech-goddess, full of all embracing affection, does Vādirāja bring to my side : oh ! oh, look, look, is this right for a yati ?” such are the holy words of *Purātana* muni, may they protect you.

The moons of the nails of his feet illuminated as with the hues of evening from the jewels in the crown of the Gaṅga king, was he whose name was first the word *S'rī*, followed by the famous *Vijaya* ; learned, of superhuman qualities, of a glory dispersing ignorance.

Praised also has he been (as follows) by the great Vādirāja Dēva :—

“Both the learning and the penance gained by long practice which were formerly in Hēmasēna muni, passed in full to *S'rivijaya* who occupied his throne : if not, how did he so soon combine them ?”

The increase of learning he had, yet had not pride ; penance he had, yet had not cruelty ; wealth he had, yet had not arrogance : by dependence on whom *Kamalabhudra* munisvara obtained fame in this world for qualities which are the destruction of sin.

Him, by only thinking on whom my mind becomes a tirtha for the good, that pure lake Kamalabhudra (or, of auspicious lotuses) do I serve for my own purity.

The highly fortunate one whom the learned Bhārati (Sarasvatī) had embraced with every part of her body, glorious with clustres of ornaments the jewels good qualities, head of the yōgis, that great sūri adorned with the name of *Dayāpāla*, on whom moreover the degree of pandit is worthily bestowed, him do ye mighty learned good men praise.

Victorious over the pride of Maumatha, the holy Dayāpāla Dēva prevails, skilled in all science, victor over all disputants, who by his widespread fame filled all the circuit of the points of the compass, his feet reddened with the radiance of the jewels in the crowns of bending kings.

He whose pair of pure lotus feet the *Poysaṭa* king *Vṇayāditya* having served was brought into the possession of great fortune, the place of implicit commands, that *S'ānti Dēva* muni's ability who is worthy to describe as this much or that much ; are they not rare, the possessors of such surpassing glory ?

He who from the king of the *Pāṇḍya* country, who had acquired great fame for learning,<sup>5</sup> received of his own favour the name of *Svāmi* ; fortunate was that muni, who in the court of king *Āhava-malla*<sup>6</sup> was famous by the name of *Sabala-chaturmukha*.

A jewel to the country around the great place *Mullāru*, a combination of unequalled qualities, revered by the heads of a great crowd of kings, worthy of worship is that *Gṇasēna* paṇḍit chief from people who desire good, who by the perfume of his teachings attain to a condition free from trouble.

<sup>5</sup> The Pāṇḍya chronology is so uncertain that it is difficult to identify him as a learned king.

<sup>6</sup> Probably the Western Chālukya king : *Āhava* or *Tmīlōkya-malla*.

He who is esteemed by those skilled in the *syāḍ vāda* learning, another sun to the world, removing by his own glory the darkness of ignorance, him do I with affection worship day by day, he who is served with faith by those who do him reverence, the unclosing lotus of whose minds become by contact with him the abode of surpassing glory.

Give up lying words as an ornament . . . . . repeat the *syāḍ vāda*, revere with humility the lion to the elephants opponent speakers, if not you will become terrified by fear at the sound of his victorious qualities and going off quickly fall like the elephants the opponent speakers into the pit of some old ruined well.

His qualities emulating the beautiful waving blossoms, the fame of his speech full of affection like a boat on the ocean of nectar, the nails of his feet glorious as the moon, delightful to the chakōras the group of kings, what praises will not be appropriate to him—*Ajitasēna* vrati.

His lotus feet surrounded by the crowns decked with jewels placed on the heads of all the bending kings, splitter of the skull the pride of all the great elephants the opponent speakers, the upholder of the gāṇa, *Ajitasēna* shines a lion to the elephant opponent speakers.

Whose own words testify as follows to the glory of the renunciation of family cares :—

“The Holy Jina doctrine, difficult of acquisition by the beings of the three worlds, has been obtained (by you), which resembles a saving hand held out to those who are drowning in the ocean of family, with which glory of all wisdom not desired by others you have become adorned, therefore what trouble have you? why fear? or what desire here in the body?

“Of the wondrous form of the eternal instruction what do you now know? fix your minds on the acquisition of that; give up a thirst for the pleasures of Indra and the delights of Vishṇu; enough, enough, of such uncertain ends, beyond the sight, known only by report.

“An ignorant man, manifestly corrupting his mind with passion and enmity, may fail in devotion to the Spirit, the form of all wisdom, the ever peaceful; but how can a wise man for a moment strive for any other end?”

(*West face.*)

Of the unlimited learning and qualities of whose two disciples—*S'antīnāth* and *Padmanābha*, otherwise called respectively *Kavīrā-kānta* and *Vādi-kōṭāhala*—the following is an imperfect description :—

“Putting themselves under thee, great sage, what experts, learned in all wisdom, of worthy qualities, have from a long time gone forth with words filled with all knowledge, O S'Anti, whose fame is ever at the bounds of all the points of the compass; not (even) the great Sarasvatī can express this, how then can it be stated by us?

“The elephants the opponent speakers, giving up their growing pride and forgetting their envy and mischief, with humble voices filled with fear, how they run when they scent the infuriated elephant *Padmanābha*!”

He by whose assumption of Jaina penance—the cure of cares—both *dikṣha* (renunciation) and *śikṣha* (discipline), are obtained by yatis, that *Kumāra-sēna*, may he protect us, whose pure character is an example in the path of happiness.

A lion in splitting in two the lusty elephant *Smara* eager to swallow up the power of the world, his feet adorned by the heads of kings, a form of the twice six qualities (?), a rising sun in devotion to penance, the guru *Mallishēṇa Maladhāri Dēva*, may he have favour on me.

That Maladhâri munipati do I reverence, of a heart which drives away the elephant ignorance, possessor of the fortune of virtuous penance, even the mire on whose body clears away the dirt of the evil in the minds of the faithful.

Like a will fire to the forest the birth-place of the lotus the clouds of great darkness, a glory to great penance, the lotus pond of his feet surrounded by the bees the blessed, Mallishêṇa muniṛāt, may he ever dwell in the house of my mind.

Who for the purification of the world covered his body with mire, to enrich all the three worlds became poor, to remove the great trouble (of family cares) . . . . . a mountain of mines for the jewels good qualities—to be revered is Mallishêṇa guru, by the example of whose character the earth is made holy.

In whom unequalled patience rejoices, in whom kindness has no limit, whom impartiality loves, whom absence of desire desires, through love loving salvation, though in his own esteem low yet the head of the yôgis, by his character an âchâri—śrî-Mallishêṇa muni—him let us reverence.

He who is worshipped in the world, whom the good ever with affection praise, by whom the bow of Mammatha was subdued, for whom all munis offer reverence, through whom the âgama was established, whose is kindness to life, in which Maladhâri vratipati is merit—him do ye revere.<sup>7</sup>

In the Dhavaḷa-sarasa (Beḷagoḷa) tīrtha, this great sannyâsi, absorbed in perfect penance, with a mind full of joy, quitted his body as if to prevent the birth of Manmatha (who is without a body), receiving the worship of the Mûla (? the Jains or Mûla-saṅgha).

By him, a bee at the divine lotus feet of Ajitasêṇa paṇḍita dēva, magnanimous, while abandoning his body by means of the *sallêkhana* famous in the Jainâgama, so that all the saṅgha rejoiced at sight of the nature of his penance, was delivered impromptu this perfect verse, displaying the ripeness of his mind :—

“Having worshipped the three jewels named in the âgama, having lived so that all living creatures have received no injury, and having acquired patience, we leave (this) our body at the feet of Jina and enter svarga.”

In the S'aka year reckoned by *śūnya, śara, ambara, avani* (1050), the year Kilaka, the month Phālguni, on the 3rd day of the dark fortnight, Sunday, under (the asterism) Svāti (Arcturus), in Svêta-sarôvara (Beḷagoḷa) he departed to the city of the gods, the chief of yatis, at noon, having fasted three days—śrî-Mallishêṇa muni.

## 55

(Date about A.D. 1115.—Size 6' 3" × 1' 2").

(East face.)

(Abstract) :—Praise of the Jina doctrine ; able in promoting the principles of Varddhamâna was *Koṇḍakūṇḍa*, head of the Mûla-saṅgha. In his line, in the Dêśika gaṇa, was born *Dêvendra* saiddhânta dēva, revered (even) by Dêvendra.

His disciple was *Chaturmmukha* dēva : by fasting for eight days at each point of the compass and thus reducing his body, he gained distinction, and when the month had passed, he obtained, amid songs of praise from all the people, the name *Chatur-mukha*. He had eighty-four disciples ; among

<sup>7</sup> This verse introduces the seven cases of *gaṇa* in regular order.

whom *Gôpanandi* gained a great name in the Vakra-gachcha, and was head of the Dêsi-gaṇa. He accomplished what had been impossible to any one ; for he caused the Jina dharma, which had for a long time been at a stand-still, to prosper through the wealth of the *Gaṇga* king (or kings) of that time. He was like an infuriated elephant to the Sāṅkhya, Bhautika, Bauddha, Vaiṣṇava, and Charvāka professors.

(South face.)

"While Jainini bolted, Vaiśeṣika turning round fled, Sugata instead of running beat his breast. Akṣhapāda with affection came near, Lōkāyata attempted to leave, and Sāṅkhya pushed away—Gôpanandi, a lusty elephant like the elephant at the points of the compass, roamed through the paths of the six schools of logic."

His colleague (*sa-dharmma*), whose feet were worshipped by *Blāja Itija*, the king of Dhāra, was *Prabhāchandra*, disciple of Chaturmukha dēva. His colleague was *Dāmanandi*, who overcame the great speaker *Vishṇu-bhaṭṭa*. His colleague was *Maladhāri* muni, also called *Guṇachandra*, worshipper of the feet of S'āntiśa in Balipura. His colleague was *Māghanandi* siddhānta dēva, head of the Vakra-gachcha. His colleague—in Jainendra Pūjyapāda, in all logic Bhaṭṭākalaṅka, in poetry Bhāravi—was *Jinachandra*.

(West face.)

His colleague, the Baṅkāpura munindra, was *Dēvēndra*. His colleague was *Vāsavachandra* munindra, celebrated in the midst of the *Chālukya* camp (or capital) as Bāla-Sarasvatī. His brother and colleague was *Yasakīrtti*, whose feet were revered by the king of *Sīṃhala* (Ceylon.)

His colleague was *Trimuṣṭi* munindra, satisfied with his vowed food of three handfuls (*mushṭi traya*), disciple of Gôpanandi yati. His colleague was *Maladhāri*, *Hemachandra*, *Gaṇḍarvimukta*, and *Gauḷa* muni by name, disciple of Gôpanandi yatipati. His colleague, of the Mūla-saṅgha, Dêsi-gaṇa and Vakra-gachcha, was *S'ubhakīrtti*. His colleague was *Māghanandi*, whose son was *Mēghachandra*, who had a daughter celebrated in the world as *Abhayachandrikā*.

His colleague was *Kalyāṇa-kīrtti*, able in removing the spells of S'ākini and others. His colleague was *Bālachandra* muni, head of the Vakra-gachcha.

(So far is in verse : then follows a summary in prose).—(North face.)

In the line of the śrī-Mūla-saṅgha, the Dêsi-gaṇa, the Vakra-gachcha and the Koṇḍakundinava was Vajra dēva's (?) disciple Dēvēndra siddhānta dēva ; his disciple was Chaturmukha dēva, whose name was Vṛishabhānandya-āchāri ; his disciple was Gôpanandi paṇḍita dēva ; his colleagues were Mahēndra-chandra paṇḍita dēva, Dēvēndra siddhānta dēva, S'ubhakīrtti paṇḍita dēva, Māghanandi siddhānta dēva, Jinachandra paṇḍita dēva, (and) Guṇachandra Maladhāri dēva.

Among them Māghanandi siddhānta dēva's disciple was Ratnanandi bhāṭṭāraka dēva ; whose colleagues were Kalyāṇakīrtti bhāṭṭāraka dēva, Mēghachandra paṇḍita dēva, (and) Bālachandra siddhānta dēva.

That Gôpanandi paṇḍita dēva's disciples were S'ubhakīrtti paṇḍita dēva, Vāsavachandra paṇḍita dēva, Chandranandi paṇḍita dēva, Gauḷa dēva whose name was Hemachandra Maladhāri Gaṇḍarvimukta, (and) Trimuṣṭi dēva.

56

(Date A.D. 1123.—Size 6' 3" × 3' 3")

Born from the ocean of nectar good penance—*Mēghachandra* trividya (*i. e.* his disciple)—of a body purified by the (performance of) perfect unfading vows, praised as a joy to the learned, the glory of

his fame being spread through the three worlds, he who is freed from all faults, increaser of the ocean of siddhānta, he prevails—the perfect *Prabhāchandra*.<sup>8</sup>

From (Brahma) the offspring of the lotus navel of Vishṇu sprung Atri; from Atri was born the Moon; whose son was Budha; whose son was Purūrava; from him Āyu; from him Nahusha; from Nahusha Yayāti; from him Yadu: and in the Yadu kula were many.

Celebrated among them was a king of whom it is related that once on a time a certain muni, unmoved (in penance) in a forest, said to him with reference to a fierce tiger *poys Salu* (strike, Sala!), which words of the muni became his name . . . . .

Thence the lords of Dvārāvātī were (called) *Poysalas*, and had a tiger crest. Among them in S'asapura was born the king *Vinayāditya*.

He, increaser of fortune, having endeared himself to the people of the world, ruled the earth, causing Lakshmi for long to take up her abode in the thousand-leaved lotus his white umbrella, and the Lakshmi of valour to dance in his long arm able in subduing kings, scattering his fame in all directions, having punished kings and obtained great glory.

A brilliant jewel of the Yādava vaṃśa, a talismanic jewel for kings, a jewel for the neck of Lakshmi, a towering bright jewel on the heads of kings, may he prevail, the jewel mirror to the path of virtue, the only crown-jewel in the world, a jewel of qualities worshipped by his dependants as holy Vishṇu, the perfect diadem jewel.

To the man who asked a tree of plenty, to him who claimed protection a cage of adamant, to others wives Hanumāu, to him who opposes him in fight death—is Vinayāditya.

On the heads of the Malepas (hill chiefs) who growing proud oppose him, he lays his sword; on the heads of the Malepas who filled with fear do not grow proud or oppose him, he at once lays his hand—Vinayāditya.

To that Poysala king was born a head-jewel of princes, lord of fortune, by his own arm reducing kings to obedience, the valiant king *Ereyaṅga*.

Of unparalleled fame, a third Māruti, a fourth (sacrificial) flame, a fifth ocean, a sixth arrow of flowers, a seventh emperor, an eighth chain of mountains, a ninth regent elephant at the point of the compass, a tenth mine of treasure,—who can compare with Ereyaṅga Dēva.<sup>9</sup>

In the city of his enemies dagad dhagil dandhagil, on the heads of hostile kings garil garigaril, in the bowels of opposing kings chimil chimichimi chimil—thus do the flames of his anger burn, who can fight without fear against Ereyaṅga Dēva.

That famous king Ere's son, subduer of mighty enemies, lord of all the earth, a Karna to those who beg from him, was the victorious *Vishṇu-varddhana*.

As soon as ever he was born, the growth of all royal power greatly increased, the destroyer of the might of proud hostile kings, the astounding king Vishṇu-varddhana.

Some he plucked up and shook their roots; of some he cut off the heads in battle; of some he trod on their heads and (then) anointed them—fierce terrible one: those who opposed and grew proud he reduced to servitude and spared, and by the might of his arms freed the kingdom of his power from all troubles—the high mighty Vishṇu, victorious and famous.

<sup>8</sup> All the epithets have a double meaning, one referring to the moon (*chandra*) and the other to *Prabhā-chandra*.

<sup>9</sup> Each of these figures represents one additional to the generally received number.

A discus weapon to the mountains hostile kings was king Vishṇu : on his (merely) roaring and slightly wounding them, they turn and flee, rushing about with fear, saying "there he comes ! here he comes !" All the world thus displaying his form to the eyes of kings, all the world was as if pervaded by Vishṇu (*Vishṇu maya*)—what a phenomenon was this ?

Be it well.—While, entitled to the five great drums, the mahā-maṇḍaleśvara, lord of the good city of Dvārāvātī, sun in the sky of the Yādava kula, a perfect head-jewel, champion over the Malepas,—adorned with these and many other titles.—Moreover having captured without trouble Chakragoṭṭi, Talakāḍu, Nilagiri, Koṅgu, Naṅgali, Kōlāla, Tereyūru, Koyatūru, Koṅgali, Uchchaṅgi, Taleyūru, Pomburchcha, Vantāsura-chauka, Baloyapattāna,—these and many other fortresses of the three kinds,—and having with great glory made the Gaṅgavādī Ninety-six Thousand obedient to his word, he was ruling the kingdom in peace—(and) the auspicious mahā-maṇḍaleśvara, Tribhuvana-Malla, capturer of Talakāḍu, the mighty armed *Vīra-Gaiga Vishṇu-varddhana* *Peysaḥa Dēva's* victorious kingdom was continually increasing, to endure as long as sun, moon and stars :—

Beloved to the heart and eyes of the famous king Vishṇu, with shining dark locks like moving bees, her face a moon, like Ratī to Kāma—behold her perfect likeness—*S'āntala Dēvi*.

Resembling Māchikabbe, the beloved to the heart and eyes of the incomparable Mārasiṅga, she gained unequalled fame, their elder daughter, the peerless favourite of the heart of Vishṇu-varddhana—who can describe her, unrivalled as Lakshmi, such was the esteemed *S'āntala Dēvi's* growth of fortune.

In war to king Vishṇu as a Lakshmi of victory, on his breast ever with supreme joy resting devoted, a great promoter of his glory, like a Lakshmi of fame beckoning to the walls of the ports of the compass,—whoso in this world can fitly describe *S'āntala Dēvi*, let him describe her.

*S'āntala Dēvi's* qualities, *S'āntala Dēvi's* great liberality, *S'āntala Dēvi's* immeasurable virtues, made her the sole wishing-jewel of the world.

Be it well.—Sharer in a hundred thousand pleasures sprung from continual supreme good fortune, like a second Lakshmi, skilled in all learning, a new Rukmiṇī Dēvi, a Satyabhāmā in love to her husband, a Brihaspati in intelligence, an accomplished Vāchaspati, gentle to munis and dependants, a celebrated Sītā in devotion to her husband, a jewel to all her friends, a perfect head-jewel, a rotting elephant to co-wives, the cause of prosperity to the four classes, a banner of victory for the god of love, a lamp to her own family, perfect in song, music and dancing, a supporter of the Jina faith, delighting in gifts of food, shelter, medicine and learning,—Vishṇu-varddhana *Peysaḥa Dēva's* chief queen and crowned consort *S'āntala Dēvi*—in the S'aka year 1045, the year S'ōbhakrit, the 1st of the bright fortnight of Chaitra, Thursday, caused to be erected in śrī-Belgoḷa-tirtha the Savati Gandha-vāraṇa Jina temple : and having performed divine worship, to provide for gifts of food to the assembly of rishis, presented Maṭṭa Navile in Kalkaṇi nāl, free of all imposts, having washed the feet of her guru Prabhāchandra siddhānta dēva, disciple of Mēghachandra trividyā dēva, of the śrī-Mūla-saṅgha, Dēśi-gaṇa, and Pustaka-gaṇa.

To the man who with affection maintains this will accrue long life and great fortune. To the sinner who destroys instead of maintaining it will attach the guilt of slaying in Kurukshētra and Bārāṇāsī seven crores of munis learned in the vēdas, and cows. In assurance of which is this in perpetuity engraved on stone.

Whoso seizes a gift made by himself or by another shall be born a worm in ordure for sixty thousand years.

Having constructed the Yeḷasana kaṭṭe as a tank, the queen presented it to the Savati Gandha-vāraṇa basadi.

The chief queen and crowned consort S'āntala Dēvi, having obtained permission from Viṣṇu-varddhana Poysala Dēva presented to the Savati Gandha-vāraṇa basadi which she had made, a garden of 50 koḷagas of paddy-land in the central plain below Gaṅgasamudra, free of all imposts, with pouring of water and washing the feet of Prabhāchandra siddhānta dēva.

Whoso destroys this is guilty of the great crime of slaying eighteen crores of cows on the banks of the Ganges.

Great good fortune.

Sahasra-kirtti dēva, disciple of Prabhāchandra siddhānta dēva, had 313 brass vessels made, and presented them to S'āntala Dēvi's basadi.

Great good fortune.

## 57

(Date A.D. 982.—Size 8' 9" × 2').

(North face.)

The upright round trees mankind, in the middle of the forest of family (cares), does Yama the carpenter select and cut down.

The son's son of the illustrious *Krishṇa Rājendra*<sup>10</sup>, adorned with virtue and purity, the son of *Gauḡa Gāṅgēya*'s daughter, the abode of the Lakṣmī of victory, the son-in-law of *Rāja Chāḍamaṇi*<sup>1</sup>,—what glory was this, say : thus described in full by the whole world, greatly celebrated was śrī *Raṭṭa Kandarpapa Dēva*.

A terror to hostile kings, able in destroying with his sword the kings who came against him, great in valour, causing destruction to the allies of kings who were his enemies, devoted to victory in war, a fire in consuming the hostile kings—was the might of the arms of śrī-Rāja-mārttāṇḍa.

There are who can destroy the enemy but have no generosity, or who are generous but cannot subdue their foes ; but that he possessed both valour and generosity, that he could without fear attack the enemy and at the same time display the highest generosity, all were agreed : who is able to describe the courage and magnanimity of śrī-Rāja-mārttāṇḍa?

Resolved to be himself the abode of unblemished glory, resolved to take out (treasure) from the hole and give it away, resolved not to lie, resolved not to desire the wives of others, resolved to shelter those who took refuge with him, resolved to subdue the pride of the enemy's forces by attacking and destroying them, resolved to govern—such was Chalad-aṅkakāraṇa.

That he was more liberal in gifts than the tree of plenty—thus did the world praise him ; his word firmer than mount Mēru, his valour fiercer than the rays of the sun—the nature of his genuine courage was so great who can describe it—the Chalad-aṅkakāraṇa.

.....

<sup>10</sup> No doubt the Rāṭṭa or a Rāṣṭrakūṭa king of that name, also styled Kannura, Nirupama and Akāla-varaṇa. There are inscriptions of his

reign dating from 945 to 958 A.D. In 947 he was ruling at Mānya-khēṭa. (See Fleet's *Kan. Dyn.* 37.)

<sup>1</sup> See No. 58.

(East face.)

A tree of plenty to the destitute, a lion in splitting the temples of the elephants the hostile kings, a garland between the breasts of lovely women, a swan to the lake the minds of great poets—thus does all the world praise *Indra Rāja*.

Given to lying, borrowing and hesitating to return, desiring the wives of others, caring only for themselves, skilled only in pretending friendship and deceiving—such being the present race of kings, how can he be brought into comparison with them—*Indra Rāja*?

All the kings bowing before him—their faces were reflected like the lotuses, their eyes like the waterlilies, their curly front locks like the bees, in the lake the brilliant toe-nails of the feet of this Yama to his foes.

Never to utter a falsehood no matter what troubles ensued—how wonderful was this, the greatness of his courage, magnanimity and confidence—the Chalad-aggale.

From its brilliance as of the autumn moon, from its diffusion through all matter, from the praises of the people of the world—glorious as if the form of *Īśvara* himself, was the fame of *Kīrtti-Nārāyaṇa*.

Themselves bragging of their courage, filled with pride, swaying hither and thither, if asked for charity grinding their teeth, proclaiming themselves to be the object of worship to all, desiring the wives of others according to their own inclination, their speech filled with falsehood—thus are the sham braves of the Kali age: are such braves to be compared with this brave among the braves?

(South face.)

To fortune, to victory, to learning, to generosity, to valour, to glory, to greatness—to all of these an abode; thus praised in renowned works (or poems), was he not—the mighty among braves (*Īśvara ballāṇa*).<sup>2</sup>

[The verses have a double meaning, one referring to war and the other to penance.] *Indra Rāja*, alone (or unaided), subdued the hosts of his enemies who had formed themselves into a *chakra-vyūha* (see v. 8 of this face) 'or a formation resembling a cart-wheel, (otherwise, he overcame the temptations of the senses)—was there any equal to him in the world?

There are two branches of fighting—defence (*oḷa-sādhaka*), including 9 cuts, which, made to the right and left hands, come to 18; and attack (*hora-sādhaka*). The *chakra-vyūha* can be attacked on the 4 sides and above; these 5 cuts, made with the 32 kinds of weapons, give 160; which again made to the right and left hands, come to 320. These 338 kinds of blows or cuts did he deliver, varying them in a crore of ways. (Otherwise, temptations arise internally from the mind and externally from the 5 senses; these, according to the modes in which they present themselves, and according to whether they act rapidly or slowly &c., may be shown to give 336 varieties, which he similarly overcame in a crore of ways)—this miracle of generosity.

In this manner attacking the *chakra-vyūha* like a *chakra*-bearer by going round it, leaping on it, penetrating it here and there, he was unequalled in receiving no injury; and having overcome every danger on the hill, he came down, when *Girige* who was there descended also, fearing that her end had come. (Otherwise, in performing *sallekhana* on the hill he withstood all distractions)—this *Raṭṭa* Cupid.

<sup>2</sup> Of the verses which follow, down to the last but one on the west face, though they have been submitted to the best Kannada scholars in Mysore, Bangalore and other places, neither the metre nor any

connected sense has been satisfactorily made out. But a Jain *paṇḍit* has furnished a version, which has been adopted in separating the words in the Roman characters, and is given for what it is worth.



The people in the world knew not his power, for when Girige having fallen in love with him and he was attracted to her, on finding she was the wife of Kallāra (see v. 2, west face) he repelled her, and defeated the conspirators who in consequence fell upon him. (Otherwise, he showed himself proof against the wiles of women)—this Kirtti Nārāyaṇa.

Of what use to unite with Girige for this day? the loss of four friends<sup>3</sup> would be a small thing, but going after others' wives is one of the seven deadly sorrows; it would disable me to fight the chakra-vyūhaṃ: greater than the enemies on the hill are the enemies on the hill-slope, and still greater than those are the enemies below the hill—thus thinking, he was not one to leave unsubdued the 18 countries—this Indra Rāja.

When, still not losing courage, she, displaying her charms, drew near to him in such guise that all people were spell-bound in the snare of her beauty, he gave one glance to bring her into his power.

And ruling over many lands subject to Girige and to himself above and below the ghats, he without effort escaped the net of the chakra-vyūhaṃ and gained great fame for his purity in all the world (having brought her, the wife of another, into his power without falling into sin)—this miracle of generosity.

(West face.)

Eraga his cousin (*jīātī*), seeing her youth and beauty, and the endeavours she made to gain the affection of Indra Rāja which were in so many ways rejected, burned with passion for her.

But although he fell at her feet and she spoke to him kindly, Indra Rāja, knowing his mind, deadened his desires.

In the time of the Śaka king shown by reckoning *vanadhi* (sea), *nabhô* (sky) and *nidhi* (treasures) [= 904], the year Chitrabhānu being current, on the 8th day of the dark fortnight (*silê 'tara*) of Chaitra, Monday, with a mind free from sorrow performing the vow, *Indra Rāja*, praised by all people, attained to the wealth of the king of all the gods (Indra) [*i. e.* died].

58<sup>4</sup>

(Date A.D. 982.)<sup>5</sup>

(East and south faces.)

Verses praising the valour and purity of Māvana-gandha-hasti.<sup>6</sup> Though women themselves came to Rāja Chūdāmaṇi<sup>7</sup> he did not fall into their power.

(West face.)

Thus celebrated was *Pilla*, the Sauvira of the Kali age, mighty in strength of arm, Māvana-gandha-hasti, praised by poets, brave in the field of battle, able in war.

The year Chitrabhānu being current, on the 10th day of the dark fortnight of adhika Āshāḍha, at the feet of his guru, with a happy end, *Pilla* bore himself to the Indra lōka.

<sup>3</sup> Perhaps the loss of friends on the four sides, that is, in every quarter.

<sup>4</sup> The inscription is incomplete, the pillar having been injured by using it to support some steps, at the side of which it has been erected upside down.

<sup>5</sup> The cycle year being the same as that in No. 57, the characters in which it is engraved and the contents of the inscription show it to be of the same date.

<sup>6</sup> Literally meaning "a rutting elephant to his father-in-law."  
(Compare the designation of Ś'antala Dēvi in No. 56.)

<sup>7</sup> See No. 57.

(Date A.D. 1117.—Size 6' 10" × 2' 4".)

This is a repetition of No. 45 as far as that goes. Then continues :—

(Abstract) :—Towns like royal cities were built in every direction by Gaṅga Rāja, and wherever the eye turned it fell on Jaina temples erected by him.

As if saying—why should the world praise the distinguished Jaina devotee Mabbarasi<sup>8</sup> because the Gôdâvarî stood still (for her) ?—now, the Kâvêrî, swelling, surrounding him and pressing forward its waters, touched him as if to do obeisance to Gaṅga daṇḍanâtha—so perfect was his greatness : whoso can describe it let him describe it.

This Gaṅga Rāja, in the S'aka year 1039, the year Hêvaḷambi, the 5th of the bright fortnight of Phâlguṇa, on Monday—washing the feet of his guru S'ubhachandra-siddhânta-dêva, presented Parama<sup>9</sup>, and the daṇḍanâyaka Êchi Rāja for his prosperity confirmed (the gift.)

The boundaries of Parama. Imprecatory verses.

The ornament of the face of (?) titled speakers, Varddhamânâchâri engraved it.

60<sup>10</sup>

(Date about A.D. 975<sup>1</sup>.—Size 8' × 3'.)

The hero seated, with face  
towards Jina, in worship.

Three horsemen, advancing,  
armed with spears.

An elephant running away.

Jina  
seated.

A horseman advancing with a sword,  
leaping over a dead body.

Five footmen marching away,  
with shields and swords.

On Gaṅga-vajra (the diamond of the Gaṅgas), celebrated as the asylum of fortune, the home of glory—how many were the poems made: how happy was he among the excellent—the rough to his enemies, his elder brother's warrior.<sup>2</sup>

In the war of Gaṅga, the private attendant (or guardian) of Rakkasa maṇi (the jewel, or prince, Rakkasa), being certain of his own death, having sent away Rakkasa maṇi from the battle, and taking on his own shoulders to fight his force and the enemy's force,—the (enemy's) horsemen, eager for the contest, surrounded him, when he fell alone upon the hostile troops, charging with his weapon, and his (own) troops coming up from the rear, he escaped. (Then) rushing upon ? Dêvâji, scattering the whole body of his army, he seized his bow, and capturing it, shot the arrows belonging to it according to his mind's desire in front of him, causing the efforts of Gaṅga, who was supported by the ? Kavaṇḍas, to succeed, owing to the general panic. Driving off hosts with the discharge of arrows, so as to force even the enemy to praise the greatness of his courage, without saving his life, he fell. At that moment, (the enemy) clapping hands and shouting, did he come to his end, as follows :

<sup>8</sup> No explanation has been obtained of this allusion.

<sup>9</sup> A village to the north-east of S'ravasth Belgola.

<sup>10</sup> This and the next inscription being Virakal, I have given details of the sculptures at the top of each.

<sup>1</sup> There is an inscription of prince Rakkasa in Coorg, at Peggur, dated S'aka 899. (See Coorg Inscriptions, No. 4.)

<sup>2</sup> Anyana baṇḍa : the same title is given to this prince Rakkasa in the Coorg inscription above referred to.

Covered with arrows, the son of the Kakka line, raging . . . . ., by his own efforts acting gloriously and completing his task, suddenly fell, wearied out; and in the place in which he fell, having fought 7 five days and robbed them (the enemy) of all their honour, the virtuous *Bâyika*<sup>4</sup>, gained *svarga*.

61

(Date about A.D. 974.—Size 8' x 8').

The heroine seated,  
with hands folded in worship.

Jina  
seated.

The heroine, nude,  
seated in samadhi or penance.

Heroine, nude, advancing  
on horseback, with a sword.

Man on elephant, aiming at her  
with some weapon from the level of his waist.

Two armed footmen advancing.

Two armed footmen advancing.

The lady his own victories having become as it were a co-wife with the lady of fortune; a hero in defeating the schemes of kings bent on war, *Bâyika*<sup>5</sup> caused his fame to be published abroad.

To the wife of the lord of fortune *Bâyika*, and to the world-renowned *Jâbayya*, their parents were *Mâduvara* of *Polâla* and *Dâyilamma*. And with them was born, as an incarnation of wisdom, *Gunti*, famed in the world for her religious merit. This royal princess was renowned in the earth as greater than *Sitâ*—are there any other such wives?

The son of a brave man, like a god in liberality, celebrated in the world was the *Lôka Vidyâdhara*.<sup>6</sup> He to this beloved one became the husband, what others can be compared with that wife in glory?

In the *S'râvaka* dharma none others were equal to her, . . . . . like *Rêvati* as a *S'râvaka*, in good birth like *Sitâ*, in beauty like *Dêvaki*, in fame like *Arundhati*, in faith in *Jinendra* like *Sarivyabbe*, appearing like a *Sâsana dêvati* to *Jina*—thus did she shine.

*Udaya Vidyâdhara*'s mother *Sôyibbe Sri-Gunti* . . . . .

62

(Date A.D. 1123.)

A bee at the lotus feet of *Prabhâchandra munindra*, *S'ântali* had this image of *S'ânti Jainendra* made.

Double meaning only in words, inconstancy only in the eyes, archness only in the eyebrows, hardness only in the breasts, agitation only in the lap of the thighs, have you fixed, converting all defects into charms, thus displaying the fortune of your beauty—who in the world can describe it?

A glorious royal swan at the side of king *Vishnu-vardhana*, the celebrated lady *S'ântali* had this *Jina* temple made.

<sup>4</sup> Probably the last king of the *Ratta* or *Râshtrakûta* line, called *Kakka*, *Karka*, *Kakkala*, &c., and styled *Amoghavaraha*. His reign came to an end in 973 A.D., when the dynasty was overthrown by *Talla*, the restorer of the Western *Châlukya* power.

<sup>5</sup> No doubt the same as the *Bâyika* of No. 60.

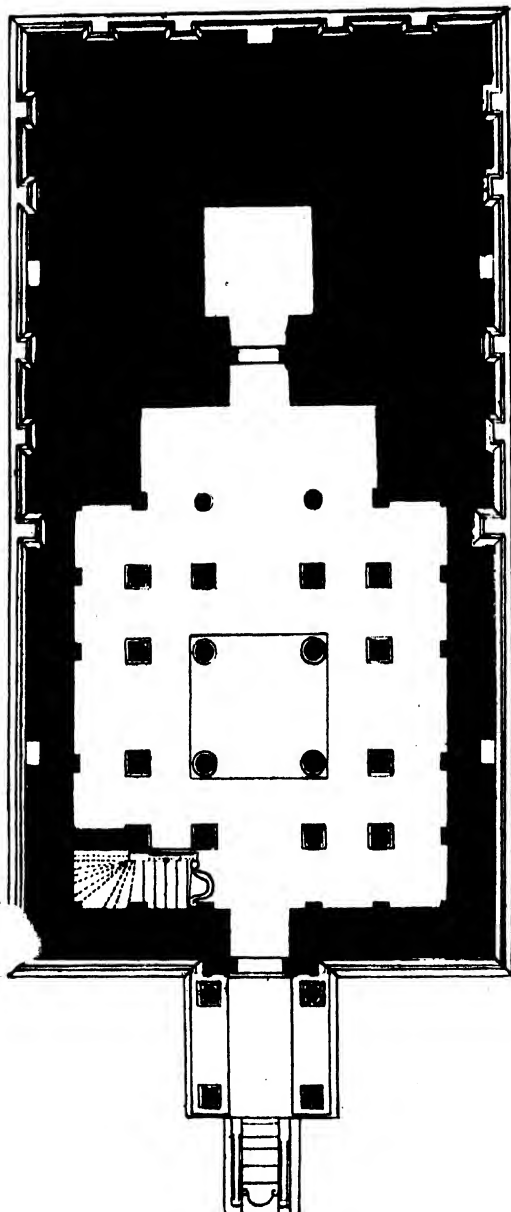
<sup>6</sup> No doubt the same as the *Bâyika* of No. 60.

<sup>7</sup> Probably *Lôka* of the *Gobila* family of *Tuttala* (in the *Malabar* State, South *Malabar* country) mentioned in *Ins. Arab.* as having been instrumental in restoring the *Châlukya* power (i.e. under *Talla* in 973 A.D.).



# CHÂMUNÐARÂYA ÐASTI

Scale 1:1111 feet







(Date A.D. 1116.)

At the lotus feet of Siddhanandi, (disciple) of the doctrine of S'ubhachandra munindra, like a Lakshmi shines *Lakshmi*.

In devotion to her husband like Sitā, in patience like the Earth, in speech like Sarasvatī, in devotion to Jina like the unique Chêlini, in poetry like the lady Virtue, in war like the lady Victory—this *Lakshmi*, wife of *Gaṅga* sênâpati, the abode of all good qualities, had this new Jina temple made.

The śrī-Mûla-saṅgha, Dêśika-gaṇa and Pustakānvaya.

(Date A.D. 1116.)

Be it prosperous. The lay-disciple of S'ubhachandra-siddhānta-dêva of the śrī-Mûla-saṅgha and Dêśika-gaṇa—the daṇḍanâyaka *Guṇiga* had this basadi made for his mother Pôchavve.

Fortune.

(Date A.D. 1116.)

His guru S'ubhachandra-dêva-yati, a jewel-mine of philosophy, his father Budhamitra of celebrated name, his mother Pôchāmbikā, this sun of purity to the Jina doctrine—*Gaṅga* sênâpati, had this Jaina mandira, a home for Lakshmi, made.

(Date? A.D. 1135.)

*Gaṅga* sênâpati's son *Êchana*, skilled in eloquence, had this Jaina chaityālaya, a joy to the three worlds, made. The friend of the wise, the friend of the good, the Brahma-like *Êchana*, having another name Boppara, had the chaityālaya made.

(Date about A.D. 995.)

So that all people should praise the abode of Jina in Beḷugoḷa, behold, the minister Chāmuṇḍa's son had a (or this) home for Jina made : the lay-disciple of Ajitasēna muni.

(Date A.D. 1129.)

(First side.)

May the honourable supreme profound *syād-vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. Distinguished by all good qualities, śrīmat Tribhuvana-malla Chaladanka-rāva Hoysala-Setṭi, having obtained for Malli-Setṭi, son of Dammi-Setṭi of the Ayyāvole<sup>7</sup> custom-house, the

<sup>7</sup> A town now called Aihole, on the right bank of the Malaprabhā or Malaprabhā river, in the Kalāḍgi district of Bombay. Its Sanskrit name was Ayyapura. In the 7th and 8th centuries A.D. it was a

principal city of the Western Chālukyas. In more recent times it became an important seat of the Lingāyats. (See Ind. Ant. VIII, 237.)



name of Chaladaṅka-rāva Hoysaḷa-Setṭi; and knowing that his end was near, in the S'aka year 1059, the year Saumya<sup>8</sup>, at the time of the *saṅkramaṇa* in the bright fortnight of the month Māgha, having bid farewell to his relatives, with a mind composed, performed the vow and went to svarga.

(*Second side*).

To describe his wife :—the good daughter of ? Turavarmma and Suggavve, her head purified by the Jina holy water, devoted to gifts of food, shelter, medicine and learning, Chaddikabbe, in memory of her husband Chaladaṅka-rāva Hoysaḷa-Setṭi, and of her son Būchana, had this monument made.

69

(*Date about A.D. 1185.*)

A fragment of an inscription : the existing portion contains praises of Bālachandra-dēva.

70

(*Date about A.D. 1185.*)

Also a fragment : the existing portion contains the following :—Guṇachandra-siddhānta-dēva's chief disciple was Nayakīrtti-siddhānta-chakravartti, whose disciples were Dāvanandi-traividya-dēva, Bhānukīrtti-siddhānta-dēva and Adhyātmi-Bālachandra-dēva.

71

(*Date about A.D. 1090.*)

At śrī-Bhadrabāhu-svāmi's footprints Jinachandra bows in reverence.

72

(*Date A.D. 1809.*)

In the year 1731 of the S'ālivāhana era, the year S'ukla, on the 4th of the dark fortnight of Bhādrapada, Wednesday—*Aditakīrtti-dēva*,—who was the disciple of S'āntakīrtti-dēva, the disciple of Ajitakīrtti-dēva, who was the disciple of Chāru[kīrtti-paṇḍita-dēva] of the Koṇḍakundānvaya and Dēśi-gaṇa—having fully completed a fast of one month, went to svarga in this cave.

73

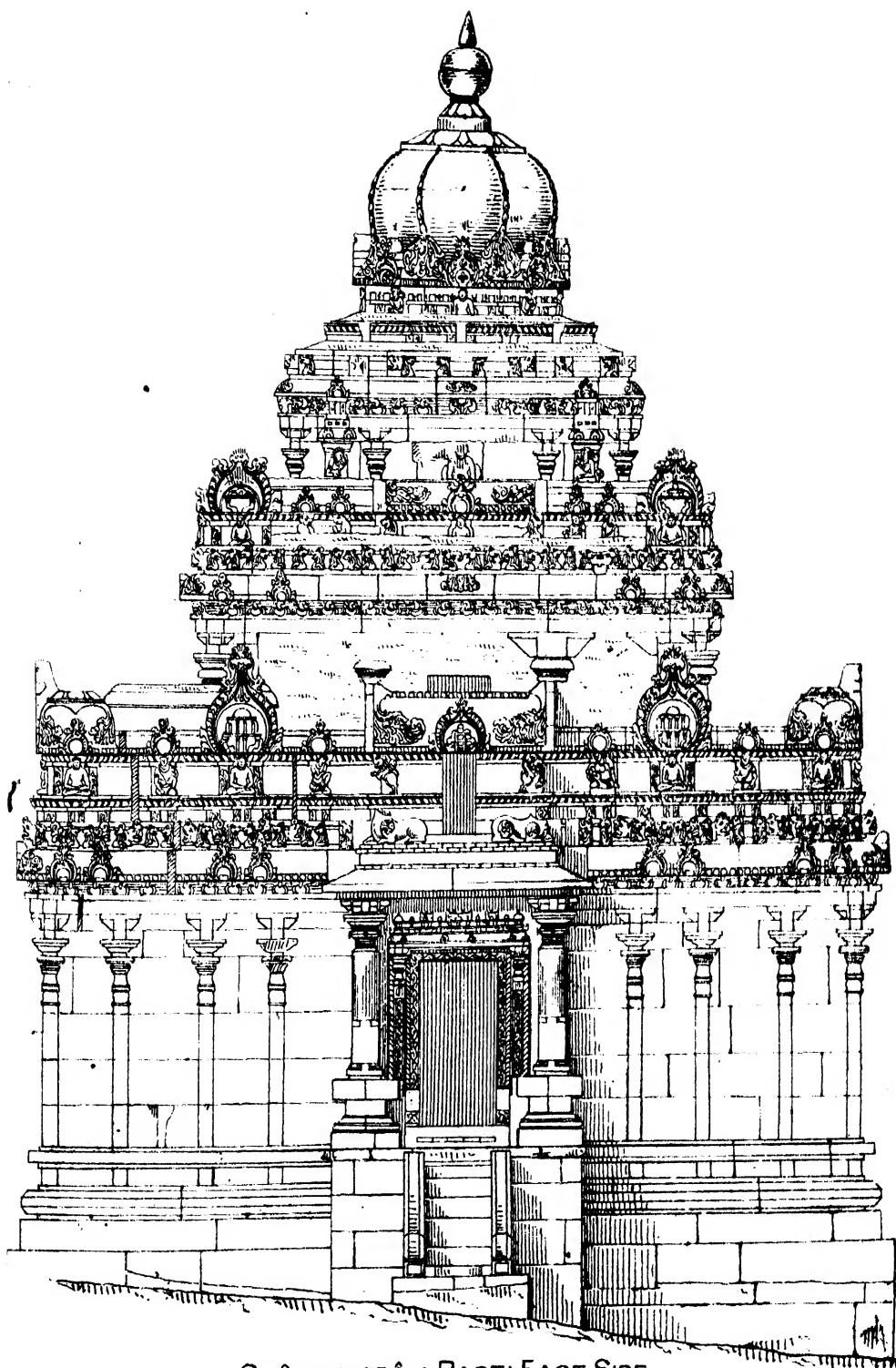
(*Date ? A.D. 1217.*)

Be it well. In the year Īśvara, *Kādaya Saṅkara* of Malayāla coming here and being pleased (gave) 3 . . . . . at the tamarind tree west of the paddy field.

74

(*Date ? A.D. 1246.*)

Be it well. In the year Parābhava, on the 8th of the dark fortnight of Mārgasīra, Friday, *Permmāḍi Nāyaka* of Mariyāla (having come) from the big hill to the small hill . . . . .



CHÂMUNḌARÂYA BASTI EAST SIDE

Scale  $\frac{1}{4}$  1 2 3 4 feet



## Inscriptions on Vindhya-giri.

75

(Date about A.D. 983.)

In Nāgari characters.<sup>9</sup> { S'ri Chāmuṇḍa Rāja had it made.  
 (Date A.D. 1116.)  
 S'ri Gaṅga Rāja had the cloisters round made.

76

(Date about A.D. 983.)

In Pārvata Haṣe Kannaḍa characters. S'ri Chāmuṇḍa Rāja had it made.  
 In Grantha and Tamil characters. S'ri Chāmuṇḍa Rāja had it made.

(Date A.D. 1116.)

In Haṣe Kannaḍa characters. S'ri Gaṅga Rāja had the cloisters round made.

77

(Date about A.D. 983.)

Be it well.—Illuminated with the rays from the jewelled crowns on the heads bowed in reverence of all the chief gods (*divija*) and demons (*daitya*), demi-gods (*kinmara*) and serpent gods (*paṇnaga*); in spotless glory freed from every cloud of darkness; may the doctrine of the Jina faith (*Jina-dharmma śāsana*) spread and endure as long as earth and ocean, sun and moon continue.

78

(Date about A.D. 1196.)

S'ri Basavi Seṭṭi, disciple of śri Nayakirtti siddhānta cakravartti, had the wall around the cloisters and the twenty-four tīrthakaras made; and Nambi-dēva Seṭṭi, Bōki Seṭṭi, Jinni Seṭṭi and Bāhu Bahubali Seṭṭi, the good sons of śri Basavi Seṭṭi, had the latticed windows made for the tīrthakaras which their father had had made.

79

The holy beautiful lake<sup>10</sup>.

80

(Date about A.D. 1160.)

The great minister, senior treasurer, Hullamayya, gave into the hands of the mahā maṇḍalēśvara, the mighty Hoysaja Nārasiṃha Dēva, (the village of) Savaṇera, to provide for the eight kinds of worship of Gommaṭa Dēva, Pārisva Dēva and the twenty-four tīrthakaras, and for the distribution of food to the rishis.

<sup>9</sup> It is not clear in what language these two lines are. They may be in the Prākṛit called Ardha-Māgadhī, believed to be the sacred language of the Jais, or possibly in Gajarātī.

<sup>10</sup> Inscribed over the mouth of the conduit by which the water in which the image is bathed escapes.

(Date A.D. 1171.)

May the honourable supreme profound *syād vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well.—While the refuge of all lands, favourite of earth and fortune, king of great kings, supreme lord, lord of the chief city Dvārāvati, sun in the sky of the Yādava family, head-jewel of the all-wise, uprooter of the Magara kingdom, establisher of the Chōla kingdom, the mighty emperor *Hoysaḷa S'ri Vira Nārasiṃha Dēva* was ruling the earth:—

The dweller at his lotus feet, disciple of Adhyātma Bālachandra Dēva, the disciple of Nayakīrtti siddhānta chakravartti—

Be it well.—Possessed of all virtues, his head purified by the Jina holy water, promoter of stories of works of merit, rejoicing in (making) the four kinds of gifts, was Paduma Seṭṭi; whose son *Gommaḷa Seṭṭi*, in the year Khara, the 1st day of the bright half of Pushya, the time of the sun's going north, Thursday, gave, for the eight kinds of worship of *Gommaḷa Dēva* and the twenty-four tīrthakaras, 12 *gadyāṇa* as a perpetual endowment.

(Date A.D. 1362.—Size 3' 4" × 1' 3".)

(Abstract):—*S'ri Bukka Rāya* had a minister named *Chaicha* daṇḍēśvara. From him were born three sons—*Irugapa*, *Bukkapa* and *Maṇḍapa*, of whom the last was the most celebrated. His wife was *Jānakī*, and they had two sons *Chaichapa* and *Irugapa*. The latter gained many victories and was very famous.

A yati revered by all was *S'ri Paṇḍitārya*. Distinguished for all learning was *S'rutamuni yati*.

"In whose presence, in Beḷagūḷa the chief tīrtha in the world, that *Irugapa* daṇḍanātha, for the perpetual enjoyment of *S'ri Guṇmaḷēśvara*, made a gift of the excellent village *Beḷagūḷa* to the wise.

"In the year S'ubhakṛit, the month Kārttika, Viṣṇu's tithi (the 11th) of the bright fortnight, the descendant of ministers gave with joy the excellent tīrtha, with its beautiful groves and a new tank constructed by himself."

(Date A.D. 1723.—Size 2' 8" × 1' 2".)

May the honourable supreme profound *syād vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well.—In the year 16(45)<sup>1</sup> of the victorious increasing S'ālivāhana era, the year S'ōbhakṛit, the 13th of the dark fortnight of Kārttika, Thursday; the great king of kings, supreme lord, enjoying satisfaction from his anointing to the Karnaṭaka kingdom, filled with supreme happiness and fortune, skilled in maintaining the six schools of philosophy, surrounded by the learned, breaker of the pride of the wicked, ruler of the Mahisūr country, *Doḍḍa Krishṇa Rāja Vāḷeyar* (some laudatory verses)—on seeing the holy face of the god *Gommaḷa Jinapa*, which on the mountain of Beḷagūḷa outshone the sun

<sup>1</sup> The original has 1821, but this agrees neither with the cycle year given nor with the period of *Doḍḍa Krishṇa Rāja*, who reigned 1714 to 1731 A.D.

and moon, being immediately filled with joy and gladness, spoke ;—the purifier of the royal line, the illustrious *Kṛishṇa Rāja*, gave as a work of merit for the Jina of Beḷagūḷa the following villages and lands :—Arhanahalli, Hosahalli, Jinanāthapura, Bastiya-grāma, Rāchanahalli, Uttanahalli, Jinanahalli, with their hamlets, and with the chief town Beḷagūḷa, as long as the seven oceans endure, for the worship and festivals of the lord of the seven worlds *Gummaṭa svāmi* ; and with the view of increasing merit, he bestowed them free of all taxes, the sun and moon being witnesses.

Moreover, for the feeding *chatras* at the Chikka Dēva Rāja tank, the great king *Kṛishṇa Rāja* gave Kabāle-grāma.

This work of merit for Beḷagūḷa may the kings of my line maintain as long as sun and moon endure, and promote the growth of merit—(Imprecatory verses.)

Thus did king *Kṛishṇa* order to be inscribed on stone. Fortune to it.

## 84

(Date A.D. 1634.—Size 3' 6" × 1' 6".)

In the year 1556 of the S'ālivāhana era, the year Bhāva, the 13th of the bright fortnight of Āshāḍha, the Brahma yōga ; the illustrious king of kings, supreme lord, lord of the city of Maisūr, establisher of the six schools of philosophy, *Chāma Rāja Vaḍeyar*,—the temple lands of Beḷagūḷa having for a long time been mortgaged,—that Chāma Rāja Vaḍeyar having sent for the holders of the mortgage, Channanna the son of Hosavolalu Kempappa, Chikkanna and Jigapāyi Setṭi the sons of Beḷagūḷa Pāyi Setṭi, and the other mortgage holders, said ' I shall pay off the debt on your mortgage.'

Then Channanna, Chikkanna, Jigapāyi Setṭi and all the others (names given, among which occur Pañchabāṇa kavi and Bannana kavi), in order that merit might accrue to their fathers and mothers, in the presence of Gummaṭa svāmi, and before their guru Chārukīrti Paṇḍita Dēva, these merchants and farmers, with pouring of water, gave up to the mortgagee temple-overseers the mortgage bonds, and wrote this stone inscription recording the release of the mortgages. (Imprecation.)

## 85

(Date about A.D. 1180.—Size 5' 8" × 2' 6".)

The holy Gommaṭa Jina,—worshipped by men, nāgas, gods, demons and celestials ; destroyer of Smara by the fire of his penance ; worthy of praise from yōgis ; the immeasurable,—will I praise.

So that his body might not (suddenly) wither and dry up, he was gradually forsaking speech ; but the realm which he possessed becoming inglorious, he was seized with shame, and giving up his kingdom to his elder brother he went forth and by his penance destroyed the enemy *karma*,—the great son of Puru, *Bāhubali* : was there any equal to him in honour ?

An image 525 bows in height, in the form of the victorious Bāhubali Kēvali, did Bharata, the son of Puru Dēva, with joy of mind, surrounded by all the kings he had conquered, have made near to Pōdana-pura.

After a long time had elapsed, a world-terrifying mass of innumerable *kukkuṭa-sarpa*<sup>2</sup> having sprung up in the region around that Jina, the image obtained the name of Kukkuṭēsvara. Afterwards

<sup>2</sup>The *kukkuṭa-sarpa* is a fowl with a serpent's head and neck : † the cockatrice. It is the emblem or crest of Padmāvatī.

it became invisible to the common people and was seen only by those skilled in spells and charms (*mantra tantra*) and a few others.

There might be heard the sound of the heavenly drums, what words can describe it?—there might be seen the gods assembling for worship; those who attentively gazed into the mirror of splendour in the nails growing from his feet might see the exact forms of their former births; thus the great glory of that god was heard throughout all the world.

Hearing from people the glory of that Jina, a desire arose in his mind to go and see it, but he was informed by the wise that the site of that city was very far and inaccessible: whereupon, saying 'I will make an image of that god,' he had this god Gommatā made.

Combining in himself wisdom, religion, glory, high character and valour, the moon of the *Gaṅga* kula, was *Rācha Malla*, famed in all the world. That king's second in glory (his minister) *Chāmunda Rāya*, equal to Manu, was it not he that had this Gommatā made by his own effort?

An image may be very lofty and yet have no beauty; or it may be lofty and of real beauty, but have no dignity: but height, true beauty and exceeding dignity being all united in him, how highly is he worthy of worship in the world, Gommatēśvara, the very form of Jina himself.

Should Maya address himself to drawing a likeness, the chief of *Nāka-lōka* (Indra) to look on it or the lord of serpents (*Ādisēśhu*) to praise it, is unequal: this being so, who else are able to draw the likeness, to look fully upon or praise the unequalled form of the southern *Kukkuṭēśa* with its wondrous beauty.

The flocks of birds, unable even in forgetfulness to fly over it, on issuing from under its two arm-pits, shine with the golden-red of *Kāsmira*, which double wonder the people of the three worlds have noticed: who can rightly praise Gommatēśvara-Jina's holy form?

His foundation that *nāga-lōka*, his base the earth, the points of the compass his walls, the sky his roof, the cars of the gods above its pinnacles, and the glorious constellations its jewelled points,—the abode of the holy Gommatēśa was like the three worlds ascribed to Jina.

Of unequalled beauty, superior to Manmatha, victor over kings, of great bounty, having subdued the whole world he gave it away: of great kindness, engaged in penance, his two feet given to the earth, possessed of perfect wisdom, freed from the bonds of action, how great is *Bāhubaliśa*.

Unchanging friendship may he grant to us, who is of superlative glory; good fortune, he who is the destroyer of Manmatha's power and of the pride of emperors, *Bāhubali*: freedom from desire, the experience of the kingdom of penance, final beatitude, the possession of eternal happiness (may he grant us) the holy Gommatā Jina.

While in glittering white glory and all pervading purity he fills all points of the compass, the gods shower upon the divine head of Gommatēśvara, chief of gods, the blossoms of the *namēru* (Alexandrian laurel): this has all the world seen,—such honour to such a god is it any wonder?

'I saw it'—'I was not able'—'did you see it? say'—thus (talking) have women, children, old men and cowherds witnessed it: and from love of it, coming every day as long as they can, ever do they behold the gods showering the flowers upon the lofty head of Gommatā Jina, filling their eyes with the glorious sight.

As though the shining stars were worshipping at the feet of this supreme lord with faith, so did the bright stream of flowers fall upon the earth and, filling with joy the open eyes, rest at the lotus feet of Gommatā-nātha of *Peḷgoḷa*.

As at the time when wrestling with the primeval emperor *Bharata*, he overcame him,—and at the time when bursting the all powerful bond of sin, he obtained the knowledge of a *Kēvali*,—the crowd of gods made a rain of flowers, thus did the rain of flowers descend in beauty on the lord *Bāhubaliśa*.

Why this affection for the various dying chiefs of the country, saying like fools these are our gods? and why, man, forsaking sense, do you weary to embrace them? In the forest of family troubles think on Gommaṭa Dēva in the form of supreme Spirit and be rid of the sorrow of birth and old age.

That murder, lying, theft, adultery, covetousness, if permitted, are ruin to men here and hereafter,—this as if proclaiming does Gommaṭa Dēva stand on high, behold (him).

Us, this spring season, the moon, Manmatha's arrows,—reducing all these to have none effect and casting them away, applying thyself to penance, what greater state wilt thou attain? We are become insensible Gommaṭa Dēva, from not obtaining thine ear,—who so cruel as thou art?

Why is this thou hast forsaken us?—as if thus saying, the earth and women had come with weeping and tightly embraced him, so do the nests of the white ants on his body and the tangled pushing pressing creepers show how he has brought his body under command, Gommaṭa Dēva, revered by Ādi-śeṣha, Indra and great munis.

'Younger brother, all my brothers have gone to penance; if you too go to this penance, I care not for this wealth: go not'. Heeding not thine elder brother who spoke thus, thou didst take *dikṣhe*, Gommaṭa Dēva; who is equal to thee in sacrifice, Gommaṭa?

'Say not thy feet are in my land, the land it is both thine and mine, it cannot be divided: the highest merit is the power of imparting knowledge, thus is it said in the divine word';—from thy elder brother's thus saying hast thou cast away the desire of self-glory, Gommaṭa Dēva.

'Younger brother, those ascetics who by the growth of an evil mode of penance attach their bodies to union with women (in family ties) truly create but an enemy to all excellence in themselves and in others; but a cause of unfading happiness to thyself and to others, Gommaṭa Dēva, is thy penance, which results in the power of instructing.

Thou having fixed thy mind unshaken on the indwelling spirit, love and all the desires of sense have fled away, the happiness of perfect spiritual knowledge increases, and by the complete destruction of sin thou hast attained the state of final beatitude, Gommaṭa Dēva, and unending happiness.'

Those who worship thy lotus feet with sweet-smelling wild flowers, and looking on thy form circumambulate it, and as much as they are able give their minds to thy praise, how fortunate are they: how happy then must those be who like Indra knowing thee are ever worshipping thee, Gommaṭa Dēva.

Though Manmatha had formerly obtained in him the mastery of the empire of desire, and he was connected with the empire of the world—the discus weapon, resembling the sun, discharged from the hand of Bharata having struck on his powerful long arm, he forsook all, and for the sake of gaining the happiness of the empire of *multi*, he took *dikṣhe*, Bālubali: how do the worthy abandon all, saying what is it?

Thinking I will be rid of however many sins I have formerly committed in thought, word and body; filled with this intention, did he thus praise Gommaṭa Jina—*Sujanōttamsam*. From the good (*su-jana*) being ever his honoured ones, and from his surpassing (*uttama*) wisdom, was *Boppa* known as *Sujanōttamsam*: think not it was because he was 'chief among the good'.

This inscription in Jina's praise, this Jina śāsana, did the victor by his wisdom over his sins, the praised by the assembly of good poets, the greatly celebrated *Sujanōttamsam*, create.

The eminent saiddhāntika emperor *Nayakirtti* vratindra's disciple was, the skilled in self-knowledge, the proficient in divine knowledge, the widely famed *Bālochandra* munindra.



By direction of that muni—

**Boppana** Paṇḍita, known as “a polish to the Kannāḍa poets” (*Kannāḍa-gavi-bappa*), approving of (the proposal to compose) the śāsana praising the qualities of Gommaṭa Jinēndra, lord of the earth, and having finished it; by Kavaḍamayya Dēva’s order, Bāgaḍage Rudra with affection caused it to be engraved and erected.

## 86

(Date about A.D. 1196.—Size 5' 8" × 10".)

(Abstract):—For the eight kinds of worship of the twenty-four tirthakaras which the *vaḍḍa-byarahāri* Basavi Setṭi of Mosale had made in the cloisters of the holy place of Beḷuḡuḷa, the citizens of Mosale bound themselves to give each year as follows: (names and amounts specified).

## 87

(Date about A.D. 1196.—Size 2' 10" × 10".)

(Abstract):—For the eight kinds of worship of śrī Basavi Setṭi’s tirthakaras, the citizens of Mosale bind themselves to give each year as follows: (names and amounts specified.)

## 88

(Date ? A.D. 1256.—Size 1' 4" × 10".)

In the year Naḷa, at the time of the sun’s going north, Chikka Mudukappa, son-in-law of the great and liberal Vijeyanna, for the daily worship of śrī Gommaṭa Dēva with 20 floral crowns, gave to the hand of the mahā-maṇḍalāchārya Chandraprabha Dēva certain land purchased in Gaṅga-samudra.

## 89

(Date ? A.D. 1258.—Size 1' 6" × 10".)

In the year Kālayukti, on the 1st of the bright fortnight of Kārttika, Sōmeṇa, son of Yagali Kabbi Setṭi, for the worship of Gommaṭa Dēva with an offering of flowers, gave to the hand of the mahā-maṇḍalāchārya, disciple of the senior Nayakirtti Dēva, Chandraprabha Dēva, certain land in Gaṅgasamudra, &c.

## 90

(Date about A.D. 1181.—Size 5' 3" × 3".)

May the honourable supreme profound *syād-vāda*, a token of unfailing success, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Prosperity to the Jina doctrine, powerful against opposition, splitting open the head of the infuriated elephant opponent speakers, able in bestowing fortune.

To the lord of the three worlds obeisance, the destroyer of birth, by the rays of his speech which establishes the truth overpowering the darkness of ignorance,—S’ānti. Obeisance to Jina.

Be it well. While the mahâ-maṇḍalêśvara, entitled to the five big drums, lord of the good city of Dvârâvatî, sun in the sky of the Yâdava race, head-jewel of goodness, champion among the Malapas, adorned with these and many other titles, the auspicious mahâ-maṇḍalêśvara, Tribhuvana-Malla, capturer of Talakâḍu, the strong-armed Vira-Gaṅga Vishṇu-Varḍdhana Hoysaḷa Dêva's victorious kingdom was increasing and extending to endure as long as sun, moon and stars :—

The dweller at his lotus-feet :—

A protector of the people, generous, keeping far from others' wives, a garland between the breasts of Sarasvatî, brave in fierce war—Mâra, what (more) can you say ? being his father ; Mâchakabbe, devoted to works of merit, applauded by the wise, of noble character, his mother ; how fortunate was Êcham.

A terror to evil, a friend of the learned, purifier of the Brahman race, was Êcham, honoured in the world, a spade to the roots of the race of his enemies, of the Kaundinya gôtra, of pure character.

In conduct like Manu, in Êchiga's house were ever groups of munis and of the learned, Jina worship, Jina reverence, the stories of Jina glory.

As if all the highest qualities had embodied themselves in the form of a woman, thus did all the world raise their hands to the clustre of good qualities in the world, Pôchikabbe, such merit had she gained.

The son of Êchi Râja and Pôchikabbe thus esteemed, possessed of perfect wisdom from listening till his hair stood up with pleasure to the best histories of all the tirthukaras and of the supreme deity ; his sword eager in breaking down the pride of hostile kings the most devoted to indulging in the spirit of unequalled war ; bestower of gifts of food, shelter, medicine, and learning ; remover of the sorrows of all the world.

As the thunderbolt to the bearer of the thunderbolt (Indra), as the plough to the plough-bearer (Balarâma), as the discus to the discus-bearer (Vishṇu), as the śakti to the śakti-bearer (Kumâra-svâmi), as the bow Gâṇḍîva to the owner of Gâṇḍîva (Arjuna)—thus was he in transacting the affairs of king Vishṇu : how by such as us can *Gaṅga*, glorious as the shining waves of the Ganges, be praised ?

Thus esteemed, the great minister and daṇḍanâyaka, a hand-mill for (grinding) the evil, *Gaṅga Râja*—when Chôḷa's feudatory *Adiyana*, being with an army in the camp of Talakâḍu, the frontier (*gaḍi*) of Gaṅgavâḍi nâḷ above the Ghâts, refused to surrender the country which Chôḷa had given him, saying 'Fight and take it (if you can)'—filled with the desire of victory, caused the two armies to approach one another.

In this part of the country why should the praise of your valour be (left) to others, *Gaṅga chamûpa* ? When, eager for victory, the point of the sharp sword upraised in your hand was lifting the belt at his back, he fled—*Dâman*, and ran in the direction of Kañchi, as if he would reach it, did he not ?

His body unable in battle to stop the path of your sword, slipped away, still thinking and thinking upon it, *Gaṅga*. While the breasts of the women who had trusted him shrunk up with fright, he took refuge night and day in the forest, more frightened than the frightened deer, the Tigula *Dâman*.

Having put to flight many in battles with such valour that all exclaimed O ! there still remained in Talakâḍu, dreading the blows of the sword of *Gaṅga Râja*, turning his back on the fight, carrying some food that a dog would not eat in a basket, (disguised) like a S'aiva ascetic, the feudatory *Dâmôdara*.

Him, approaching alone and on foot, taunting and showing up his cowardice, he made to flee. Moreover, having put to flight *Narasiṅga-Varmma* and all the other feudatories of Chôla above the Ghâts, and brought all that had become nâds under the dominion of one umbrella, king *Vishṇu* was highly delighted, and said 'Ask (what you will).'

Not (taking advantage and) thinking like these and those (or ordinary people) 'the king will give me (whatever I ask),' without asking for any other thing, the earnest worshipper of Jina, in a way that all the world applauded, begged for *Gōvīṇḍavādī*.<sup>3</sup>

As if the assembly of munis had whispered 'Gommaṭa,' being glad at heart and his joy increasing, he willingly gave it for Gommaṭa Dēva's worship, did he not, the brave and generous one.

First in the Ārhatasamaya was the Mūla-saṅgha Koṇḍakundānvaya, which increased in reputation in regular descent. In it, of the Dēsigna-gaṇa and Pustaka-gachcha, famed for his teaching, was Kukkuṭāsana Maladhāri Dēva; whose disciple, from a long time greatly celebrated, was S'ubhachandra siddhānta dēva; whose follower was *Gaṅga* chamūpati.

The bastis of Gaṅgavādī, however many there were, he had renewed; for Gommaṭa Dēva of Gaṅgavādī he had the cloisters around made; putting to flight the Tigulas of Gaṅgavādī he caused Vira Gaṅga to stand erect—*Gaṅga Rāja*, a hundred times more fortunate than that former king of the Gaṅgas.

By dhamma does the world stand fast, it subdues all enemies; by it do all acquire the highest qualities.

A moon in raising the tide of the Jaina doctrine, a hidden treasure of poetry and learning, a lion to the head of the elephant the gliding Manmatha, he, son of Guṇachandra Dēva, the birth-place of goodness, may he stand, *Nayakīrtti-Dēva*-munipa, the siddhānta chief emperor.

When coming on his victorious march, king *Narasimha* on seeing him, made a gift for the Jinas Gommaṭa and Pārisvanātha and for the abode of these twenty-four images with joy of mind, the unequalled chief presenting Savanēra Bekka<sup>4</sup> and Kaggere for as long as the ages shall last—

Narasimha as a Hūmādrī caused to flow from the deep cavern of the uplifted kalaśa, the hand of Hulla, a Ganges stream which ran to the middle of the lake the feet of Nayakīrtti munīśa.

As Manmatha, the foremost in female pleasure, was born to Vishṇu and to his beautiful wife S'ri,—so to king *Narasimha* and his wife Ēchala Dēvi, was born, of a character to increase the merit of others, a destroyer of the race of powerful enemies, the victorious-armed *Ballāḷa* bhūpālaka.

Laying seige to Uchchaṅgi<sup>5</sup>, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kāma Dēva*, the king *Sanda Vaṇṇeya*, his treasury and women, the troops of horses, he seized them all—*Ballāḷa* bhūpālaka.

Be it well. The follower of Nayakīrtti siddhānta chakravartti, the great minister for all affairs and senior treasurer, *Hullayya*, begging them at the hands of the mighty emperor Vira Ballāḷa Dēva, for the eight kinds of worship of Gommaṭa Dēva, Pārisva Dēva and the twenty-four tīrthakaras, and for the gift of food to the fishis,—presented Savanēra Bekka and Kaggere.

A moon to the ocean of *paramāgama*, disciple of the siddhānta emperor Nayakīrtti yamīśvara, celebrated for the purity of his disposition, was *Adhyātmi Bālachandra* munindra.

<sup>3</sup>To the south-east of the Jaina village of Maleyūr, in Chālmrāj-nagar taluq.

<sup>4</sup>To the west of S'avana Belgoḷa.

<sup>5</sup>In the extreme south-west of the Bellary district.

A great śāsana which is a Kāla Yama in destroying the race of Kantu, a group of tombs, a collection of ponds and lakes, who (but him) made these in memory of Nayakirtti Dēva saiddhāntika ? who so faithful in commemorating Nayakirtti in earthly parts ?

## 91

(Date ? about A.D. 1181.)

Be it well. All the jeweller citizens of the holy Beḷuguḷa tirtha, possessed of all good qualities, for the offering of flowers to Gommaṭa-Dēva's Pāriśva Dēva bound themselves to pay every year for the best coral 1 ? tā per tola, and for sapphires 1 visa, as long as sun, moon and stars endure.

Great good fortune.

## 92

(Date ? about A.D. 1181.)

(Abstract) :—Certain citizens (named) of śrī Beḷuguḷa tirtha, present land purchased at Gaṅga samudra, to provide for the offering of flowers to Gommaṭa Dēva.

## 93

(Date ? A.D. 1274.)

(Abstract) :—In the year Bhāva, Kallayya, disciple of Chandrakirtti bhaṭṭāraka dēva, son of Janni Seṭṭi, presents land to provide for the offering of flowers to śrī Gommaṭa Dēva and the twenty-four tirthakaras.

## 94

(Date ? A.D. 1274.)

(Abstract) :—In the year Bhāva, the agent (chāra) Kanūra, disciple of śrī Prabhāchandra bhaṭṭāraka dēva, in memory of Mēdāvi Seṭṭi, makes a donation to provide for the daily anointing with milk of śrī Gommaṭa Dēva, and keeping for the purpose seven she-buffaloes.

## 95

(Date ? A.D. 1274.)

(Abstract) :—Kēti Seṭṭi, son of Sōyi Seṭṭi of Ilalasūr, makes a donation to provide for the daily anointing with milk of Gommaṭa Dēva.

## 96

(Date A.D. 1273.)

(Abstract) :—While the mighty emperor Hoysaḷa śrī Vira Nārasiṃha Dēvarasa, was in the royal city of Dōrasamudra, ruling the kingdom. In the S'aka year 1191<sup>6</sup>, the year S'rimukha, Sabhū Dēva, son of Mādaiya of Honnachagere and three others (named), presented certain lands to Chandraprabha Dēva, the-disciple of the mahā-maṇḍalāchārya Nayakirtti Dēva, in order to provide for the offering of milk to śrī Gommaṭa Dēva and the twenty-four tirthakaras of the cloisters around.

(Date ? A.D. 1274.)

(Abstract) :—In the year Bhāva, Ādiyanna, grandson of Gōvinda Setṭi of Gerasoppe<sup>7</sup>, disciple of śrī Prabhāchandra bhāṭṭāraka, made a donation to provide for the daily anointing and offering of milk to śrī Gommaṭa Dēva, by keeping seven she-buffaloes.

(Date A.D. 1826.—Size 2' 5" × 1' 9".)

(Abstract) :—In the year 1748 of the S'ālivāhana era, the year Vyaya, Dēvarājai arasa, bakshi of the body-guard, kandāchār and savār kachēri departments at the court of śrī Kṛishṇa Rāja Vāḍeyar, lord of the city of Mahisūr—son of Chaluvaī arasa of Satyamaṅgala, grandson of Tōṭa Dēvarājai arasa, and great-grandson of Bīlikere Anantarājai arasa, descended from śrī Chāvunḍa Rāja,—having died on the day of the head-anointing of śrī Gommaṭēśvara svāmi, his son Puṭṭa Dēvarājai arasa made a donation to provide for the annual worship of śrī Gommaṭēśvara svāmi.

(Date A.D. 1537.—Size 2' 1" × 1' 8".)

(Abstract) :—In the S'aka year 1459, the year Viḷambi, Chavuḍi Setṭi of Gerasoppe having released the mortgage which he held on the land of Kumbhaiya, son of Agunī Bommaiya, (the latter) made a donation to provide for perpetual distribution of food to one company, and for an offering of flowers and raw rice to Tyāgala Brahma.

(Date A.D. 1537.—Size 2' 3" × 1' 9".)

(Abstract) :—In the same year, Chavuḍi Setṭi of Gerasoppe, released Chikkanna, son of Doda Dēvappa from his bond, on which he made provision for perpetual distribution of food to one company.

(Date A.D. 1537.—Size 2' 3" × 1' 9".)

(Abstract) :—In the same year, Chavuḍi Setṭi of Gerasoppe, released Bommanṇa, son of Kaviga, from his bond, on which for six months in every year (*ends here*).

(Date A.D. 1537.)

(Abstract) :—In the same year, Chavuḍi Setṭi of Gerasoppe, released the flower-seller Channayya from the mortgage on his land, on which (*ends here*).

(Date A.D. 1510.—Size 2' 4" × 1' 9".)

(Abstract) :—In the S'aka year 1432, the year S'ukla, Channa Bommarasa, brother of Bommayya, son of Kēsavanāthia, minister to Chaṅgāla Mahadēva, repaired the . . . . . of śrī Gommaṭa svāmi, the refuge of the assembly of the śrāvakas of Nanjarāyapaṭṇa.<sup>8</sup>

<sup>7</sup> At the foot of the Western Ghāts in the North Kanara district. The celebrated Falls of the S'arāvati, on the borders of Mysore and Bombay, are named after this village.

In the east of Coorg.

(Date ? about A.D. 1180.)

*Bamma Seṭṭi*, the son of Kēti Seṭṭi, a lay-disciple of Bālaśāndra-dēva, the disciple of Nayakīrtti-siddhānta-chakravartti, had the Yakshi-dēvati made.

(Date A.D. 1398.—Size 3' 10" × 1' 8".)

May it prevail, the auspicious supreme profound *syāt-vāta*, a token of unfailing success, the doctrine of the lord of the three worlds, the Jina śāsana.

The holy Nābhēya (Rishabha), Ajita, Sambhava, Nimi, Vimala, Suvrata, Ananta, Dharmma, Chandrāṅka (Chandraprabha), Sānti, Kunthi, Sumati, Suvidhi (Pushpadanta), Sītala, Vāspūjya, Malli, S'rēya, Supārśva, Jalajaruchi (Padmaprabha), Ara, Nandana, Pārśva, Nēmi, the holy Vira, may these twenty-four gods grant us fortune in the world.

Vira, whom the three worlds praise saying he grants every thing to his worshipper, the destroyer of karma, the all-seeing, may he—the last tirthakara—protect us.

In the company of that Vira Jina were the siddhas (? with coiled-up hair) the Gaṇadharas, eleven in number, who adopt the teaching of an auspicious faith, having abandoned the three false notions.

Indra(bhūti) and Agni(bhūti), Vāyu(bhūti), Akampana; Maurya, Sudharmma and Putra; Maitrēya and Maṇḍya; also Andhavōja and Prabhāsaka were their names.

Acquainted with their former births, having attained the summit, possessing all manner of knowledge, do I not serve the accomplishers of their task, the yati teachers, though they have obtained beatitude? Thus existing, fire (3), ocean (4) and three more, with the lord of night (the moon, 1): a hundred; and Rudra (11) less than 100 and mountains (7)<sup>9</sup>—including these were seven permanent gaṇas.

When Vira Jina went to siddhi, only three remained, who were called Kēvalis,—Gautama, and then Sudharmma and Jambu,—through whom the name Kēvali became established in this world.

Vishnu; Aparājita and Nandimitra; Gōvardhana the guru, with Bhadrabāhu, these five being like the Kēvalis in knowledge of all things, hence by them, the S'rutakēvalis, may my mind be purified.

In imparting the knowledge received, in their own acquired learning, and in the purity of their conduct being undivided, those who have acquired the ten pūrvas, then do I reverence, the whole of the undivided Daśapūrvadharas.

They had the names Kshatriya, Prōsthlila and Raṅga Dēva, Jaya, Sudharmma, Vijaya, Viśākha, the holy Buddhila, besides Dhṛitishēṇa and Nāga (and) Siddhārtthaka.

Nakshatra and Pāṇḍu, Jayapāla and Kamsāchārya, the holy Dhṛitishēṇa also, famed for the acquisition of the eleven aṅgas, these five Ēkādaśaṅgīdharas may they be in my mind.

Having the designation of ? āchārāṅga were Lōha, Subhadra, Jayabhadra, also Yaśbāhu, who were foundation-pillars in the jewelled palace of the Jinēndrāgama.

The honourable Kumbha, Vinīta (or Avinīta), Haladhara, Vasudēva, Achala, Mērudhara, Sarvvaṅga, Sarvvaṅgupta, Mahadhara and Dhanapāla, Mahāvira and Vira. These and many other sūris having obtained a good degree (*su-pūṇa*) by accepting the glory of penance and the scriptures, there was born for the merit of the world, the yatindra *Kuṇḍakunda*.

<sup>9</sup> The object of these calculations is not understood: they give apparently three separate numbers, namely, 1343, 199, and 197—11= 90.

It was in order to show that both within and without he could not be assailed by *rajas* (passion, or dust), methinks, that the yati moved about leaving a space of four inches between himself and the earth under his feet.

The honourable *Umāsvāti*, he was the yatiśa who published (*prakaśchakāra*) the Tatvārthha Sūtra, which is a guide to the worthy in following the path that leads to *mukti*.

After him was his disciple *Uṣṭhrahapūchha*, the second to whom was *Balākapiūchha*, the jewels of whose discourse were as ornaments to the lady *mukti*.

*Samantabhadra*, long may he prosper, the collection of whose sayings was as a goad to the elephant opponent speakers, and its power such that the very name of evil speech ceased to exist in all the world.

The bright jewelled lamp of the discourse of Samantabhadra lights up the whole palace of the three worlds filled with the all-meaning *syāt-vāda*, freeing it from the darkness of evil discussion.

His disciple *S'vakōṭi sūri*, whose body was as a prop for supporting the vine of penance, illustrated (*ālāūchakāra*) the Tatvārthha Sūtra, which is a raft for (crossing) the ocean of family (cares).

*Dēvanandi*, whose wisdom, great in bestowing confidence, was equal to the wisdom of Jinēndra, was called by the wise the holy *Priyapāda* on account of the forest deities worshipping his two feet.

*Bhaṭṭākalaiika* made the earth, which was soiled with the mire of the evil discourse of the Saugatas and others, as spotless as his name, so that it came to have the same meaning of being without spot (*akalaiika*).

*Jinasēna sūri*, may he prosper in the world, by the mirror of whose bright discourse the whole world is illuminated, and faithful men see? what is meritorious and what is ancient.

Devoted to the maintenance of faith, the sole friend in the world of the wholly, of a character praised by the wise, the elder son of Gaṇēndra, bestower of fortune on the world, freed from desire and sleep, do ye obeisance to *Guṇabhadra*, who has crossed the ocean of wisdom.

Who by reason of his knowledge of worldly omens . . . . . could see plainly all the three times (past, present and future), joy and sorrow, success and failure.

Who by his two disciples *Pushpadanta* and *Bhūtabali* was made illustrious, as if the tree of plenty had put forth two new shoots to give fruit to the world.

*Aśhūdbali*, he formed from the Mūla-saṅgha of the Koṇḍakundānvaya four divisions of saṅgha, in order to lessen (the chance of) enmity and other (such evils) springing up among them in course of time.

The Sītāmbara and others being contradictory in form, vain, disunited, may the difference betwixt us increase: but whoso thinks of it in the Sēna, Nandi, Dēva<sup>10</sup> and Siphā saṅghas is a sinner.

Among these saṅghas, in the three—gaṇa, gachchha and vali—as collyrium to the eye and an aid to the discernment of the world, in the Nandi-saṅgha, the Dēśi-gaṇa and pure Pustaka-gachchha, was the *Ṭṇṇulōsvara-vali* (or line), long may it prosper.

In it were Nāga Dēva, Udayaravi, Jina, Mēghaprabha, Bālachandra, the celebrated Bhānuchandra, S'rona, Naya, Gaṇadharmma and other famous dēvas; the celebrated Chandradharmmēndra and other learned men, ornaments to the race in character and penance; (also) Vidyādhāmēndra, Padmā, (and) of the highest qualities, Māṇikyā-mandi.

Destroyers of sin, breakers of the tusks of the elephants opponent speakers, of bright and varied . . . . . bees to the lotuses of all learning, of bodies which had overcome the temptations of Maumatha, their feet . . . . ., celebrated as having abandoned family

<sup>10</sup> *Devā* in the original: from No. 108 it appears that this stands for Dēva.

May he prosper, the holy *Némichandra* . . . . . , daily skilled in averting injury from his faith, able in promoting its glory, who by the rays of his discourse gives tranquillity like the moon, punisher of deception in works of merit, himself the tire of the wheel of his desires.

The learned *Māghanandi* established in the world the truth of his name (*mā agha nandi*, having no pleasure in sin) from not being subdued by the sin prevailing in the world nor having pleasure in iniquity.

Like him in greatness, in being a lion to the fleeing (opponent) speakers, in descent as a guru and in high family and *gōtra*, was born, the world delighting in serving at his feet, *Abhayachandra dēva*.

Ever may he prosper, the conqueror of the enemy sin, the forsaker of multiplied offences, the seat of all learning, the abode of Lakshmi, ever associated with victory, possessing the good will of his friends,—*Abhayachandra*, the jewelled lamp of the assembly of the good.

His son, *S'rutamuni*, head of the *gaṇa*, of a body bound in penance, praising Jinêśa, was born from him ; through the Jinêndra teaching having no desire for the things of sense, filling all the ends of the earth with the fame of himself.

A fire to the forest of family (cares), a sun to the lotus of the blessed, the summit of uplifted honour, the cow of plenty in bestowing wealth, remover of the sorrows of those in the power of the enemies sin and ignorance, was *S'rutamuni*, the chief *sūri*, pure in morals, untouched by women.

The long *tri-daṇḍa*<sup>1</sup> which is the seat of supreme happiness ; the seed of sin (namely) good estates, jewels, houses ; the three kinds of action . . . . . which destroys pride ; the ruin of perfect peace of body ; . . . . . the three thorns : he, the opener of the eyes by his discourse, *S'rutamuni munipa*, was the only one who had abandoned the three faults.

In the line of the constellation of his disciples' disciples, increasing in wonderful glory like a full moon, an ocean to the unbegotten and undying paramāgama, was *Abhinava S'rutamuni*, head of the *gaṇa*.

In the tangled paths of the natural pouring forth of the discourse of (opponent) speakers, in the soft sweet words which give pleasure and assurance, in the sound of his newly composed poems, in mantra, tantra and yantra, in all esteemed learning or in the ocean of grammar, who was a sage like the muni *S'rutamuni*, the delighter in all learning ?

In grammar *Pūjyapāda*, in the complete science of rhetoric and logic *Dēva*, in the siddhānta of truth revealed by Jina Gautama or Koṇḍakunda, in spiritual philosophy *Variddhamāna*, in subjection of *Manmatha* and in subduing the fire of sorrow a rain-cloud,—thus celebrated like *S'rutamuni* who was there in the three worlds ?

Having acquired faith, purity and increase in the Jaina path ; with greatness in siddhi and wisdom, in the assemblies of wise astounding with his intelligence, sun to the new-blown lotuses the blessed, of wonderful character in overcoming the fear of family cares, free from sin,—this moon *S'rutamuni munipa*, do ye worship.

Then (there was) another *Abhayachandra Sūri*, whose younger brother was *S'rutakīrti Dēva*, keeper to the full of all the commandments of Jinêndra.

Having studied the whole *vēda*, free from all distress of mind, having subdued all opponent speakers, delighting in all learning, filled with highest joy, of lofty and bright intelligence, praising the feet of Jinapa,—he had obtained protection for all.

The honourable one, his son *Chārūkīrti*, afterwards became a *sannyāsi* in the seat of the head of a *gaṇa* ; the three worlds being filled with his praise so that the peaceful moon has gradually waned to

<sup>1</sup>The *tri-daṇḍa* are three staves tied together carried by religious ascetics, which signify the triple subjection of words, thoughts and acts.



the present time ; the commentary of whose extempore discourse plucked out the opponent speakers like the groups of wild elephants the sun-loving seat of Lakshmi (the lotus).

The beautiful śrī Chārukirtti, a sovereign whose feet were worshipped by kings, put down the great speaker who was showing pride in the assembly of the king ; rejoicing in his superior eloquence, having attained the utmost possible (to man), having freed himself from the ignorance which is the source of the visible and invisible creation, he exulted in unfettered knowledge of the universe.

When king *Ballūṭa*, more powerful than Bali, conqueror by means of his cavalry, was through severe illness as if among the dead, he restored him quickly to health ; so also, he himself being fully aware of his condition, he carried *Abhayasūri* through his illness ; *Abhayasūri*, an ocean mine of science without a shore :—(thus did) *Siṃhaṇāryya*.

The virtuous one, his disciple, to whom he had communicated the sūtra efficacious in destroying the evil of pain (or sin) ; his speech to listen to like drinking nectar, was *Paṇḍita*, destroyer of sin ; the sūri who was a sun in unfolding the lotus of the obedient, his glory filling all quarters, the honourable, was by his own wish engaged in the increase of merit in the town of *Deḷuguṭa*.

Wherein *Chāmunda Rāja* by his faith and virtue had auspiciously set up *Bhujabali*, this *Gummaṭa*, incomprehensible to those who dwell in acts, on the hill in *Sura-nagara*, where mukti had been acquired. And in the same manner also, another<sup>2</sup>, holy in conduct, his fame filling the three worlds, made on (this) *Kailāsa* honourable Jaina images, of forms glorious through the three times (past, present and future).

In the place adorned by *Paṇḍita*, to make that place more glorious, that honourable one, like a king of sun-like glory, (erected) splendid walls and stairs : and (still) wonderful, he (*Paṇḍita*) having seven times absolved from evil the ornament of the three worlds made glorious by the goddess of Fortune, adorned him with the highest merit in the world.

Was it the anointing with milk, or was it his own spotless fame that made the chains of mountains (glisten white) like *Saṅkara's* mountain, the earth like a moonstone, the elephants at the points of the compass like *Indra's* elephant, this wise one ;—the seven oceans like the ocean of milk, the clouds above like autumn clouds, *Nāga lōka* as if pervaded by *Ādisēsha*, *svarga* as if the vase of nectar were broken ?—we know not.

Like as the chief of the gods performed *janmābhishēka* in *Mēru*, so did this sūri for the god in that mountain, thus displaying him to us and to all people ; while the good path which for a long time had been closed, being filled with such as looked awry, he freed entirely from them, and like *Puru* of old again opened it, that pure one.

Ho ! ho ! *Kāṇāda*, go into some corner fit for the sleep of the wicked and stop there ; *Maināṃsa*, forsake your great desire ; bores with your speeches, be off with you ; unenlightened *Bauddha*, you are ignorant, away with you quickly ; *Sāṅkhyā*, approach him not in argument ; for the honourable *Abhayasūri* smites the elephants the opponent speakers like a lion of eloquence.

*Chārukirtti* and *Īśvara* (*S'iva*) were alike independent of any master, (alike) assumed wealth, bestowed eternal happiness and claimed omniscience ; though the one was a *Jinabhāṅka* (follower of *Jina*) and the other was *ajinabhāṅka* (dressed in a skin) ; . . . . . the one took the *Hēma* mountain for an arrow and the other dwelt permanently in the *Hēma* mountain.

When *Dhūrjati* (*S'iva*) wrapped thee in the flames of the eye in his forehead, *S'ailajā* (*Pārvatī*) saved thy life of old, oh ! *Manmatha* ; but burnt up in the fire of the penance of the good muni, the all-knowing *Chārukirtti*, and blown away by the high wind of his virtue, what now is thy fate ?

As if to expiate the sin of union with *Pitāmaha* (grandfather, also a name of *Brahma* her husband), *Sarasvatī* had plunged into the *Ganges* of *Chārukirtti's* eloquence.

<sup>2</sup> Apparently either *Bharatamāyā* (see No. 118), or *Basavi Setṭi* (see No. 78) : from the next verse probably the former.

His mouth the abode of Vâṇi, his heart full of mercy, his character pure, his body the sole dwelling of patience, his merit highly esteemed by all people, the group of his qualities such as to be worthy of the notice of the wise, long may he, filled with all goodness, prosper,—this Chârükirtti vratindra.

The ignorant and the wise, the poor and the rich, the lowly and the honourable, the evil and the good, the sorrowing and the happy, the proud and the virtuous, he caused to become sâmantabhâdra (ever fortunate) . . . . may śrī Chârükirtti prosper in the world, his fame like the beautiful moonlight.

Ho ! ho ! Chârvâka, quit your pride ; give up your titles beforehand, Sâṅkhyâ ; your splendid decorations are all rubbed off, Bhâṭṭa ; Kâṇâda, entirely and speedily let alone the certain cause of grief to your honour : for Sîṃhaṇâryya goes forth to overcome the men who oppose him in argument.

Worshippers of the feet of that Paṇḍita were the kings of that region, distinguished for virtue wisdom, character, and liberal gifts, the two—*Harīyaṇa*, beautiful as the moon, and *Mâṇikyâ Dêva* equal to Arjuna.

In order that his own merit,—the destroyer of the enemy sin, the bestower of highest happiness, difficult to obtain and an object of desire—which he had acquired by the supreme path, highly prized by the worthy, of a sannyâsi, might accrue to all people, he poured forth the streams of the nectar of his eloquence so that they all, forsaking their bodies and praising the feet of Jinêndra, attained to the state of the gods.

And in the thirteen hundred and twentieth S'aka year, Īśvara being current, on the 14th of Mâgha, Friday, under the asterism Svâti (Arcturus), *Puru-Paṇḍita* gently ascended to the seat of the gods.

Then there was *Abhinava Paṇḍita Dêva Sîri*, the whiteness of whose fame lit up the faces of the points of the compass ; on which disciple by conferring the power of his own merit, Paṇḍitârya strove to lead him in the path of his own penance.

Why vainly strive, O jewel crown of the wanton populace, to prove the true Tathâgata faith to be false ? escape quickly, for the proverb says 'the living shall see good,' and quit your love of dispute ; for Paṇḍitârya, like a fire, reduces to ashes the trees the wisest opponents.

To those who ignorantly desire to remain attached to the body surrounded as with the waves of an ocean by the cares of family, like a raft on which they may cross over to safety ; his feet worshipped by numbers of new disciples ; an unsleeping sea of security ; thus does Abhinava Paṇḍitârya shine.

He, from devotion to his guru, set up his tomb, together with those from other *ganas* and many house-holders, on an auspicious day and at an auspicious moment, with a sound of all the great drums which filled both the earth and the sky.

Such, according to his ability, in order to acquire merit, is the śûsana composed by *Arhaḥkṛdâsa*. May it, in which are combined the group of sciences and the three acts, prevail in the earth as long as moon and stars, (as long as) the sun and Mêru.

## 106

(Date A.D. 1409.)

In the auspicious Karmṇâṭa country is a chief town called Gaṅgarati : in it was Mâṇikyâ Dêva, devoted to the vows of giving and penance : Bâbâyi, an abode of all good qualities, was his wife. And to them was born a son named *Mâyanna*, adorned with the jewels of good qualities, the disciple of Chandrakirtti.

That blessed one, a true head-jewel,—Be it well. Fortune.—

In the S'aka year 1831, the year Virôdhi, on the 5th of the dark fortnight of Chaitra, Thursday for the midday offerings of eight kinds to śrī Gummaṭa-nâtha, presented the dânaśâlâ paddy field of

one khaṇḍaga under the Gaṅgasamudra tank of Beḷuḡa ; having purchased it in the regular manner in the presence of the chief citizens of Beḷuḡa, Gummaṭa Dēva, son of Hariya Gaṇḍa, Bommaṇṇa, son of Māṇikya Dēva, and other gaṇḍas, and performing worship at the feet of the god, acquired unusual fame and merit.

## 107

(Date about A.D. 1182.)<sup>3</sup>

For the virtue of the lord *Chandramauḷi*, whose chief wife *Āchala Dēvi*, with eyes like the deer, besought it for the worship of the holy feet of Gummaṭa-nātha of Beḷuḡa, the generous king *Vīra-Ballāla* presented the country of *Behka*, as a grant to continue as long as earth and ocean endure.

## 108

(Date A.D. 1433.—Size 3' 4" × 1' 5".)

Fortune. Victorious is the Jaina doctrine, in unconquered greatness, having subdued the other beaten doctrines, the sole doctrine bestowing the glorious fortune of salvation.

Of unlimited joy and highest knowledge, remover by his power of the fear of others, of a glory manifest to all, the Supreme Intelligence—may he fill my mind.

Shining with all jewels (or sciences), freed from bilge-water (or ignorant people), the various morals its cabins, painted white with the purity of the *śyāthāra* (doctrine), filled with wells of mercy (is) the ship of the faith ; on which taking on board those who are overwhelmed in the ocean of family cares, they carry them over to the island of immortality, these Tirthakaras—may they be in the middle of my heart.

Among them, lord of the three worlds, of wonderful increase, was *śrī Vardhamāna*, the last tirthanātha, the brightness of whose form displayed to all around their former and future births.

To which last lord of the world of mind, famous as having assumed the degree of heir apparent, was *śrī Gautama* the gaṇapati, the blessed, the most excellent, praised by the chief munis :—may he prevail.

In his line, which was famed for the purity of its clustre of jewels, arose in the earth the yatindra *Bhadrabāhu*, like a full moon to the ocean of milk.

Bhadrabāhu, the foremost by his acquisition of all knowledge, (proclaimed) the doctrine of the siddhis, beautiful with its combination of sweet words ; famed for his character, dispeller of the delusions of those bound to the world, celebrated for the growth of his great penance, the highly renowned.

Which Bhadrabāhu, though the last among the munis who were Ś'ruta kēvalis here below, by his exposition of all the meaning of the śruti was the first among the learned.

His disciple was *Chandragupta*, a chief among the gods in the possession of all goodness, the greatness of whose penance caused his exalted fame to be spread into other worlds.

From the mine of whose race came forth yatis, a celebrated garland of faultless jewels ; among whom, as a central jewel, shone the munindra *Kuṇḍakunda*, of powerful discipline.

Then arose *Umdēvati* muni in that pure race, a discernor of all wisdom ; by which chief muni the collection of the elements of knowledge revealed by Jina was reduced to sūtras.

He, was he not the yōgi devoted to the protection of living creatures who assumed the wings of a kite ? whence from that time forth the wise call him āchāri, (adding it) after his name *Geḍḍhraphiṇchchha*.

<sup>3</sup> For confirmation of this date see No. 124.

From him sprang a light to the race of yôgis, *Balîkapiñchchha*, great in penance, the wind which but touched whose body caused poison to be converted to nectar.

Then arose *Samantabhadra*, a security for salvation, the author of the Jina-sāsana<sup>4</sup>, the fall of the thunderbolt of whose eloquence split into pieces the mountains the opponent speakers.

Then *śrî Pūjyapāda*, the promoter of the kingdom of merit, his feet worshipped by the chief of the gods, the qualities of whose learning even now appear in the writings he put forth.

Having acquired all knowledge, he completed the performance of all the rites in company with many yôgis, and like Jina having broken the bow of Anaṅga, was well called Jinendra-buddhi.

Śrî Pūjyapāda muni, unrivalled as a dispenser of medicine, may he prevail, his body purified by the Jina doctrine worthy to be obeyed; through the virtue of sprinkling with the water purified by his feet was not iron turned to gold?

After him, chief among the learned in science was *Akalāṅka Sīri*, by the rays of whose speech was enlightened the darkness of falsehood which had filled all knowledge.

When that great ṛishi had gone to the world of svarga to worship the chief of the lords of heaven, among the munis sprung from his line there arose in the earth the different saṅghas.

That great body of yôgis, forming four saṅghas which conformed to the rules, shone as if the holy Jinendra had acquired four faces all equal in friendship.

In the respective *Dēva*, *Nandi*, *Siṃha* and *Sēna* saṅghas, in different countries, were divine yôgis, learned in all wisdom, who, either separately or unitedly conformed to all the ordinances; and among them celebrated was the Nandi saṅgha.

In the Nandi saṅgha, the *Dēsi-gaṇa* and the pure *Pastuka-gaṇchha*, may the lord *Jiguṣkara* prevail, making the earth fortunate.

In it (also), devoted to protecting all creatures, having conquered the senses, having by growth in the true doctrine acquired great fame, was born the renowned *Śrutakīrti* bhāṭṭāraka yati, the moon of whose bright eloquence dispersed all mental darkness.

Having made good men obedient to him, he left to them the load of his learning, and to the earth the load of his body; and that patient one, by means of penance, attained to svarga.

That Digambara having gone to the skies, not his character and qualities alone remained here in the earth but his fame also, acquired by his penance, which destroyed the shower of arrows from the bent bow of the cruel and proud Maṃmatha.

From him sprung *śrî Chārukīrti* muni, of unequalled greatness, his fame illuminating the point of the compass; who was severe in penance, patient in mind, commanding in character, lean in body.

By the creeper of whose penance the tree of sin was shaken, who caused the three essences to be given to the world, besides the science of logic and others; good in disposition, a moon in raising the tide of the ocean of the science of language.

At the feet of which great yôgi always seeing Lakshmi, Vishnu's body became black with jealousy; if not, how otherwise did his body become dark?

From the contact of the air which had but touched his body were cured diseases; was it much (then) that by his treatment he removed the complaint from which king *Ballīla* was suffering?

That excellent muni, by the power of his wisdom having inquired into the different modes of penance and embraced them, left a body exposed to all manner of troubles and entered a glorious and divine form.

After that sage had set (or died) . . . . . was *Paṇḍita* yati, who like a moon dispersing by his rays the darkness of falsehood which covered the world, was praised by the good.

<sup>4</sup> *prajñā Jina-sāsanaṃ*.

..... protector of the learned, destroyer of evil professors, having subdued all the senses,—him do ye serve, O ye wise.

..... the greatness of his penance caused the *Nagura Jmālaya* of *Dhavaṭa-sarōvara*. (i. e. Beḷgoḷa) to be without an equal.

Whose two feet groups of kings made the ornament of their heads, the nectar of whose eloquence the assembly of the learned drinking live for ever, by whose fame the ocean-girdled earth was purified, by whose learning the group of sciences in the earth was illuminated.

That unequalled great one, having performed severe penance, and having acquired merit free from all trouble, as if he had given his mind to the enjoyment of the fruit thereof, that yōgi ascended to svarga.

He having gone, *Siddhānta* yōgi arose in the world, by his eloquence unfolding the *siddha-śāstra* as the sun in a cloudless sky by his rays causes the groups of lotus to awake from sleep.

Which learned one, by his eloquence, filled with the essence of all wisdom, split through the arguments of evil speaking opponents like Indra split the mountains in the earth with his cloud-born lightnings.

Whom, though his lotus feet were ever tinted with the rays from the crowns of bending kings, no substance and no woman, no clothing and no youthful pride, no strength and no wealth could tempt.

Which wise one, plunging into the ocean of science, secured the entire jewels of all its essence, so that those who came after him could get only single ones and not the whole.

That learned muni, of great acumen, obtained many celebrated disciples, whom he taught in order to purify the world and diffuse merit in all parts.

Who, putting faith in their guru, imbibed from him all learning as a calf sucking milk from the cow of plenty, and growing strong with that nourishment became celebrated everywhere.

Among his disciples, noted for his learning, distinguished by many qualities, was the one named *S'rutamuni*, (prominent) as mount Mandara with his jewelled crests above the (other) great mountains.

In descent, character, good qualities, wisdom, learning and form was he worthy, and having examined him he placed him in the rank of a sūri, considering him proficient.

And once on a time reflecting that of his own life but little remained, and thinking him to be able, he placed him over his own *gana*, saying 'I will retire to do penance.'

The muni, an object of reverence, considering in his own mind, said as follows, calling to him (this) his son obedient to all the rules.

'This *gana* which has descended in my line, do thou maintain its authority as I have done'—and thus saying, he delivered to him his *gana*.

Grief at (the prospect of) separation from his guru made his face very thin, but with many words he comforted him: how can dust remain on the white lotus when blown by the gentle breath of woman.

And beloved of the learned, walking in the good ways, having overcome all evil sects, having subdued all faults, having conquered the power of Mammatha, a master of true learning, subservient to the fruits of merit, he went to the divine world.

He having gone, taking up the office of sūri, this great muni highly promoted his *saṅgha* by his qualities, his learning and his character, praising the lotus feet of his guru.

Doing what ought to be done, he protected his *saṅgha*, leaving what ought not to be done, this unequalled wise one; increasing blameless merit, he caused his guru's instructions to bear fruit.

This muni put an end to the greatest wordy disputes of the rough and proud evil sects by his pure words, resembling the successive waves of the ocean turned aside by the Mandara mountain.

'Say, who art thou, woman?' 'The fame of S'rutamuni'. 'What hast thou come for?' 'Brahman, I am seeking everywhere for a sage like my beloved.' 'Is there not Indra?' 'He destroyed the gôtra (otherwise, mountains)'. 'Is there not Dhanapati?' 'A Kinnara (otherwise, what sort of a man?)' 'S'êsha, where has he gone?' 'He is double-tongued (otherwise, a serpent)'. 'Rudra?' 'He is a herdsman (otherwise, lord of ganas)?'

Ornaments to the mind of the speech goddess, like nectar from the flowers of the celestial mandara tree, rejoicing all people, his words pour ambrosia into the ears of poets.

Though *samanta* (everywhere) *bhadra* (fortunate) he is not Samantabhadra, though *pījya* (worshipped) *pāda* (at his feet) he is not Pājyapāda, though having *mayūra* (peacock's) *piñchhā* (feathers) he is not Mayūra-piñchhā: and still wonderful, though *viruddha* (stopped) by all he is not *viruddha* (offended.)

To this light of the race of munis, while greatly expounding the faith delivered by Jinendra, a sickness was sent unseen, like a spy, by Kali to slay him.

As a bad man attaches himself to one of great goodness and in the end swallows him up, so, gradually entering his body, it caused him great trouble and could not be stopped.

.....  
Learn ye by practice the penance to overcome such evil.

May the tomb long endure of S'rutamuni, a visit to which is a sacrifice that suffices to carry its performers to heaven.

In the S'aka year reckoned as arrows, arrows, flames and moon (1355), the year Paridhāvi, the 9th of the bright fortnight of the second Āshāḍha, Monday, under the constellation Viśākha, was it set up.

He to whom all actions are directed, removed above all opposition, highly exalted, free from ignorance, without an equal, free from desire, of a glory beyond expression or thought, having subdued the power of the world, the highest,—may his glory dwell in my mind.

With narrative and harmony combined, fit to engage the affection of all people, the words of the poet *Maṅga Rāja* are like (the notes of) the lute in the hands of Sarasvatī.

## 109

(Date about A.D. 983.—Size 1' 9" × 1' 6").<sup>5</sup>

A sun to the crest of the eastern mountain the Brahman and Kshatriya races; his fame a brilliant moon in raising the waters of the ocean the Brahman and Kshatriya races; a jewel to the garland the vine growing from the mountain filled with mines the Brahman and Kshatriya races; a strong wind to (raise) the flames the Brahman and Kshatriya races:—was *Chāmunda Rāja* born.

Mighty as the waters of the last deluge, when to conquer Vajra Dēva, the younger brother of Pātāla Malla, he raised his arm by order of Indra kshitindra, in front of the lord, the king Jagadēkavira, a victorious elephant at sight of whom all elephants flee, the forces broke and fled untouched like deer.

He, an elephant by whose tusks the rock the temples of the enemy's elephants were split as with a thunderbolt, marching in the van with the bravest, an elephant-goat to the evil beasts the hostile kings; he also, who was praised by his lord in the war with Nalamba Rāja, saying—'By thee, what kings soever are there that will not fall as food to the black serpent my arrow?'

<sup>5</sup>The remaining three sides of this important inscription appear to have been defaced in order to inscribe No. 110.

Of whom in the war with king Rāṇa Siṅga he exclaimed—'So renowned, that though the milk ocean were the moat, the citadel the Trikūṭa mountain, the city Laṅka, the opposing king the enemy of the gods (Rāvaṇa), yet would I not for a moment fear in the least to conquer them, by thy valour, O king Jagadēka-vira.'

On whom the celestial nymphs invoke blessings on account of the royal rutting elephants translated to gods, saying—'To embrace the neck of this brave hero have we in many wars been consumed with thirst; now have we obtained the essence of joy from the water of the mouth of thy sword: may'st thou live to the end of the age, O victor over Rāṇa-raṅga Siṅga'.

By whom, the design of Chaladaṅka Gaṅga, wishing to seize by force of arms the wealth of Gaṅga's empire, was rendered vain: who caused the cups made from the skulls of brave men, decorated with jewels, from which they were burning to drink, to brim over with the blood of heroes and thus filled with satisfaction the bands of Kōṇapas (or rākshasas).

## 110

(Date ? about A.D. 1180.—Size 1' 9" × 8".)

For the pillar of gifts in front of śrī Gommaṭa Jinapa, he had a yaksha made—the filled with Digambara virtues, an Indra in enjoyment, the Heggade Kanna.

## 111

(Date A.D. 1373.)

May the honourable supreme profound *syād-vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

A moon in raising the waters of the ocean the śrī-Mūla-saṅgha, a sun in unfolding the buds of the lotus the Dēsika-gaṇa, was . . . . . kirtti-dēva of Vanavāsi; whose disciple was the Jinapati Dēvēndra Viśālakirtti-dēva, whose disciple was the bhāṭṭāraka S'ubhakirtti-dēva, whose disciple was the omniscient bhāṭṭāraka of the Kali age, Dharmma-bhūṣhaṇa-dēva, whose disciple was Amalakirtty-āchāryya, whose disciple was . . . . . the great remover of ignorance Samaya Malla-dēva, for whom, by the moon in raising the waters of the ocean the *tatvārtha*, Varddhamāna-svāmi, was made

The Śaka year 1295, the year Paridhāvi, the . . . . . of the bright fortnight of Vaiśākha, Wednesday.

## 112

(Date A.D. 1375.)

The monument of Hēmachandrakirtti-dēva, disciple of S'ā . . . kirtti-dēva. Fortune to it.

## 113

(Date ? A.D. 1177.)

May the honourable supreme profound *syād-vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. Entitled to the five great drums, adorned with the title of mahā-maṇḍalāchāryya, . . . . . known for their sound instruction, in pure kēvala-jñāna having three eyes, of minds well versed in ananta-jñāna and darśana, . . . . . their minds acknowledging only One

Spirit, able in the 2 *naya*, free from the 3 forms of pride, having forsaken the 3 kinds of sin, averters of the 4 kinds of injury, possessed of the 4 kinds of . . . . . , removers of the 5 . . . . . , skilled in the essence of the 5 *âchâras*, discerners of the differences in the 6 schools of philosophy, performers of the 6 religious acts, devoted to the 7 *naya*, versed in the 8 *aṅgas*, having acquired the 8 kinds of *jñānâchâra*, being released from the 9 kinds of *brahmacharya*, patient through the comfort of the 10 *dharma*s, practising the 11 *śrāvakâchâra* and the instruction in vows, devoted to the 12 forms of penance, moons in throwing light on the 12 *aṅgas* of the *śrûta*, distinguished for the 13 *âchâra* virtues and fortitude, inquirers into the 84 lakhs of living beings, kind to all creatures, suns in the sky of the *Koṇḍakundānvaya*, . . . . . of the *Dēśi-gaṇa*, *Pustaka-gachcha* and *Koṇḍakundānvaya*, the royal priest of the three worlds *Bhānuchandra-siddhānta-chakravartti*, *Sōmachandra-siddhānta-chakravartti*, *Chaturmukha-bhaṭṭâraka-dēva*, *Simhanandi-bhaṭṭâchârya*, *S'ânti-bhaṭṭârakâchârya*, the *bhaṭṭâraka-dēva* to . . . . . *kirtti-dore*, *Kanakachandra-Maladhâri-dēva*, *Nēmichandra-Maladhâri-dēva*, the . . . . . of all the four holy *gaṇas*, 50 *munindras* the *gaṇadhara*s of the *Kali* age, and their disciples, the nun *Gauraśrī*, the nun *Sōmaśrī*, the nun . . . *śrī*, the nun *Dēvaśrī*, the nun *Kanakaśrī*, together with 28 bands of disciples—in the year *Hēbaṇandi*, on the 8th of the bright fortnight of *Phālguna*, celebrated a holy festival at the *tirtha* of *śrī Gommatā-Dēva*. Fortune.

## 114

(Date ? A.D. 1376.)

Be it well. *Padmanandi-dēva*, disciple of *Traividya-dēva* of the *śrī-Mūla-saṅgha*, *Dēśi-gaṇa*, *Pustaka-gachcha*, and *Koṇḍakundānvaya*,—in the year *Naḷa*, the first of the bright fortnight of *Chaitra*, Monday, became a royal swan among the lotuses the hearts of the fair ones of *svarga*. Fortune . . .

## 115

(Date ? about A.D. 1138.)

Be it well. The auspicious great minister, purifier of the blessed, . . . . . a hero in the field of battle, *Mariyāne* *daṇḍanātha*'s younger brother, considered a sun in giving, *Bharatamayya* *daṇḍanāyaka*, had these images of *Bharata* and *Bāhubali Kēvali*, the *basadis*, and the side doors of that *tirtha* made for beauty ; had this *raṅgada happalige* (? painted hall or hall of assembly) and the flight of grand stairs laid out ; had the *raṅgama happalige* set up around *śrī Gommatā Dēva* : and besides that, wherever you look in this *Gaṅgavādī nād*, the famous chief, having erected eighty virgin (? new) *basadis*, and repaired two hundred (that were in ruins), he obtained glory, the general *Bharata*.

## 116

(Date A.D. 1680.)

(Abstract) :—In the year 1602 of the *S'ālivāhana* era, the year *Siddhārthi*, *Banadāmbike*, wife of *Nāgappayya*, younger brother of *Siddappayya*, son of *Venkappayya*, younger brother of *Honnappayya*, *dēśa-kulakarni* of the *Munigunda śīme*, came and obtained a view : accompanied by *S'ruta-sāgara Varṇi*.

At the same time *Bhisṭappa*, cousin (*maiduna*) of *Nāgavva*, wife of *Dānappa Setṭi*, son of *Jada-gappa Nāgavva* of *Mādigūr*, obtained a view.



172

117

(Date ? A.D. 1869.)

In the year Saumya, on the 7th of the dark fortnight of the beautiful Āśvayuja.—Śōmanātha-pura was reckoned an immemorial village in Kōṅga nāḍ. In that village....

118

(Date A.D. 1648.—Size 2' 10" × 1' 8".)

(In Nāgarī characters and the ? Hindvi language.)

Principally names of certain persons who united (apparently) to make a donation to the Chauvīsa Tirthāṅkara basti.

119

(Date A.D. 1062.)

(In Nāgarī characters.)

In Samvat 1119, the year ..... the bright fortnight of Vaiśākha, ... . praised in the Kāṣṭha-saṅgha .....

120

(Date ? A.D. 1214.)

..... Singhara Nāyaka, son of Vira Vira-Pallava Rāya of Arakege, .....

121

(Date ? A.D. 1739.)

In the year Siddhārthi, on the 2nd of the bright fortnight of Kārttika, Raṅgaiya, son of Giri-gauḍa of Hirisāre, presented the Brahma Dēva maṇṭapa.

122

(Date ? about A.D. 1180.—Size 14' 9" × 4'.)

(Abstract):—Nāga Dēva Heggade, son of Bamma Dēva Heggade, disciplo of Nāyakirtti siddhānta chakravartti of the Koṇḍakundānvaya, having constructed a tank called Nāgasamudra, and planted a garden; the disciples (named) of the mortgagers gave up the garden and land to Nāga Dēva Heggade, who presented them to provide for the eight kinds of worship of śrī Gommaṭa Dēva.

123

(Date ? about A.D. 1820.—Size 7' 8" × 5' 1".)

Records that Chaunappa, son of Dēviramma the wife of Puttasāmi Setṭi, had the maṇṭapa and the Ādi-tirtha pond made.<sup>6</sup>



## INSCRIPTIONS IN THE TOWN.

124

(Date A.D. 1182.—Size 7' 3" × 3' 10".)

May the honourable supreme profound *syāḍ vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

<sup>6</sup> The continuation of the inscription is ridiculous and shows how low the Jains had degenerated.

Fortune to the Jinendra doctrine, the destroyer of sin, a sun in dispersing the clouds the darkness of the false teachers.

Be it well. A birthplace of fortune, of a glory like the unequalled submarine fire, an earth surrounded by a wide ocean, the quarter in which rises the moon of unspotted fame, a place for the growth of varied (precious) things, filled with glory (or, living creatures), profound, ever praised, thus like the ocean shone the *Hoysala* family.<sup>7</sup>

In it, a kaustubha of precious quality, like the celestial elephant in majestic power, like the moon in the clustre of rays (or learning), in giving as distinguished as the *pārijāta*, uniting all these qualities in one, was it not? that he was born—the terror of his enemies, king *Vinayāditya*.

His humility rejoicing the wise, his great valour terrifying the forces of the enemy, thus shone king *Vinayāditya*, displaying the meaning of his name, distinguished for his pure fame.

That *Vinayāditya*'s wife, like the spell of the god of love, a dwelling place of good disposition and qualities, enlightened with all learning, was *Kelcyabarasi* by name.

To that pair was born a son, as to *Sachi* and *Indra* was formerly born *Jayanta*, of a mind removed from sorrow, the king *Ereyaṅga*.

He to the *Chālukya* king was a right hand, a discus-weapon in splitting through the lofty mountains the groups of proud kings, a rain cloud to the crops those who chant praises, the earth glittering with his great glory resembled the white lotus, the celestial elephant, the cloud of autumn or the jasmine buds.

The wife of that lord of the earth, *Ereyaṅga*, ornament of kings, was a monument of beauty, abounding in virtuous qualities—*Ēchala Dēvi*, are there any like her in devotion?

To those two, thus celebrated, were sons famous throughout the world by the names *Ballāḍa*, king *Vishṇu* and *Udayāditya*.

Of them the middle one, stretching out at once in the earth so as to unite the eastern and western oceans, by the sole exercise of the power of his own arm, became the chief—the only abode of greatness, a head-jewel of kings, sun to the *Yādava* lotus, the king *Vishṇu*.

*Kōjātūr*, *Talavanapura* and *Rāyaraḍyapura*, celebrated in the earth as the strongest of royal forts, faded away in the moving growing flames of *Vishṇu*'s glory.

So many inaccessible forts of the enemy did he capture forcing a quarrel on them, so many kings did he subdue in battle with the showers of his arrows, so many who submitted did he out of kindness raise to high station, that to describe them by number would assuredly bewilder even *Brahma*.

As the goddess *Lakshmi* to the glorious *Vishṇu* whose crest is the king of kites, so did *Lakshmi Dēvi*, with a face like the moon, shine as the chief wife to *Vishṇu*.

To them was born a son, like the god of love in distracting the minds of women, (though) from the beauty of his features they call him *Atanu* (the god of love, otherwise, the great), yet he does not in the least retaliate by shooting at crowds of women (like the god of love), but the brave he shoots at in battle and subdues—the unequalled king *Narasimha*.

Of his army what word (*i. e.* need to speak)? to him who came and had audience (he was) an ocean of nectar, (but) to him who from pride spoke high words—what shall I say?—the deluge which comes bursting its bounds in the destruction of the world, *Yama*, a fierce discus-weapon, the fire of the last day, a thunderbolt, a lion, the flaming central eye of *S'iva*,—this *Narasimha*.

The fair one, his other half—

Soft of foot, *Ēchala Dēvi*, with beautiful teeth, giver of supreme happiness to king *Narasimha*, being well fitted for the rank of crowned great queen, shone in the world.

<sup>7</sup> All the epithets may be interpreted in two ways—one referring to the ocean, the other to the *Hoysala* family.

As of old from their sport the flower-arrowed (god of love) was born to Vishṇu and to the beautiful Lakshmi his wife, so to king Narasiṃha and his wife Ēchala Dēvi was born, virtuous in conduct, great in merit, destroyer of the race of powerful enemies, an arm of victory, the king *Ballāḷa*.

To hostile kings, like a lion to the elephants, a full moon to the group of lotuses, a violent mind dispersing the clouds, a thunderbolt to the mountains, a sun in destroying the darkness, a fire of the last day (to consume them)—uprose *Vira Ballāḷa Dēva*.

Lāla lost his pleasure, Gurjjara was seized with a dangerous fever through excessive fight, Gauḷa was as if pierced with a spear, Pallava had his hands full of sprouts, Chōḷa dropped his clothes<sup>8</sup>—when he sounded his drum in the van of the battle, that fire of the last day to the ocean powerful hostile kings, *Vira Ballāḷa Dēva*.

When with haste in the pride of his arm *Oḍeyarasa* stood ready to fight, king *Ballāḷa* marched forth, and surrounding and besieging him in Uchchaṅgi, the peaks of which had been reduced to powder by the tusks of his great elephants, captured king *Pāṇḍya*, together with his beautiful women, the treasury of his country, his father and all his horses.

Laying siege to Uchchaṅgi, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kāma Dēva*, the famous *Oḍeyarasa* (or, the king *Sanda Oḍeyar*), his treasury and women, his troops of horses, he seized them all—the king *Ballāḷa*.

Be it well. Entitled to the five great drums, mahā-maṇḍalēsvara, lord of the good city of Dvārāvati, a submarine fire to the ocean Tulava, a forest fire to rival heirs, an elephant to the lotus the Pāṇḍya family, gaṇḍa bhērūṇḍa, hunter of the chiefs, plunderer of the Chōḷa camp, fierce in battle, a Kāma of the Kali age, feeder of the groups of bards, delighting in all gifts, obtainer of a boon from the goddess Vāsantikā, sun in the sky of the Yādava family, a head-jewel on the crowns of kings, eager in fight, champion over the Malapas, Samivāra-siddi, Giri-durga-Malla—while distinguished with these and other titles, the auspicious Tribhuvana-Malla, capturer of Talakāḍu, Koṅgu, Naṅgali, Nōḷambavāḍi, Banavāse, and Hanuṅgal, the mighty-armed *Vira Gaṅga*, the valiant Hoysala *Vira-Ballāḷa-Dēva* was ruling the empire of the south in peace and wisdom, punishing the evil and protecting the good—

The dweller at his lotus feet.

(Abstract):—His god Hara, his king *Vira Ballāḷa Dēva*, his father *S'ambhu Dēva*, his mother *Akkavve*—was the lord *Chandra-mauḷi*. He was a Brahman learned in all sciences and became minister to *Vira Ballāḷa*.

His wife was *Āchiyakka*, a true Gaṅgā dēvi (the celestial Ganges), whose descent was as follows:—In Māsavāḍi nāḷ there was a perfect S'rāvaka (? a Jaina), the lord *S'iveya Nāyaka*; his wife was *Chandavve*. They had a son *Vija Bamma Dēva* heggade; his brother was *Vāveya Nāyaka*; whose sister was *Kālavve*. Her sister, wife of *Hemmāḍi Dēva*, king of Māsavāḍi, was *Achala Dēvi*. Her brother was *Sōvana Nāyaka*, whose wife was *Bāchavve*. They had a son, the dēsiya daṇḍanāyaka *Bammeya Nāyaka*, whose wife was *Dōbavve*, daughter of *Malli Setṭi* and *Mābhavve Setṭikavve*. *Bammeya Nāyaka*'s younger brother was *Māra*, whose younger sister was *Achala Dēvi*, whose younger sister was *Chandavve*, whose younger brother was *Kāma*.

As to *S'iri* and *Vishṇu* was born *Kusumāstra*, and to *S'ambhu* and *Pārvati* was born *Shadavadana* (*Shanmukha*), so to the lord *Chandranauḷi* and *Āchiyakka* was born *Sōma*.

Her god *Jina*, her guru *Nayakirtti*, her husband *Chandra-mauḷi*, who surpassed *Āchāḷa Dēvi* in this world in fame?

<sup>8</sup> All the expressions are plays on the names.

In the Belgūḷa tirtha did she cause to be made a beautiful dwelling for the Jinapati śrī Pārśva Dēva,—Āchala Dēvi, firm in devotion to the lotus feet of Bālachandra muni, the chief disciple of the celebrated Nayakīrtti yōgīndra.

That guru's family was of the śrī-Mūla-saṅgha, the Dēśi-gaṇa, the Pustaka-gachcha, and Konda-kundānvaya. He was the son of Chandra-siddhānta-dēva. His disciples were Bhānukīrtti munīpa, Prabhāchandra Dēva, Māghanandi muni, Padmanandi vratiṣa, and Nēmichandra muni. Praise of Bālachandra munīpa.

As Gauri by performing penance won Chandramauli (Śiva), so in former births did Āchale, by which she won (the lord) Chandramauli.

In the Ś'aka year 1104, the year Plava, on the 3rd of the dark fortnight of Pushya, Friday, at the time of the sun's going north,—

The lord Chandramauli, begging it for the Pārśva Dēva temple which his wife Āchala Dēvi had made in the Belgūḷa tirtha, the generous king Vira Ballāḷa made a gift of *Bammyanahalli*, for as long as earth and ocean endure.

And the gift which that king had made, Āchale, worshipping the feet of Bālachandra-muni, presented for Jinapati as long as the four oceans endure.

The boundaries of that village thus presented with pouring of water (here follow the details).

And she (also) gave *Bāmagatta* in the Bekka velkere, having purchased it from Bācha, younger brother of the accountant Kēśiyappa : its boundaries (here follow the details).

And all the Dēśigas, Nāḍigas and Nagartas gave up for the eight kinds of worship of the god the following dues :—for a load of grain 1 baḷḷa, for a load of arca-nut 1 quarter baḷḷa, for a load of pepper (or chillies) 1 hāga, for a load of turmeric 1 hāga, for a bundle of cotton 1 hāga, for a bundle of women's cloths 1 hāga viṣa, for a load of betel leaves 600.

(Imprecatory verses.)

Great good fortune.

## 125

(Date A.D. 1446.—Size 1' 5" × 5".)

In an evil year named Kshaya, in the second Vaiśākha, on Tuesday which fell in the dark fortnight, the abode of valour, *Dēva Rāt*, obtained death—alas, the unparalleled—on the 14th. How, O Yama, can fate be averted.

## 126

(Date A.D. 1404.—Size 1' 6" × 4".)

In the year Tāraṇa, on the 10th of the dark fortnight of Bhādrapada, Monday, *Harihara Rāya* went to svarga.

## 127

(Date A.D. 1446.)

Commences in the same way as No. 125, but stops at the day of the week.

(Date A.D. 1266.—Size 2' 7" × 1' 11").

(Abstract) :—Praise of *Nayakirtti vrati rāja*. His disciples were *Bhānukirtti siddhanta dēva*, *Bālachandra dēva*, *Prabhāchandra dēva*, *Māghanandi bhāṭṭāraka dēva*, *Padmanandi dēva*, *Nēmi-chandra paṇḍita dēva*, and his disciple *Nayakirtti dēva*.

Praise of the merchant citizens of *Belgūla tīrtha*.

(Translation) :—The śāsana which *Nayakirtti dēva* wrote for all the *Nagartas* of *Gommaṭa-pura*, in the presence of the senior treasurer *Rāma Dēva Nāyaka*, minister of *Sōmēśvara Dēva*, the son of the mighty emperor *Vira Ballāḷa Dēva* :—

For (? each) house in *Gommaṭa-pura*, beginning with the year *Akshaya*, to continue as long as sun, moon and stars, the monied will pay 8 *haṇa* on their stock (or capital) and remain in peace.

Among the mills of the oil-mongers, whatever justice or injustice of the palace, (whatever) loss or expense may come, the *āchāri* of that place must himself pay and settle it ; there is no statement on account of families.

If, transgressing the regulations of this order, one or two among the citizens of this *tīrtha*, becoming leaders, give bad advice to the *āchāri* and, thinking together, make ? foul play and put it into the mind of the *āchāri* to ask for a reduction of the ? rate, they are traitors to the congregation and traitors to the king.

The guild of merchants will not cast lots, nor ? demolish the long established customary fees.

If, knowing this, the *Nagartas* disregard it, the *Nagartas* themselves are the destroyers of this charity : moreover the *āchāri* and wicked people are not its destroyers.

If one or two headmen, without the consent of the *Nagartas*, enter into the house of the *āchāri* or into the palace, they are traitors to the congregation. For free grants and remissions they will follow the old customs.

Whoso destroy this regulation are guilty of killing cows and Brahmins on the banks of the *Ganges*.

Whoso seizes a gift made by himself or by another will be born a worm in ordure for sixty thousand years.

(Date A.D. 1283.—Size 1' 11" × 1' 2").

(Abstract) :—Praise of the *Jina śāsana*. Praise of *Māghanandi*. Praise of the *Hoysaḷa* family.

In the *Saka* year 1205, the year *Chitrabhānu*, the 10th of the bright fortnight of *S'rāvāṇa*, on Thursday, *Bālachandra dēva*, disciple of *Nēmi-chandra paṇḍita dēva*, *rāja guru* and head of the *Īṅg-ṛēśvara Dēśi-gaṇa* of the *Śrī-Mūla-saṅgha*, and all the merchant citizens, heads of the *Balātkāra gaṇa* and adherents of *Māghanandi siddhānti cakravartti*, *rāja guru* to the *Hoysaḷa* king, made a grant of land at *Rāchēnahallī* to provide for the offerings to the god *Ādi* of the *Nagara Jinālaya*.

(Date A.D. 1196.—Size 3' 9" × 1' 7").

May the honourable supreme profound *syūl-vāḷa*, a fruit-bearing token, the doctrine of the lord of the three worlds, the *Jina* doctrine, prevail.

Be it well. A birthplace of fortune, of a glory like the unequalled submarine fire, an earth surrounded by a wide ocean, the quarter in which rises the moon of unspotted fame, a place for the growth of varied (precious) things, filled with glory (or living creatures), profound, ever praised, thus like the ocean shone the *Hoysaṣa* family.<sup>9</sup>

In it, a kaustubha of precious quality, like the celestial elephant in majestic power, like the moon in the clustre of rays (or learning), in giving as distinguished as the pārijāta, uniting all these qualities in one, was it not? that he was born—the terror of his enemies, king *Vinayāditya*.

Vinayāditya's son was Eṣyaṅga; and his son the famous Viṣṇu; whose offspring was this Narasiṃha. His son—

Lāla lost his pleasure, Gurjjara was seized with a dangerous fever through excessive fright, Gauḷa was as if pierced with a spear, Pallava had his hands full of sprouts, Chōḷa dropped his clothes<sup>10</sup>—when he sounded his drum in the van of the battle, that fire of the last day to the ocean powerful hostile kings, Vira Ballāḷa Dēva.

Laying siege to Uchchaṅgi, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kāma Dēva*, the famous *Oḍeyarasa*, his treasury and women, his troops of horses, he seized them all—the king Ballāḷa.

Be it well. Entitled to the five great drums, mahā maṇḍalēśvara, lord of the good city of Dvārāvati, a submarine fire to the ocean the Tuḷava army, a wild fire to his heirs, an elephant to the lotus the Pāṇḍya race, gaṇḍa-bhṛuṇḍa, hunter of the chiefs, plunderer of the Chōḷa camp (or capital), terrible in war, a Kāma of the Kali age, satisfier of the desires of all the eulogists, delighting in all gifts, obtainer of a boon from the goddess Vāsantikā, sun in the sky of the Yādava race, a head-jewel on the crowns of chiefs, eager for war, champion over the Malapas, Saṁivāra siddi, Giridurgga Malla, while with these and other titles, the auspicious Tribhuvana Malla, the capturer of Talakāḍa, Koṅgu, Naṅgali, Noḷambavāḍi, Banavase and Hānuṅgal, the mighty armed Vira Gaṅga, the valiant emperor *Hoysaṣa Vira Ballāḷa Dēva*, punishing the evil and protecting the good in the whole earth, was ruling the kingdom in peace and wisdom :-

Freed of all enemies by the blows of the end of the dreadful club in his hands, and fixed in the centre of the earth surrounded by the moat of the four oceans, adorned with the lotus feet of the southern Kukkuṭēśvara lord Jina, and shining with the residences of Kamaṭha Pārśva Dēva and various Jinas, was the auspicious Beḷuḡuḷa tirtha : whose mahā maṇḍalāchārya was Nayakirtti vrati-rāja (his praises).

Nayakirtti vrati-rāja's disciples were Dāmanandi-traividya-dēva, Bhānukirtti-siddhānta-dēva, Bālachandra-dēva, Prabhāchandra-dēva, Māghanandi-bhaṭṭāraka-dēva, Mantravādi-bhaṭṭāraka-dēva and Nēmichandra-paṇḍita-dēva.

An adherent of the mahā maṇḍalāchārya Nayakirtti chakravartti, the ornament of the Śrī-Mūla-saṅgha, Dēsi-gaṇa, Pustaka-gachcha and Koṇḍakundānvaya, was—

(Abstract) : —*Nāga Dēva*, son of the minister Pamma Dēva. His wife was Chandavve, daughter of the paṭṭaṇa-sāmi Guṇa Malli Seṭṭi and Māvavve. To Nāga Dēva and Chandavve was born a son the paṭṭaṇa-sāmi Malli Dēva.

To the lord Pamma Dēva and Jōgavve was born the paṭṭaṇa-sāmi Malli Dēva : to whom and to Kāmala Dēvi was born . . . . . Nāga Dēva, the lord of Chandale.

<sup>9</sup> See note p. 173.

| <sup>10</sup> See note p. 174.

By *Nāga*, the Vira-Ballāla-paṭṭana-sāmi, were built the dancing hall and terrace of Pārśva Dēva. In memory of the departure of Nayakirtti cakravartti he had made a residence and a tomb : and in front of the basadi of Kamaṭha Pārśva Dēva a stone pillar and a dancing hall. And thereafter he had made the Nagara Jinālaya.

Praise of the merchant citizens of Belguḷa tirtha, who made donations to that Jinālaya.

In the S'aka year 1118, the year Rākshasa, the 1st of the bright fortnight of Bhādrapada, Thursday, the modalēri garden in the voḷagere to left of the Nagara Jinālaya ; 6 salage of paddy field ; below the pond before Uḍuka's house 10 koḷaga of dry land ; to the south of Kēti Setṭi's street north of the Nagara-Jinālaya, two houses ; and in the row of shops . . . for two oil mills and a house, 5 haṇa ; for a wholesale store in the town, 3 haṇa.

## 131 a

(Date A.D. 1280.—Size 2' × 1')

Be it well. In the S'aka year 1203, the year Pramādi, on the 10th of the bright fortnight of Mārgaśira, Thursday, the officiating priests of the Nakhara-Jinālaya made with all the citizens of the Belguḷa tirtha an agreement as follows :—The wet and dry lands of the temple gifts to the god Ādi Dēva of the Nakhara-Jinālaya will we cause to be cultivated, and devoting the produce to the eight kinds of worship of the god will make without fail the offerings appointed by the citizens. Whoso of our family to our children's children shall sell, mortgage or give on contract the wet and dry lands bestowed upon the god, is a traitor to the king and a traitor to the congregation. Thus have we agreed and written. In token of their acceptance, (signed) S'ri Gommaṭanātha.

And Sōvaṇṇa of Huligere, for the daily anointing of the god Ādi Dēva of the Nagara-Jinālaya of the Belguḷa tirtha, made a permanent gift of five gadyāṇa : this money is for 1½ balla of milk.

## 131 b

(Date A.D. 1288.—Size 8" × 1')

In the year Sarvadhāri, on the 5th of the bright fortnight of the second Bhādrapada, Thursday, all the jewel-citizens of Jinanāthapura at the Belguḷa tirtha made an agreement among themselves as follows :—For the repairs of the temple of Ādi Dēva of the Nagara-Jinālaya, and for other temple purposes, all the citizens of those two cities granted, for Ādi Dēva, with pouring of water, to continue as long as sun, moon and stars, at the rate of one gadyāṇa for every hundred gadyāṇa of ? profit obtained either from their own people or from foreigners.

Whoso secretly speaks against this, may his race be childless ; he is a traitor to the god, a traitor to the king and a traitor to the congregation.

In token of the agreement and approval of all the citizens, (signed) S'ri Gommaṭa.

## 132

(Date about A.D. 1390.—Size 1' 5" × 1' 7")

Be it well. To the chaityālaya named Bhuvana-chūḷāmaṇi, which the disciple of Abhinava Chārukirtti paṇḍitāchāri, of the śrī-Mūla-saṅgha, Dēsi-gaṇa, Pustaka-gachcha and Koṇḍakundānvaya ; adorned with ornaments of agreeableness and many other qualities, a head-jewel of the royal favour, *Mūḡgi* of Belguḷa made—prosperity, happiness, fortune.

(Date ? about A.D. 1390.—Size 1' 6" × 1' 6".)

The lay-disciples of Paṇḍita-dēva,—Nāga goṇḍa, the son of Nāga Channa goṇḍa of Beḷuḡa, and Kala goṇḍa of Muttuga Honnēnaballī, with other gaṇḍas, presented to the basti which Maṅgiyi had had made, the wet and dry cultivation fields of the Dōḷḍana kaṭṭe.

Whoso destroy this are sinners who have slain a thousand cows in Vāraṇāsi.

Great good fortune.

(Date ? A.D. 1532.)

Praise of the Jina śāsana and of Gommatāśa.

In the year Nandana, the 3rd of the bright fortnight of Pushya, Sunday, *Gommatāśa*, the disciple of the Hiri Ayya of Gerasoppe, having written it in the presence of Gommatānātha, built a small basti on the lower hill ; repaired three bastis at the north gate, (and) the Maṅgiyi basti ; repaired the Hagalaya<sup>1</sup> basti ; made gifts for supplying food in one . . . . .

(Date ? A.D. 1539.)

In the year Vikāri, the 1st of the bright fortnight of Śrāvana, Śrīmatī Avveḡi of Gerasoppe, with the whole multitude of her company . . .

(Date A.D. 1368.—Size 3' 4" × 2' 2".)

Be it well. Possessed of every honour, the great fire of the mare-faced to the ocean of heretics, the original slave at the lotus-feet of śrī Raṅga Rāja (or the king of Śrīraṅga<sup>3</sup>), donor of a path to the jewelled temple of the world of holy Vishṇu,—*Rāmānuja* triumphs, the king of royal yatis.

In the Śaka year 1290, the year Kilaka, the 1st of the bright fortnight of Bhādrapada, Thursday, at the time when,—Be it well. The auspicious mahā maṇḍalēśvara, the victor over hostile kings, the punisher of kings who break their word, the auspicious *Vira Bukka Rāja* was conducting the government of the world,—mutual strife having arisen between the Jainas and the *bhaktas*<sup>4</sup> (or faithful), the blessed

<sup>1</sup>A village to the south of Śrāvana Beḷuḡa.

<sup>2</sup>This inscription is commonly known as Rāmānujāchāri's śāsana. An erroneous version of it, made for Colonel Mackenzie, was published in 1809 in *Asiatic Researches*, Vol. IX, p. 270. The situation of the inscription is there said to be "on a stone, upon the Hill of Bēlligōla, in front of the Image." If this was correct, the stone must have been since removed to its present position, which is in the town and not on the hill.

<sup>3</sup>Srirangam near Trichinopoly. The thing here referred to is the idol of śrī Rāṅganātha in the great temple there.

<sup>4</sup>From the tenor of the inscription this should mean the Vaiṣṇavas, and it has always been understood that it was their hostility to the Jains which was on this occasion put a stop to. But a Śrī Vaiṣṇava paṇḍit points out to me that the term *bhaktas* is never commonly applied to Vaiṣṇavas, but means Śivbhaktas, which is a well-known term, in general use. In the view of the case, therefore, the object of the arrangement now made was to place the Jains under the protection of the Śrī Vaiṣṇavas against the attacks of the Śivbhaktas. This is certainly plausible, but seems to be a forced interpretation ; and such an arrangement would be more likely to excite a breach of the peace than prevent it.



people (i. e. the Jains) of all the districts included within Āṇegondī<sup>5</sup>, Hosapattana, Penagondē<sup>6</sup> and Kallehadapattana, having made petition to that Bukka Rāya of the injustice done by the *bhaktas*, the Mahārāya, under the hand<sup>7</sup> of the Śrī Vaishnavas of the eighteen districts<sup>8</sup>, especially of Kōvil Tirumale, Perumāl-Kōvil and Tirunārāyanapuram<sup>9</sup>, including all the *āchāris*, all the *saṁayas*<sup>10</sup>, all the respectable men, those living on alms<sup>1</sup>, the (temple) servants of the holy trident-mark<sup>2</sup>, of the holy feet<sup>3</sup>, and the drawers of water, the four (thrones)<sup>4</sup> and the eight *tātas*<sup>5</sup>, the instructors of the true faith<sup>6</sup>, the Tirukula and Jāmbavakula<sup>7</sup>,—declaring that between the Vaishnava *darsana*<sup>8</sup> and this Jaina *darsana* there was no difference whatever, the king, taking the hand of the Jains and placing it in the hand of the Vaishnavas, (decreed as follows):—

In this Jaina *darsana*, according to former custom, the five big drums<sup>9</sup> and the *kaleśa* (or vase) will (continue to) be used. If to the Jaina *darsana* any injury on the part of the *bhaktas* should arise, it will be protected (in the same manner) as if injury to the Vaishnavas had arisen.

<sup>5</sup> Āṇegondī on the Tūgābhadrā, on the opposite side of the river to the former city of Vijayanagar.

<sup>6</sup> Penagondē, a well-known hill in the south-east of the Bellary district, and a royal city after the fall of Vijayanagar.

<sup>7</sup> *kaṇṇaṭṭu*; from this it would appear that a written agreement was taken from them.

<sup>8</sup> A term used in other inscriptions with reference to the Śrī Vaishnavas.

<sup>9</sup> Kōvil is Srīrāṅga or Srīrāṅga; Tirumale is Tripati in Kalapa district; Perumāl-Kōvil is Kāṇḍi or Conjevenna; Tirunārāyanapuram is Mēlakōṭe in Mysore, to the north of Srīrāṅgapatam.

<sup>10</sup> The *saṁaya* were *dāsarīs* or Vaishnava religious mendicants, invested with authority as censors of morals. No religious ceremony or marriage could be undertaken without gaining their consent by payment of fees, &c. Under the former Rājas the office was farmed out in all the large towns, and credited in the public accounts as *saṁayāchāra*. An important part of the profits arose either from the sale of women accused of incontinency, or from fines imposed on them for the same reason. The unfortunate women thus put up for sale were popularly known as *Sarkār* wives. "The rules of the system" says Wilks, "varied according to the caste of the accused. Among Brahmans and Kōṁiars were not sold but expelled from their caste and branded on the arm as prostitutes; they then paid to the *ijārdār* (or contractor) an annual sum as long as they lived, and when they died all their property became his. Females of other Hindu castes were sold without any compunction by the *ijārdār*, unless some motive stopped forward to satisfy his demand. These sales were not, as might be supposed, conducted by stealth, nor confined to places remote from general observation; for in the large town of Bangalore it was, under the very eyes of the European inhabitants, a large building was appropriated to the prostitution of these unfortunate women; and so late as the month of July 1833, a distinct proclamation of the Commisars was necessary to enforce the abolition of this detestable traffic."

<sup>1</sup> *mūṣṭhikaru*,—taken as meaning those who subsist on *mūṣṭi*, i. a handful of grain given as alms.

<sup>2</sup> The *nāma* or *tridentāma*, the symbol of the Vaishnavas.

<sup>3</sup> *Tiruv* is for *tiruvā*.

<sup>4</sup> The word following *nāl* or *four* is not very clear, but it seems to refer to the occupants of four thrones, or *saṁsthānādī ipatīs* appointed by Rāmanujāchāri, namely, Tirumal, Kāṇḍi, Bhadrachār and Nallān-chakravartī.

<sup>5</sup> *Tāta*, literally grandfather. Certain Vaishnava teachers of the priestly order are called *tātachāri*, and are representatives of eight

patichāri ones, appointed by Rāmanujāchāri, who were called the *astā-dig-gaṇi*.

<sup>6</sup> This term is not clear, and one copy makes it *śaṁanta-jōvakkalu* (?). It probably refers to an inferior class of religious teachers under the *tāt-āṅguṇi*.

The Tirukula and Jāmbavakula are two tribes of Holeyas or outcasts, still so called. They are credited with having assisted Rāmanujāchāri in recovering the image of Kṛishṇa, called Shiva-palle Rāya, at Mēlakōṭe, from Delhi, whither it had been carried off by the Muhammadans. Hence they have the privilege of entering the temple once a year to pay their devotions. The following is Buchman's account of the image and of its rescue:—"Although the image represents Kṛishṇa, it is commonly called *Chillipulla Kōya*, or the darling prince; for *Chillipulla* is a term of endearment which mothers give to their infants, somewhat like our word *darling*. The reason of such an uncommon appellation being given to a mighty warrior is said to be as follows. On Rāmanujā's going to Mēlakōṭe, to perform his devotions at that celebrated shrine, he was informed that the place had been attacked by the Turke King of *Dehli* who had carried away the idol. The Brahman immediately set out for that capital; and on his arrival he found that the king had made a present of the image to his daughter; for it is said to be very handsome, and she asked for it as a plaything. All day the princess played with the image; at night the god assumed his own beautiful form, and enjoyed her bed; for Kṛishṇa is addicted to such kinds of adventures. This had continued for some time when Rāmanujā arrived, and coiled on the image, repeating at the same time some powerful *mantras*; on which the idol immediately placed itself on the Brahman's knee. Having clasped it in his arms, he called it his *Chillipulla* and they were both instantaneously conveyed to Mēlakōṭe. The princess, quite disconsolate for the loss of her image, mounted a horse and followed as fast as she was able. She no sooner came near the idol than she disappeared, and is supposed to have been taken into its inner shrine substance; which in this country is a common way of the gods disposing of their favourites. A monument was built for the princess; but as she was a *Turke*, it would have been improper to place this building within the walls of the holy place; it has therefore been erected at the foot of the hill, under the most abrupt part of the rock."

<sup>7</sup> From what follows it is evident that *darsana* is not used here in the sense of doctrine or religious system, but in the sense of religious procession to visit a god or shrine.

<sup>8</sup> The *pañcaka māhāśabda* commonly included among the attributes of great chieftains.

In (the matter of) this custom, the S'ri Vaishnavas will set up the decree in all the *bastis* throughout the kingdom. As long as sun and moon endure, the Vaishnava *samaya* will continue to protect the Jaina darsana. The Vaishnavas cannot (be allowed to) look upon the Jainas as in a single respect different.

The *tâtas* of holy Tirumale, by consent of the blessed people of the whole kingdom,—the Jainas throughout the whole kingdom having given according to their doors house by house one *finam* a year (to provide) for the personal protection of the god<sup>10</sup> at the tirtha of Belugula—will with the gold so raised appoint month by month twenty servants for the personal protection (or as a body-guard) of the god ; and with the remainder of the gold will cleanse and purify the ruined Jinâlayas : and as long as sun and moon endure, allowing no failure in this custom, and giving (the money) year by year, will acquire fame and merit.

This rule now made whose transgresses is a traitor to the king, a traitor to the assembly (*samgha*) and to the congregation (*samudâya*).<sup>11</sup> Be he devotee, or be he village headman, that destroys this work of merit, they incur the guilt of killing a cow or a Brahman on the bank of the Ganges. Whoso takes away land given by himself or by another is born a worm in ordure for sixty thousand years.

*Subsequent addition at the top.*

... dvi Setti of Kalleha and Busuvi Setti having made application to Bukka Râya, the *tâtas* of Tirumale came and had the . . . . . repaired. And both parties uniting bestowed on Busuvi Setti the title of Singha-nâyka.

### 137 a

(Date about A.D. 1160.—Size 4' 10" × 3' 1")

The first part corresponds word for word with No. 124 (omitting the 2nd verse) down to "the flaming central eye of S'iva—this Narasimha." Then continues—To the flames of the wild-fire the rising pride of hostile kings, a cloud of the last deluge ; to the lamp hostile kings, a blinding dust-storm ; to the serpents hostile kings, a kite ; to the groups of lotuses hostile kings, an elephant ; to the mountains hostile kings, a discus weapon ; to the elephants hostile kings, a lion—was Nrsimha.

Be it well. Entitled to the five great drums, mahâ maṇḍalâśvara, lord of the chief city Dvârâvatî, a submarine fire to the ocean the Tulava forces, a wild-fire to rival heirs, an elephant to the lotus the Pândya family, gaṇḍa-bhêruṇḍa, hunter of the chiefs, plunderer of the Chôla camp (or capital), fierce in war, a Kâma of the Kali age, satisfier of the desires of all the eulogists, rejoicing in all gifts, obtainer of a boon from the goddess Vāsantikâ, sun in the sky of the Yādava family, head-jewel on the crowns of chiefs, eager for war, champion over the Malapas,—while, distinguished with these and other titles, the auspicious Tribhuvana Malla, capturer of Talakâṇḍu, Koṅgu, Naṅgali, Nolambavâdi, Banavâso and Hânunḡal, the mighty-armed Vira Gaṅga the valiant *Hoysala Nârasimha Dêva*, punishing the evil and protecting the good in the region of the South, was ruling the kingdom in peace and wisdom.

The dweller at the lotus-feet of his father king Vishṇu :—

(Abstract) :—*Hulla* chamûpa was mantri to king Nârasimha. His father was Yaksha Râja of the Vâchi-vamśa ; his mother . . . . . ; his god Aruhan ; his lord, the jewel of Yadu kings, Nârasimha. (Praises of the treasurer Pullapa or Hullana.) If it be asked who from the beginning were firm promoters of the Jina doctrine,—Râya, the minister of king Râja-Malla ; after him, Gaṅga, the minister

<sup>10</sup> That is, the colossal image of Gommatâvâra.

<sup>11</sup> As *samgha* refers to the Jainas, *samudâya*, which has the same meaning, probably refers to the Vaiṣṇavas.

of king Viṣṇu ; and after him, Hulla, the minister of king Nṛsiṃha Dēva. His guru was the jagad-guru Kukkuṭāsana Maladhāri dēva.

The great Jina temple at Bōṅkāpura, built by ? the Uppattayta<sup>2</sup>, which was completely in ruins, he caused to be rebuilt anew.

Moreover in the same place—The Jinālaya erected by Kalivita<sup>3</sup>, so called because formerly he was given to robbery (*kalitana*) and adultery (*vi(ā)va*), which was completely ruined, he rebuilt, raising it as high as Kailāsa.

And in the great tirtha of Kopana he made permanent grants of land and money for the saṅgha of 24 Jina munis.

And in that celebrated original tirtha Kellaṅgere<sup>4</sup>, formerly erected by the Gaṅgas, of which by lapse of time only the name remained, he caused to be made a splendid abode for Jina, from the ground to the kalāśa, so as to stand to the end of time. And in Kellaṅgere he (also) made five large bastis and five beautiful ponds.

Hulla chamūpa's good qualities it is impossible to describe, for who can say how much water there is in the ocean ?

He also built an abode (or temple) for the 24 tirthakaras in this chief tirtha of Belguḷa. And he built a large Jina temple, which, like Gommaṭa, was an ornament to Gommaṭapura. Together with its cloisters, a dancing hall, a Jina house of stone on either side, a palace with royal gates adorned with all manner of carving, and an abode for the 24 tirthakaras.

Praises of Nayakīrtti siddhānta dēva, disciple of Guṇachandra siddhānta dēva, ornament of the śrī-Mūla-saṅgha, Pustuka-gachcha, and Koṇḍakundānvaya.

On his coming from a tour of victory in all quarters, king Narasiṃha seeing him, presented with great joy for the Jinas Gommaṭa and Pārśvanātha, and for this abode of the 24 images, the village of Savanēra, to continue without fear to the end of the world.

And appointed the mahā maṇḍalāchārya Nayakīrtti siddhānta chakravartti as the āchāri thereof.

King Nṛasiṃha, approving of this Jaina mansion which the ocean of good qualities Hulla daṇḍādhipa had erected, on his begging for it, presented the village of Savanēra, to endure as long as ocean, sun, moon and the globe of the earth continue. (Boundaries of the village.)

The money obtained from this place will be used for repairing the āchāri's and other dwellings and the basadis, for the worship and decoration of the god, and for gifts of food to the people visiting the basadi and to the assembly of pishis. (Imprecatory verse.)

May Supārśva Dēva bless the minister Hulla Rāja and his wife Padmāvatī with health, long life, glory and prosperity. (Praises of Padmalā Dēvi. Praises of Bhānukīrtti vratindra.)

The sēnāpati Hullaṭṭi made over the village of Savanēra, with pouring of water, to Bhānukīrtti yatipati, son of Nṛyakīrtti munīśvara.

1376

(Date A.D. 1278.—Size 2' × 10')

Be it well. In the year 1200 of the victorious Śālivāhana Śaka, the year Bahudhānya, the 1st of the bright fortnight of Chāitra, Friday, for the daily anointing of śrī-Vallabha-dēva, the god of

<sup>2</sup> Uppattā, according to the dictionary, means anything given to quiet a child. There is a fine old Jaina temple at Paṅkāpur called the Aravata-kambhaka lasti or sixty column temple (see Dattwar Gazetteer, p. 833.)

<sup>3</sup> The mahā-sāmant Keli-Vittī, of the Chālikyā family, had the government of the Banavāṭi province, as a feudatory under the Ratta king Kannara, in 945 A.D. (Inscription at Kyāṇanūr in Dharwar. See Fleet's Kan. Dyn. 37.)

<sup>4</sup> Apparently near Kollāpura, see No. 40.

Bhaṇḍāri Ayya's basadi, as a permanent endowment, Munichandra dēva, disciple of the mahā maṇḍalā-chārya Udayachandra dēva, presented  $\frac{1}{2}$  a gadyāṇa and  $2\frac{1}{2}$  fanams for 2 measures of milk : Padumanandi dēva, disciple of Chandraprabha dēva, gave 7 pa 1 da : Padumanna, son of Sātanna, younger brother of the mahā maṇḍalāchārya Nēmichandra dēva, gave 2 ga 2 pa : Pārisa Dēva, younger brother of Bomme Setṭi, 1 ga  $2\frac{1}{2}$  pa : Mādaiya, sēnabōva of Jamnava, 1 ga  $2\frac{1}{2}$  pa : his younger brother Pārisa dēvaiya, 1 ga  $2\frac{1}{2}$  pa : Chikkanna, son of Padumanna,  $1\frac{1}{2}$  ga 1 pa : Nemmadiyakka, (daughter) of Bhāratiyakka 8 pa for an offering.

## 137c

(Date A.D. 1296.—Size 2' 6" × 10".)

The assembly of the śrī-Mūla-saṅgha, who were mahā-maṇḍalāchāryas and rāja-gurus, in the year Durmukhi, the 5th of the bright fortnight of Āshāḍha, saying "Keep whatever you have obtained from the paddy lands and dry fields, together with the waste land, the firewood, leaves, decay of the basadi house and so forth, belonging to the endowments of Gommatī dēva, Kamaṭha Pārśva dēva, śrī-Vallabha dēva of Bhaṇḍāraiya's basadi, and principal basadis,"—letting that go, all the jewel-citizens of the Beḷuḡa tīrtha, the farmers and subjects of Kabbāhu-nātha . . . . . ordained that the five gadyāṇa which Sambhu-dēva had unlawfully disposed of to śrī Vallabha-dēva's Hāduvarahajji, should be expended on the festivals of those gods and Vallabha-dēva, and that the eight rights of possession, with the petty taxes, whatever they might be, of that village should be expended on the festivals of those gods and Vallabha-dēva.

## 138

(Date A.D. 1160.—Size 5' 10" × 2' 9".)

(Abstract) :—Praise of the Jina śāsana.

Be it well to the Hoysaḷa family, sprung from Yadu. In it was born *Vinayaditya* : whose wife was Keliya Dēvi, formed by Brahma of all the beautiful things in the three worlds. Their son was *Eṇeyāṅga* : his praises.

Who is able to describe the sports of the valour of the arm of king Eṇeyāṅga : in a moment he burnt Dhārā, the city of the ruler of Māḷava ; he speedily struck fear into the camp (or city) of Chōḷa, who was scratching his arm in anxiety for war<sup>5</sup> ; he laid waste Chakragoṭṭa, and broke the king of Kālīṅga.

His wife was Êchala ; her praises. She bore to the king (a son) *Vishṇu* ; his praise.

Koyatār<sup>6</sup> was cut in pieces, Koṅga Rāyarāyapura<sup>7</sup> was burnt, the door of the Ghāṭs was closed, the city of Kañchi was made to tremble—by that king Vishṇu.

Moreover—With the tramp of his mighty army he trod to dust the fortress of the king of Virāṭa<sup>8</sup>, he made Vanavāsi a true forest abode (*vanavāsa*)—the king Vishṇu—and shook the great Vallūr.

Moreover—With the dust of his army of foot-soldiers he covered up the river Malaprahāriṇī<sup>9</sup>, and made his sword blunt with the blood of kings slain by him—king Vishṇu.

Moreover—To king Narasiṃha-varma<sup>10</sup> like an axe to a tree or Paraśu-Rāma to Sahasrabhuja, this wonderful king Vishṇu became the destroyer a hundred times of the Kshatriyas.

<sup>5</sup> A sign of impotence to engage in contest on the part of Jeṭṭis or wrestlers.

<sup>6</sup> Coimbatore, south of the Nilgiris.

<sup>7</sup> Taḷa Māṅgi on the Kāvēri, opposite to Talakāḷ.

<sup>8</sup> Hāṅgal, 50 miles south of Dhārwarā.

<sup>9</sup> The Maljaris, a tributary of the Kṛishṇa, flowing through the Kāṇḍi district.

<sup>10</sup> A Chōḷa feudatory, see No. 90.

Rāhu to (eclipse) the sun the great bravery of Adiyama<sup>1</sup> ; a discus-weapon in smiting through the great mountain Veṅgiri ; the wealth of Talavana-pura<sup>2</sup> he also seized, along with the victory over his enemy— that Viṣṇu.

Moreover—The ocean of the army sent (against him) by the Emperor (*Chakri*) under Jagad-Dēva, the king of Mālava, and others, he drank up (like Agastya) in his might, taking them up in his hand, powerful as Death : and then with his sword he subdued the earth from the east to the west as far as the Kṛishṇa-vēṇī—Viṣṇu—by the power of whose arms the Vindhya mountains were reduced to powder.

Moreover—A mighty lion to the king Iruṅgōla ; an axe in cutting down the group of trees the Kadamba kings ; so great fame did he gain by his actions and valour that this king Viṣṇu's qualities cannot be compassed by words.

His wife was Lakshmi Dēvi ; and to them was born Narasiṃha.

Barbbara, quit your pride ; Chōla, make up your money into heaps ; Chēra, seek for safety ; Gauḍa, represent your case from a distance :—thus do the heralds at the court of the great king Narasiṃha continually proclaim, with shouts louder than thunder.

Further praises of Narasiṃha, who had the second name of Bhujabala Vira Gaṅga, the valiant Hoysala, who protects the four orders as the sea preserves its bounds. His wife was Ēchala Dēvi.

By his (Narasiṃha's) own treasurer (*bhūṇḍārī*),—when, having destroyed all the race of enemies, he was returning from a tour of victory like the sun rising over the mountain of the east glittering with gems ; having done obeisance at the two feet of the southern Kukkuṭśvara Jina—was this treasury established for the promotion of the kingdom.

By his sarvādīkāri, who in management of affairs was superior to Yōgandha Rāya, in knowledge of politics superior to Brihaspati ; by the son of Lōkīmbikā, the son of Jakki Rāya, their old st— a tree of plenty for the nourishment of the world :—

By the worshipper of the feet of Maladhāri svāmi, a sun in the sky of the Vāji-vapṣa, a moon to the ocean in gifts to all the Jina temples in the Gaṅga country, &c., &c :—

By *Huḷlapa*, the jewelled crown of ministers, was erected an abode for the twenty-four Jinēndras, looking that it should like the Malaya mountain produce sandal trees of lasting merit.

And to him, who on account of his having the qualities of a perfect head-jewel, bore the second name of Bhavya-chūḍāmaṇi, was further given—

To provide for offerings for the enjoyment of the holy munis of the Bhavya-chūḍāmaṇi Jina basti, for its repair, for the eight kinds of worship of the Jinēndra therein, of Pārśva-svāmi, of his lord Kukkuṭśa, the lord of the three worlds—and in order to contract a marriage with the maiden the lady merit, and confirm it with a sealed document :—

The Śaka year 1081 having passed, in the year Pramādi, in the bright fortnight of the month Pushya, Friday, the 14th, the time of the sun's going north ; placing it under the Mūla-saṅgha, Dēsi-gaṇa and Pustaka-gachcha :—

Narasiṃha, as a Himādri, caused to flow from the deep cavern of his uplifted kalāsa (otherwise peak) a Ganges stream, which meandering over the hand of Huḷla, ran to the middle of the lake the feet of his own twenty-four Jinas.

The king gave Śṛavanēra. Its boundaries.

Imprecatory verses.

Further praises of Huḷlapa.

<sup>1</sup> The Chōla governor of Talakāḍ, see No. 90.

<sup>2</sup> Talakāḍ, the capital of the Gaṅgas, on the Kāvēri, in the south of Mysore.

(Date A.D. 1119.—Size 4' 2" × 1' 3".)

(Abstract) :—Praise of the Jina śāsana.

In the spreading doctrine of Varddhamaṇa<sup>1</sup> arose *Koṇḍakumda*, who moved about four inches (above the ground).<sup>3</sup> In his line was born, in the famous Dēsika-gaṇa, the able *Dēvendra-sādhānta-dēva*, revered by Dēvēndra. In his race, in the Pustaka-gaṇa and Dēsi-gaṇa, was *Divākara-nandi* : his praises. His disciple was *Maladhāri-dēva* ; whose disciple was *Sabbachandra-dēva*.

Divākara-Nandi, the guru to these, bestowed *dīkṣhe* upon śrīmatī *Ganti* : her praises.

In the Śaka year 1041, the year Viḷambi, the 5th of the bright fortnight of Phālguna, on Wednesday, śrīmatī *Ganti*, expired with the vows of a saṃnyāsi and attained to the world of gods.

And Māṅkabbe *Ganti* had erected a tomb for her guru. Praises of Divākara-nandi.

(Date A.D. 1634.)

Be it well. In the year 1556 of the Śālivāhana śaka, the year Bhāva, 13th of the bright fortnight of Āshāḍha, Saturday, at the Brahma yōga—

The auspicious great king of kings, supreme lord of kings, a spear to the heads of hostile kings, a cage of adamant to those who claim his protection, a brother to the wives of others, marked with the signs of valour and virtuous renunciation, lord of the earth, establisher of the golden kalāśa, imperial lord of the six dharmmas,—the lord of the city of Mahisār, *Chāma Rāja Voḷeyar Ayya*—

The priests, on account of their various troubles, having mortgaged to the merchant-householders the endowments made for the worship of Guṇmaṭa-nātha svāmi of Beḷuḡaḷa of the gods,—and the mortgage-holders having enjoyed possession of the same for a long time—

Chāma Rāja Voḷeyar Ayya, having inquired (into the matter), sent for the merchant-householders who held the mortgages and were in enjoyment of the property, and said “The loans which you have made to the priests we will pay and discharge.”

On which the merchant-householders spoke the following words—“The loans which we have made to the priests, in order that merit may accrue to our fathers and mothers, we will make a gift of, with pouring of water.”

All having spoken thus,—to the priests, at the hands of the merchant-householders, in the presence of Guṇmaṭa-nātha svāmi, the god and the guru being witnesses, saying “as long as sun and moon endure do ye perform the worship of the god and be in peace”—was this dharma-śāsana given as a release (from the debt).

In future whoso of the priests of Beḷuḡaḷa shall mortgage the endowments, or whoso shall grant a mortgage thereon, is excommunicated from religion, and has no claim to place and property.

Should any, transgressing even this (warning), either give or receive in mortgage, the kings who shall rule this kingdom will have the rights of this god maintained according to the former custom.

To kings who, not knowing to do this, disregard it, will accrue the sin of slaying a thousand cows and Brahmins in Vāraṇāsī.

Such was the dharma-śāsana which was written and given. Great prosperity. Fortune.

<sup>3</sup>That is, he left this space between himself and the earth, see No. 105.

(Date A.D. 1830.)

(Abstract) :— The illustrious *Kṛishṇa Rāja*, son of *Chāma Rāja*, seated on the throne of *Mahisūr* the glory of the *Karnāṭaka* country,—2493 years after the *Jina* named *śrī Varddhamāna* went to final beatitude, in the year 1888 of *Vikramāṅka*, the year 1752 of the *S'ālivāhana* era, the year *Vikṛiti*, the month *S'rāvana*, the 5th of the dark fortnight, Monday,—for the worship of *Gommaṭēśa* and the other *Jina* temples of the hill equal to the *Vindhya* mountain in the southern *Kāśi* named *Belguḷa* ; and for the temple of *Pārsvēśa* on *Hēmādrī*, with the 32 temples ; for the *Jinēndra-pāñcha-kalyāṇa* and car festival ; for the maṭha of *śrī Chārūkīrtti yōgīndra* ; for the gifts of food, shelter, medicine and learning :—gave the chief village of *Belguḷa*, adorned with the *Vindhya* and *Chandra* mountains, with a tank which was a mirror to the Earth goddess, and with *Jinālayas* and *gōpuras* ; *Hosahalli* to the north-east ; *Uttanahalli* to the west ; and *Kabbālu*, a village of cowherds. These four villages, which formerly *Pārṇāṭṛya*<sup>4</sup> had given when the king was a minor, *śrī Kṛishṇa Bhūpāla* bestowed on *Chārūkīrtti Paṇḍita*, occupant of the throne of the *Dilli*, *Hēmādrī*, *Sudhā*, *Saṅgita*, *Svêtāpura*, *Kshēmavēṇu*<sup>5</sup> and *Belguḷa* samsthānas.

(Date A.D. 1643.—Size 4' 9" × 3' 9".)

In the *S'aka* year 1565, śrīmat *Chārūkīrtti-paṇḍita-yati*, in the year *Sōbhānu*, in the month *Pushya*, on the 14th of the dark fortnight, that great one, at midday, under the constellation *Mūla* and ?*karana*, on Friday, in the *Dhṛiva yōga*, went to the city of *svarga*,—the learned *trividya chakrēśvara*.

(Date about A.D. 1130.—Size 4' 6" × 3')

Be it well. While the capturer of *Talakāḍu*, the mighty *Vira-Gaṅga Poysaḷa Dēva* and the *Hiriya-Daṇḍanāyaka*'s kingdom was increasing on every side.

Having seen *Daseyahalli* on the right of *śrī Gommaṭēśvara Dēva*, *Māchi Setṭi*, son of *Rāvabbe*, the wife of *Betṭi Setṭi*, son of *Chaladaṅka Rāva Hedejaya Gavare Setṭi*, with pleasure . . . . . and the sons of . . . . . *Setṭi*. . . . . these—for a load carried on the head. . . . .

(Date about A.D. 1135.—Size 6' × 3')

(Abstract) :—Praise of the *Jina śāsana*.

While the refuge of all the world, favourite of earth and fortune, *mahārājādhirāja*, *paramēśvara*, *parama-bhaṭṭāraka*, *tilaka* of the *Satyāśraya kula*, ornament of the *Chālukyās*, śrīmat *Tribhuvana-Malla Dēva*'s royal kingdom was increasing, to endure as long as sun, moon and stars :—

The king *Vinayāditya* was the sun in the sky of the *Poysaḷa* race, famed as walking the path of *Manu*.

<sup>4</sup> The Dewan Purniah.<sup>5</sup> *Dilli* is Delhi ; *Hēmādrī* is Maleyūr in the *Mysore* district. *Sudhā* is *Sāle* in North Kanara ; *Saṅgita*, urn, said to be *Hāḍavalli* in thesame direction, or perhaps *Yēnur* in South Kanara ; *Svêtāpura* is *Biligi*, and *Kshēmavēṇu* is *Mōdu Bidari*, both in South Kanara.

His son,—Eṛeyaṅga Poysaḷa, having defeated all the hostile kings, ruled the kingdom in peace.

That king Eraga's son, was king Ballāḷa.

His younger brother:—Bringing into subjection the Koṅga Seven and the Male Seven, he extended his possessions as far as Lōkigundi<sup>6</sup> —the king Viṣṇu-varḍhana.

While, entitled to the five great drums, the mahā maṇḍalēśvara, lord of the good city of Dvārāvati, sun in the sky of the Yādava race, a jewel of perfection, champion over the Malapas, having captured Talakāḷu, Koṅgu, Naṅgali, Koyatūr, Tereyūr, Uchehaṅgi, Taleyūr, Pombuchcha, these and many other hill fortresses, was protecting the Gaṅgavāḍi Ninety-six Thousand and ruling the kingdom in peace:—

• The dweller at his lotus feet:—Nāga-varmuna was a promoter of the Jina dharma; his son was Māramayya; and his son was Ēchi Rāja, of the Kaṇḍinya gōtra, whose wife was Pōchikabbe. To them were born Bamma chamūpa and Gaṅga daṇḍādhipa.

(Praise of Gaṅga Rāja's liberality.)

As he had re-captured Talekāl, so he took Koṅga, put to flight . . . . ., by the strength of his arms split in pieces Beṅgiri, made the abode of Yama a home for Narasiṅga<sup>7</sup>, and standing erect, brought the Gaṅga maṇḍala under the orders of king Viṣṇu.

His elder brother,—Bamma, had for wife Bāgaṇabbe, whose guru was Bhāṇukīrti-dēva. She bore a son Ēcha daṇḍādhiśa.

He caused to be made Jinēndra temples in Kopana and other tirthas, and in Beḷgoḷa one with richly sculptured walls that drew the hearts of all who beheld it.<sup>8</sup>

After living for some time in happiness, rejoicing in bestowing gifts, and in promoting the Jina dharma, he quitted his body in the manner of a sannyāsi and became a dweller in the world of gods.

Meanwhile, putting to flight hostile kings, driving out the Koṅgas, and bringing foreign countries into subjection to his lord, Boppa daṇḍādhipa, the eldest son of the brave Gaṅga, increased in greatness.

Boppa Dēva daṇḍanāyaka (titles given in full), on the death of his elder brother<sup>9</sup> Ēchi Rāja daṇḍanāyaka, had a tomb set up for him; and for the basadi which he had made, for repairs of the building and distribution of food, presented in Gaṅgasamudra 10 khapḷuga of paddy land, a flower garden, a small tank east of the basadi, and the dry lands of the Bekka tank, with pouring of water, making them over to Mādhavachandra-dēva, disciple of Subhachandra-siddhānta-dēva, of the kri-Mūla-saṅgha, Dēśiga-gaṇa and Pustaka-gacheha.

(Imprecatory verse).

Praises of Ēchi Rāja's wife Ēchikabbe. She, a lay-disciple of Subhachandra-siddhānta-dēva, with her mother-in-law Bāgaṇabbe, set up the āśanam, and having performed a great worship and bestowed large gifts, became . . . . .

<sup>6</sup> In Dhārwad district.

<sup>7</sup> Probably the Narasiṅga-varmuna of Nos. 90 and 138.

<sup>8</sup> See No. 68.

<sup>9</sup> Properly first cousin, as he was the son of his father's brother.







2

4

.....ಗಳನ್ನೋಸ್ತುಮುಡಿಪ್ಪಿದರೆ

5

ಸ್ವಸ್ತಿ ಶ್ರೀಜಮ್ಮನಾಯ್ಕ ರತಿಗಳನ್ನೋಸ್ತುಮುಡಿಪ್ಪಿದರೆ

6

<sup>1</sup>ಶ್ರೀನೇದುವುಂಜಿಯವನಾದ

<sup>2</sup>ಭಟಾರನ್ನೋಸ್ತುಮುಡಿಪ್ಪಿದರೆ

7

<sup>1</sup>ಶ್ರೀಕಿತ್ತೂರವಳ್ಳಿಟಾಢವ್ಮ್ನಸೇನಗುರವಡಿಗಳಿಷ್ಯರ

<sup>2</sup>ಬಲದೇವಗುರವಡಿಗಳಸನ್ಯಾಸನನ್ನೋಸ್ತುಮುಡಿಪ್ಪಿದಾರೆ

8

<sup>1</sup>ಶ್ರೀಮಾಲೆನೂರಪದ್ವಿನಿಗುರವಡಿಗಳಿಷ್ಯರಲುಗ್ರಸೇನ

<sup>2</sup>ಗುರವಡಿಗಳಬನ್ದ ತಿಲ್ಲುಳ್ ಸನ್ಯಾಸನನ್ನೋಸ್ತುಮುಡಿಪ್ಪಿದಾರೆ

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<sup>1</sup>ಶ್ರೀಅಗಣಿಯವನಿ

<sup>2</sup>ಗುರುವರಶಿಷ್ಯಕೊಟ್ಟಾರದಗು

<sup>3</sup>ಸೇನಗುರವನ್ನೋಸ್ತುಮುಡಿಪ್ಪಿದರೆ

10

<sup>1</sup>ಶ್ರೀವೆರುಮಾಳಗುರವಡಿಗಳಿಷ್ಯಧಣ್ಣಿ

<sup>2</sup>ಕುತ್ತಾರೇಚಿಗುರವಿ.....ಡಿಪ್ಪಿದರೆ

11

ಶ್ರೀಲುಟ್ಟಕ್ಕಲ್ಲೂರವಡಿಗಳನ್ನೋಸ್ತು.....ದರೆ

12

ಶ್ರೀತೀರ್ಥದಗೂರವಡಿಗಳಿ.....

13

<sup>1</sup>ಶ್ರೀಕಾಲೋಚಿಗುರವಡಿಗಳ

<sup>2</sup>ಕಿಷ್ಕಿಂಧೆಯಕಾಡೆಂಬಿಡ್ಡಿಯ

<sup>3</sup>ಹೆದೆಯಕಲಾಪಕದಗುರ

<sup>4</sup>ವಡಿಗಳ್ಳಪ್ಪತ್ತೊನ್ನು ದಿವಸಂ

<sup>5</sup>ಸನ್ಯಾಸನಂನೋನ್ನು ಮುಡಿಪ್ಪಿದರ

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<sup>1</sup>ಶ್ರೀಯಪಭಸೇನಗುರವಡಿಗಳ್ಳಪ್ಪರನಾಗಸೇನಗುರವಡಿಗಳ್ಳ

<sup>2</sup>ಸನ್ಯಾಸನವಿಧಿ ಇನ್ನು ಮುಡಿಪ್ಪಿದರನಾಗಸೇನಮನಘಂಗುಣಾಧಿಕಂ

<sup>3</sup>ನಾಗನಾಯಕಜಿತಾರಮಣ್ಣಿ ಲಂಠಾಪಪೂಜ್ಯಮಮಲಃ ಪ್ರಯಾಮ್ವದಂ

<sup>4</sup>ಕಾಮದಂಹತಮದೇನಮಾವ್ಯಹಂ

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<sup>1</sup>ಶ್ರೀಉದ್ಯಾನೈಜ್ಞ ತನನ್ನ ನಧ್ವನದಳವ್ಯಾಸಕ್ತ ರಕ್ತೋತ್ಪಲ

<sup>2</sup>ವ್ಯಾಪಿಶ್ರೀಬ್ರತಜಲಿಪಿನ್ನ ರದಿರಂಕೃತ್ಪಾತುಬಾಹ್ಯಾಚಲಂ | ಸರ್ವಪ್ರಾಣಿ

<sup>3</sup>ದಯಾರ್ಥದಾಬ್ಧಿ ಭಗವದ್ಭಾಸೇನಸಮ್ಪ್ರೀದಯನ್ ಆರಾಧ್ಯಾಚಲಮಸ್ತು ಕೇಕನಕ

<sup>4</sup>ಸತ್ಸೇನೋತ್ಥವತ್ಯಸತ್ಯತಿ || ಅಹೋಬಹಿರ್ಗಿರಿನ್ದ್ರಕೃಷ್ಣಬಲದೇವಮುನಿಪ್ರಸಾದ

<sup>5</sup>ಆರಾಧನಮ್ಪ್ರಗೃಹೀತ್ವಸಿದ್ಧಲೋಕಂಗತಃ

16

ಶ್ರೀದಿಮ್ಮದಿಗಳ್ಳೊನ್ನು ಕಾಲಂಕೆಯ್ದರ

17

<sup>1</sup>ಶ್ರೀಭದ್ರಬಾಹುಸಚಿನ್ನ ಗುಪ್ತ ಮುನೀಂದ್ರಯುಗ್ಮದಿನ್ನೊಪ್ಪವಲ

<sup>2</sup>ಭದ್ರಮಾಗಿದಧರ್ಮಮುನ್ನು ವಱಕೆವಂದಿ ನಿಜಳ್ಳ ಲೋ . .

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<sup>1</sup>ವಿದ್ಯಮಾಧರಶಾನ್ತಿ ಶೇನಮುನೀಕನಾಕ್ಷಿ ಎವೆಳ್ಳೊ . . . ರ

<sup>2</sup>ಅದ್ರಿಮೇಲಕನಾದಿವಿಟ್ಟಪುನರ್ಭವಕ್ಕಿಹಿ . . ಗಿ

19

ಶ್ರೀವೆಟ್ಟಿಡಗುರವಡಿಗಳ್ಳಾಣಾಕ್ಷರಸ್ಸಿಗ್ಗಣ್ಣಿ ಗುರವಡಿಗಳ್ಳೊನ್ನು ಕಾಲಂಕೆಯ್ದರ

20

<sup>1</sup> . . . . . ಯರಾಳರೀರದಿಬ್ಬೊ ನಾನ

<sup>2</sup>ರ . . . . . ಹಾರಿಕುವಾರಕಿ ನಟ್ಟಿ ಕೆವೈ ತಾಮ್

3 ಸ್ಥಿರದರಳನ್ನು ಬೆಗುರಮಸುರಲೋಕವಿಭಜಿತವಯ್ಯಿದಾರ

## 21

<sup>1</sup>ಸ್ವಸ್ತಿ ಪ್ರಗುಣಭೂಷಿತವಾದಿಲುದೆ ಚೆಗ್ಗೆಲರಿಸಿದಾನ್ಸದಿಗೆ

<sup>2</sup>ಸದ್ಗಮ್ಯಗುರುಸಂತಾನನ್ಸಾಂದ್ವಿಗಗಣತಾನಯಾನ್

<sup>3</sup>ಗಿರಿತಲದಾವೇಲ . . . . ಸ್ಥಲವೂನತೀರದಾಣವೂಕೆಳಗೆನೆಲದಿವೂನದಿ

<sup>4</sup>ಸದ್ಭವ್ಮುದಗಿಣಿಸಸನದಿಪತನ್

## 22

ಗ್ರೀಷ್ಮಋತುನಂದಿ ಪಣಿ ತರಗುಡ್ಡ ಕೊತ್ತ ಯೃಬನ್ದಲ್ಲಿಸುವಿರ... ನಿದಿಸಿದ

## 23

<sup>1</sup> ಸ್ಯಾನ್ಟೋಸ್‌ನು ಜೊರಾಚೆಳ್ಳಿಗವಾಸಗುರವರ

<sup>3</sup> ಕಾಲ್ಪಪುಷ್ಪಮೇಘಾ ಲಂಕೇಂದ್ರಾರ್

## 24

<sup>1</sup>ಸ್ವಸ್ತಿ ಸಮಾಧಿಗತಪಂಚಮಹಾಶಬ್ದಪದವಕ್ಕೆ

<sup>2</sup>..ಸಾವ್ಯ . ಮಹಾಮಹಾಸಾಮಂತಾಧಿಪತಿ ಬ್ರೀಹಲ್ಲಭ

.....ಮೇಲ್ವರಮಹಾರಾಜರನುಗಂದಿ ರಿನೊವಲೋಕ್ರೀಕಾಪ್ಯಯನಪ್ಯಥುನೀರಾಜ್ಯಂಗೇಯ್ಯಿ

<sup>4</sup>ಬ . ಸಸಕ್ಕೆ ಟ್ಟಿಪ್ಪು . . ವ . . ಟ್ಟಿಪ್ಪಿನಾಸಂಲದಿನ್ನು ದದುಕೊಟ್ಟದು

<sup>5</sup> ಸೇನಾಭಿಗ್ನ ಮನಸಿಬರಾ . . . ಗನಾಅರಸನವತ್ತಿ ಮೊನಮುಜ್ಜ ಮಿಸುವಲ್ಲಿಕೊಟ್ಟದುಮೊಲಮೇರತಟ್ಟಿಗೆ ಹಿಪಿಯೋಣ್ಣ ಹಿಪಿಯೋಗಿಲಹ್ಣ  
ರಕ್ಕಲಮೇಗಲಿಲ್ಲನ್ನಾ ವಸಲೋ

ಕರ್ಗುಲ್ಲೂರದ ಸಲ್ಲೂಪರಿಯಲ . ನವರಿಮರದ್ವುಣ್ಣನಪರ . . . ಜಿಯುಲಗರಮೆರೆದು ವಟ್ಟುಗನೀಲು ಕಲ್ಲುಕೊವಲ್ಲ ಟಾಪಿಯವಿಲದು  
ಅಲ್ಲಿ ಕೂಗಿತ್ತು ಅರ

ಸರಾಸರಿ ಕರಣಿಮುಂ, . . . . . ಗಾಡಿಯರದಿಣ್ಣು ಗಗಾಮುಣ್ಣು ರುಂಮೆನ್ನು ವರುಂಕರುವಂಗಳವಲ್ಲಭಾಗಾಮುಂಡರುಂ ಕಣ್ಣಿ ವಣ್ಣಿ ರರ  
ಣ್ಣಿ ಮೂರಮ್ಮ ನುಕಾದಲರಶ್ರೀವಿಕೃಮಗಾಮುಂಡರುಂಕರುಂಗಳಗಾಮುಂಡರುಂ

<sup>8</sup> ಅಗದಿಪೊ.....ಯರರ...ನಾಪಾರಗಾಮುಂಡರುಅಗಮಸಲುತ್ತ ಮಗಾಮುಂಡರುಂನಿಲೂರನಾಣ್ಣ ಮುಂಡರುಂಜೆಳ್ಳಿಳ್  
 ದಗೊವಿನ್ನ ಪಾದಿಯಲುದ್ವಾ ಮನ್ನಂಜೆಳ್ಳಿಳ್ಡಾವಣಿ

**\*ಗೋವಿಂದ ಪಂಡಿತ್ ಕೊಟ್ಟ ಬಹುವರ್ಣ ಸಂಧಾಭುಕ್ತಾರಂಜನೀಯಸ್ಯಯದ್ಭೂಮಿತಸ್ಕೃತಸ್ಮರಣಫಲಂಪ್ರದತ್ತಾಯ  
ರದತ್ತಾನಾಮೇತೇತದವನ್ಮರಾಂಪಕ್ಷೈರ್ವರ್ಷನಕಸೌಖ್ಯವಿಶ್ವಯೋಜನಾತೇರಿಮಿ**



## 30

<sup>1</sup>ಶ್ರೀಅನೃತನಾಮನನೇಕಗುಣಕೀರ್ತಿ

<sup>2</sup>ರಾಕಾರಭಕ್ತಿವರದೀಕ್ಷೆಯದಿನ್ನಿಳಿ

<sup>3</sup>ಪೊಟ್ಟುವಿತ್ತಿಗಿರಿ . . . . .

## 31

<sup>1</sup>ನವಿಲೂರಶ್ರೀಸಂಘದುಳ್ಳಿಗುರವನನ್ನಿನಿಯಾವಾರಯರ

<sup>2</sup>ಅವರಃಪ್ರವರನಿನ್ನಿತಗುಣ . . ವೈಷಭನನ್ನಿಮುನೀಶ

<sup>3</sup>ಸ್ವಸ್ತಿಶ್ರೀಅವರಜ್ಞಸಾಧಿಸ್ವರ್ಗಲೋಕ . . . .

## 32

<sup>1</sup>ತನಗೆವೃತ್ತವಕ್ಕುವಾನಱಿದೆದುಸುಖಾಪೇಕ್ಷಿತ

<sup>2</sup>ಅನಕಶೀಲಗುಣಮಾಲಿಂಗಳಿಸೆನಿದೊಡಿದೊನ

<sup>3</sup>ವಿನಯದೇವಸೇನನಾಮಮಹಾಮುನಿನೋನ್ಮುಖ . . . .

<sup>4</sup>ಉನದೆಲಿವು ಪಳಿತಜ್ಜದವೋದಿವಮೇಱಿದಾನ

## 33

<sup>1</sup>ಎಡೆಯೆಡೆಕೆಯ್ದು ತಪಸಯ್ಯಸಮಾಳ್ಳಿಳತೂರಸಂಘ

<sup>2</sup>ನಡೆಕೆಹಿದಿನ್ನೂರನಾಲ್ಕದರಿದಿನ್ನೆನಾಗೇನ್ನುಸಮಾಧಿಕೋಟ . . . . .

## 34

<sup>1</sup>ಸ್ವಸ್ತಿಶ್ರೀಅನವದ್ಯನ್ತಹಿವೃದ್ಧಿಗುರಪ್ರಥಿತಯಕದಾ . . . . ತ್ತನ್ನುಱಿಗಾಸ

<sup>2</sup>ವಿನಯವಪ್ರಭಾವತ್ತಪದಿನ್ನಧಿಕನಮನ್ಯ . . . . .

<sup>3</sup>ಉದಿತಪ್ರೇಕಷ್ಟಪಿಪ್ಪುನುಳ್ಳಿರಿಗಿರಿನಿಲಾಮಲೋಕ್ಯತನ್ನೇಕಲೇರಿ . . . .

<sup>4</sup>ನಿರವದ್ಯನ್ತಱಿಸ್ವರ್ಗಃವನಿಲಾಪಡೆವಿದಾನೋಘಂಗಳೂಜ್ಯವಾನ . . . . .

## 35

<sup>1</sup>ನೆಜಿದಾದುಧುರಿಲನಿತ್ಯಗುಣದೊಳಾಧ್ಯಾಯಸಪ್ಪತ್ತಿನಮ

<sup>2</sup>ಕಱಿದೇಗೀತಿಪದಮಾದಿಸಿವ್ವರ್ತತಿಶ್ರೀಗಂತಿಯಿಟ್ಟನ್ನಮಥ

<sup>3</sup>ಗೀಳ್ದಲಱಿದೋಯಿಪ್ಯಮುಖನ್ತ್ರಕಾಡೆನುರತಾನೀನೆದ್ದುಕಟ್ಟಿಪಿರದ

<sup>4</sup>ವೇದದಾಧನೇತರ್ಪಿತೀರ್ತ್ಯಗಿರಿಮೇಲ್ಪ್ರಗ್ನೋಳಯಕ್ಕೆಱಿದಾರ

ಕಂಚಿನ ದೊಣಗೆ ಹೋಗುವ ದಾರಿಯ ಬಂಡೆಮೇಲೆ.

36

ಪ್ರೇಮಜಿಯಗವಕವಪ್ಪದಲೊ . .

37

<sup>1</sup>ಶ್ರೀಮತುಗರುಡಕೇಸರಿರಾಜಸ್ಥಿರಂಜೀ

<sup>2</sup>ಯಾತು

38

ಕೂಗಿ ಬ್ರಹ್ಮದೇವ ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣ ಮುಖ).

<sup>1</sup>ಸ್ವಸ್ತಿಮು . . . . . ಸಮುದದಿಂಕೃತಪ್ರವರಿಮೇದಿನೀ . .

<sup>2</sup>ಚಕ್ರ . . . . . ಧವೋಧುಂಜನಭುಜಾಸೇವಕೃತಃ | . .

<sup>3</sup>ನುಕ್ರೀಜಗ . . . . . ಪತೇಗ್ಗಂಗಾನ್ವಯತ್ಪನ್ನಿಭುಜಾಂಭೂಪಾ

<sup>4</sup>ರತ್ನಮು . . . . . ವಸಿತಾವಕ್ತ್ರೇನ್ದುಮೇಭೋದಯಃ ||

<sup>5</sup>ಗದ್ಯಂ | ತಸ್ಯಸಕಳಜಗತೀತೋತ್ತಂಗಳಂಗಂಕುಳಕುಮುದ

<sup>6</sup>ಕಾಮುನುಯಾ . . . . . ಯವನಸ್ಯ | ಸತ್ಯವಾಕ್ಯಕೋಗುಣವ

<sup>7</sup>ವ್ಯಾಧಪ್ಪಮುಹಾರಾಜಾಧಿರಾಜಸ್ಯ | ಕೃಷ್ಣರಾಜೋತ್ತರದಿಗ್ವಿಜಯ

<sup>8</sup>ವಿದಿತಗಾಜ್ಜರಾಧಿರಾಜಸ್ಯ | ಜನಗಜಮಲ್ಲಪ್ರತಿಮಾಬಲವ

<sup>9</sup>ದಲ್ಲದಪ್ಪದಳನಪ್ರಕಟೀಕೃತವಿಕ್ರಮಸ್ಯ | ಗಣ್ಯಮಾತ್ಮಗಣ್ಯಪ್ರತಾ

<sup>10</sup>ಪಸುರಕ್ಷಿತಸುಖಾಸನಾಬಸಕಳರಾಜ್ಯಬಿಹ್ನಸ್ಯ | ವಿಂಧ್ಯಾಟ

<sup>11</sup>ವಿನಿಕಟವತ್ತಿ . . . . . ಕಣ್ವಿಕಾರಾತಪ್ರಕರಂಭಂಗಕರಸ್ಯ |

<sup>12</sup>ಭುಜಬಲಕು . . . . . ಮಾನ್ಯಬೇಟಪ್ರವಾಶಿತಚಕ್ರವರ್ತಿಕಟ

<sup>13</sup> . . . . . ವಿಕ್ರಮ . . . . . ತ್ರಿಮದಿನ್ದ್ರಾಜಾಟ್ಯಜನ್ಯೋತ್ಸವಸ್ಯ |

<sup>14</sup> . . . . . ಸಮುತ್ಪಾಹಿತಸಮರಸಜ್ಜವಜ್ಜಲ

<sup>15</sup> . . . . . ಘ . . . . . ನಸ್ಯ | ಭಯೋಪನತಪನವಸಿದೇಶಭ

<sup>16</sup> . . . . . ಕುಣ್ಯಳಮದದ್ವಿಪಾದಿಸಮಸ್ತವಸ್ತುಗ್ರಿ

<sup>17</sup> . . . . . ಸಮುಪಲಬ್ಧಿಸಂಕೀರ್ತನಸ್ಯ | ಪ್ರಾಂತಮಾಟೂರವಂಶಜ

<sup>18</sup> . . . . . ಜಗತಸತಭುಜಬಲವಳೇಶಗಜಾಟೂರಬೋಧಗರ್ವ್ಯದಾವ್ಯೋ

<sup>19</sup>ತನಕಳನೋಂಬಾಧಿರಾಜಸಮರವಿಧ್ವಂಸಕಸ್ಯ | ಸಮುಮೂ

<sup>20</sup>೪ತರಾಜ್ಯಕಣ್ವಿಕಸ್ಯ | ಸಂಭೂಣ್ಣೀತೋಚ್ಛಂಗಿಗದುಗ್ಗಸ್ಯ | ಸಂಪ

<sup>21</sup>ತನರಗಾಭಿಧಾನಕಬರಪ್ರಧಾನಸ್ಯ | ಪ್ರತಾಪಾವನತಚೇ

<sup>22</sup>ರಾಜೋಳಪಾಣ್ಯಪಲ್ಲವಸ್ಯ | ಪ್ರತಿಪಾಳತಪನಕಾನಸ್ಯ |



- 23 ..... ಲ್ಲೋಧ್ಯಜಸ್ಯ | ಬಳವದಂನೈಸದ್ರವಿಣಾಪಹರಣ  
 24 ..... ಕೃತಮಹಾದಾನಸ್ಯ | ಪರಿಪಾಳಿತಸತ್ಪಾಬನ್ಧಭೈ  
 25 ..... ರುಸಂಬನ್ಧವಸುಂಧರಾತಳಸ್ಯೃತೋಂಬಕು  
 26 [ಬಾಂತ] ಕದೇವಸ್ಯ | ಶೌರ್ಯಶಾಸನಂಧಮ್ನಶಾಸನಂಚಸಂಚರ  
 27 ತುದಿಗ್ಗುಣ್ಯ ಉಂತರಮಾಕಳಪ್ಪಂತರಮಾಚಂದ್ರತಾರಂ ||

(ಪಶ್ಚಿಮ ಮುಖ).

- . ಮಾಕೈರಪ್ಯುಪಾಯಾಂತ  
 . ತೃತಿಬಾಕೀಬರ  
 3 . ಮಾನ್ಯವೇವೋಧ್ಯತೋ  
 4 ..... ಸಿ ಯಗಂಗಚೂಡಾಮಣಿ  
 . ದಯಬಾಣಿ  
 6 ..... ಎಲ್ಲವ ..... ಮಾ ..... ಯನಾತೀತ  
 7 ..... ಭೂದೇವದೇವಮುಲ ..... ಗತ್ವಾ ..... ಗಂಸ್ವಯಂ  
 8 . ಗುತ್ತಿ ಯಗಂಗಭೂಪತಿ ..... ನೋಂಬಾಂತಕಃ ||  
 . ಯಿಯ ..... ಸನ್ಮುಖಂ  
 10 ..... ಸ್ಯದಿ ..... ಗಾದಸ್ಯಯ  
 11 ..... ಪ್ರತಿಗಜ ..... ವಿಕ್ರಮಂ ||  
 12 ..... ಪರಮಿವ ..... ನೋಂಬಾಂತಾಂತ  
 13 ..... ಭೂಳೋಕಾಪನೇಕದ್ರ ..... ಬನಧನ್ಯಕ  
 14 ..... ಎಲ್ಲವ ..... ಕಾನನ್ದ ಪೇತೋರಮ  
 15 ..... ಶ್ರೀಮಾರಸಿಂಹಕ್ಷಿ ..... ತಿಳಕತ್ತತ್ರಚಂದ್ರಸ್ಯ  
 16 ..... ನ್ಧ ..... ದೇವ ..... ಯ್ಯಾ  
 17 ..... ದರ್ಪಂ  
 18 .....  
 19 ..... ಗಂಸಂ ..... ಗಂ  
 20 ..... ಹ ..... ರಃ ||  
 21 ..... ಣಾ  
 22 . ಹಾವಜಯೋತ್ಸವೇ ..... ಸಿಂಹಾಸನೋವ್ವೀಧರ  
 23 ಅತ್ಯಾವಿಷ್ಟತವೀರಸಂಗರಗಿರಃಚಾಳುಕ್ಯಚೂಡಾಮಣೀ  
 24 ರಾಜಾದಿತ್ಯಹರೇದ್ವವಾಗ್ನಿ ರಜನಿಶ್ರೀಗಂಗಚೂಡಾಮಣಿ  
 25 ದೈತ್ಯೇನ್ದ್ರೈಮ್ನಾಧುಕ್ಯಟಪ್ರಪ್ತತಿಭಿರ್ವಸ್ತ್ರೈಮ್ನಾರದ್ವ

26 ಕಿಮಾಸಾರಿಭಿತ್ಥ ಮುತ್ಥಿತಮಿತ್ಥಾತ್ವತಂಕಕಾಕ್ಯ . .

27 . . . . . ನ್ನರಗಸುರಸ್ಯವಸುಧಾನನ್ದಕ್ರಮಿತ್ಥೈಃ . .

28 . . . . . ರಕರೋತ್ಪರಾಗಮವನೀಚಕ್ರನೋಟಾಂತಕಃ

(ಉತ್ತರ ಮುಖ.)

16 . . . . . ಲಸತಿಮುಹ . . . . .

17 . . . . . ಕ್ರಿ ರಾಜ . . . . .

18 . . . . . ಯಕಚ್ಛತ್ರ . . . . .

19 . . . . . ಕ್ರೀಗಂಗಳೂಡಾಂಮಣಿರಿತಿ . . . . . ಧರಣಿಸ್ತುತಿಮ

20 . . . . . ಪ್ರತಿಮಾಸ್ಥಿಸಂಪನ್ನಪತಿನ್ವಿಕಾಸ್ತಕ . . . . .

21 . . . . . ಮಹಾಸಾಮನ್ಯಮತ್ತ . . . . .

22 . . . . .

23 . . . . .

24 . . . . .

(ಪೂರ್ವ ಮುಖ.)

1 ಚಗಿಯಗಿಳಿಂಬಮಪ್ಪಬಿಲ್ಲದಲ್ಲನಂಕಡಿಗಿಲ್ಲ ಪೊಯ್ಲು ಮಂ

2 ಪೊಗಲಿಪ್ಪನೋಧಾತ್ರಿಯೋಳ್ಳಿ ಗಲ್ಲ ಪೊಪ್ಪಲನಂಬಿಜಯಿಟ್ಟಿಕ್ರೀಡಿಯಂ

3 ಪೊಗಲಿಪ್ಪನೋಪಲ್ಲನಾಧಿಪಕ . . . . . ಡಮಂತವಕ್ಕೊನ್ನಬೀರಮಂಪೊ

4 ಗಲಿಪ್ಪನೋಪಲಮೆಪ್ಪೊಗಲಿಪ್ಪನೇನ್ನ ಕುಲಿಯಂಚಲಮತ್ತ ರಂಗನಂ ||

5 ಲೇಳಿಯೆಕ್ಕೊನ್ನ ಪಲ್ಲವರಪನ್ನ ಲೆಯೆಲ್ಲವನೆಯ್ದೆ ಬೊಟ್ಟಿಕ್ಕಾ

6 ಪಾಳಿಕರೂಪುನಿಂಪರಮಣ್ಯ ಕಿಕ್ಕ ಕ್ಕಳನವ್ವು ಬೀವುಪಿಯೊ

7 ಲಗಿಸಿಮ್ಮಪನ್ನ ಲಿಗಳಂಬರಲೀಯವೇಕಣ್ಣ ಬಾಣ್ಣ . . . . . ಬೋಳಿಯೊ

8 ಲಂಬಿನಂನೇಗಿಟ್ಟ ಪೊಟ್ಟಿಚಿಮಣ್ಣ ಕಿಕ್ಕ ತ್ರಿಸೇತ್ರನಾ || ತುಂಗವ

9 ರಾಕ್ರ ಮಂಪಲವುಕಾಲಮಗುವ್ವಿಸುತ್ತು ಮುತ್ಥಿ ಬಿಟ್ಟಿಂಗಡಕಾ

10 ದಿವಟ್ಟಿಕ್ಕೊಳಲಾಡದೆ . . . . . ಮುನ್ನ ಮೆನಿಪ್ಪನೊನುಡ್ಡ ಲಿಯುಕ್ಕೋ

11 ಟಿಯಂಜಗಮಸುಂಗೊಳೆಕ್ಕೊಣ್ಣ ನಾಗತ್ತ ಮೂಜುಲೋಕಂಗಳೊಳು

12 ಪೊಗಲಿಪ್ಪ ಗೆಡೆಯಾದುದುಗುತ್ತಿ ಯಂಗಂಗಳೂಪನಾ || ಕನ್ದಂ ||

13 ಕಾಳನೊ ರಾವಣನೋ ಕಿರುಪಾಳನೊ ತಾನೆನಿಸುವೆಗಿಟ್ಟ ನರಗನಿತವ

14 ತನ್ನಾ ಲಾವಕಯ್ಯ ವನ್ನ ದುಡೇಳುಸಾಧ್ಯದೊಳೆಗಂಗಳೂಡಾ ಮಣಿಯಾ |

15 ನುಳಿದನೇಕಾವುದನೇಲಿಟ್ಟಿ ಗಿದಿಗ್ಗ ಜವನಿಟ್ಟಿರಕ್ಕೆ ವಿನಗೇವುದನೇನಿ

16 ಲದನೇಲಿದುಕ್ಕೈಯ್ಯದುನ್ನುಳಿದುದುತಪ್ಪಗುಮೆಗಂಗಳೂಡಾ ಮಣಿಯಾ ||

17 ಇನ್ನು ವಿಂಧ್ಯಾಟವಿನಿಕಟತಾಪಿತಟವುಂ | ಮಾನ್ಯಬೇಟಪುರವರ

18 ಪುಂ | ಗೋನೂರು | ಮುಚ್ಚುಂಗಿಯುಂ | ಬನವಾನಿಬೇಟವುಂ | ಪಾಣಿ

19 ಸೆಯಕ್ಕೋಟಿಯುಂ ಮೊದಲಾಗೆಪಲವೆಡೆಯೊಳಮಂ

- <sup>20</sup>ಯರಂಬಿರಯರುವಂಕಾದಿಗಲ್ಲು ಪಲವೆಡೆಗಳೊಳಮಹಾತೇ  
<sup>21</sup>ಜಮನೆತ್ತಿ ಸಿಮಹಾದಾನಂಗೆಯ್ದು ನೆಗೊಡೆ ಗಂಗೆವಿದ್ಯುಧರಂ | ಗಂಗೆ  
<sup>22</sup>ರೊಳ್ಗೊಂಡಂ | ಗಂಗೆರಸಿಗಂ | ಗಂಗೆಚೂಡಾಮಣಿ | ಗಂಗೆಕನ್ನರ್ಪಂ | ಗಂಗೆ  
<sup>23</sup>ವಜ್ರಂ | ಚಲದುತ್ತರಂ | ಗುತ್ತಿಯಗಂಗೆ | ಧರ್ಮವತಾರಂ | ಜಗ  
<sup>24</sup>ದೇವೀರಂ | ನುಡಿದಂತೆಗೊಂಡಂ | ಅತಿತಮಾರ್ಪಣಂ | ಕದನಕರ್ಕ್ಕರಂ |  
<sup>25</sup>ಮಣ್ಣಿಳಕತ್ತಿಣೀತ್ರಂ | ಶ್ರೀಮನ್ನೊಂಬಕುಳಂತ ಕದೇವಂಪಲವೆ •  
<sup>26</sup>ಡೆಗಳೊಳಂಬಸದಿಗಳಂಮಾನಸ್ತಂಭಂಗಳಮಂಮಾಡಿಸಿದಂ | ಮಂಗಳಂ ||  
<sup>27</sup>ಧರ್ಮಗಳಂನಮಗುಂನಡೆಯಿಸಿಪಿಪಿಯಮೊನ್ನ ವರ್ಷಾರಾಜ್ಯವಂಪೊತ್ತು ವಿಟ್ಟುಬಂಕಾ  
<sup>28</sup>ಪುರದೊಳಜಿತಸೇನಃಪಟ್ಟು ರಕರಕ್ರಪಾದಸನ್ನಿ ಭಿಷೋಳಾರಾಧನಾವಿಧಿಯೊಳ . . . . .  
<sup>29</sup> . . . . . ಸಮಾಧಿಯಂಸಾಧಿಸಿದಂ | ವೃತ್ತ || ಎಲೆಚೋಳಕ್ಷಿತಿಪಾಳಸನ್ನ ನೆಯಿಯನೀಂಕೋಕಮಂನಿ  
<sup>30</sup>ನ್ನು ಮಂಗೆಲಿಮಾಣ್ಣಿತ್ತಿ ರುಪಾಣ್ಣಿ ಪಲ್ಲಡೆಭಯಂಗೊಣ್ಣೋಡದಿನ್ನಿ ಕನ್ನ ಮಣ್ಣಳದಿಂ  
<sup>31</sup>ಬೇಗದನಿಲ್ಲತೆಗೆವನಿನ್ನು ತ್ವಣಂಕಗಂಮಣ್ಣಿಳಕದೇವನಿವಾಸದತ್ತ ವಿಜಯಗೊಯ್ದಂನೊಂಬಾಂತಕಂ ||

## 39

ಮಹರ್ನೌಮಿ ಮುಟಪದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವೈದ್ಯವೋಫಲಾಂಭನಂ |  
<sup>2</sup>ಜೇಯಾತ್ಮ್ಯೋಕ್ಯನಾಥಸ್ಯಾಸನಂ ಜಿನಶಾಸನಂ ||  
<sup>3</sup>ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಸ್ತು ತ್ಯನಿತ್ಯನಿರವದ್ಯವಿದ್ಯಾವಿಭವಪ್ರ  
<sup>4</sup>ಭಾವಪ್ರತ್ಯರುಪ್ಪರಿಪಾಳಮೌಳಿಮಣಿಮಯೂಖಶೀ  
<sup>5</sup>ಖೋಭೂತಪೂತಪದನುಪ್ರಕರರುಂ | ಜಿತವೃಜಿನಜಿನಪತಿ  
<sup>6</sup>ಮತಪಯಃಪದೋಧಿಲೀಲಾಸುಧಾಕರರುಂ | ಚಾವ್ಯಾಕಾಖರ್ವ್ಯ  
<sup>7</sup>ಗರ್ವ್ಯದುರ್ವ್ಯಾರೋವ್ಯೋಧರೋತ್ಪಾಟನಪಟಪ್ತ ನಿಪು ರೋಪಾಲಂಭದಂಭೋಳಿ  
<sup>8</sup>ದಂಡರು | ಮಹಾಂತಕಂಠಕಾಂಠವಗಭೀರಭೂರಂಭಿಮಧ್ಯಾನಿದ್ಧಿಗಳಿ  
<sup>9</sup>ದುರ್ಧಮದ್ಧ ಬೌದ್ಧ ಮದವೆದಂಡರು | ಮೃತಿಸತಪ್ರಸರದಸಮ  
<sup>10</sup>ಲಸದುಪಸ್ಯಸನನಿತ್ಯನೈಸಿತ್ಯಪಾತ್ರದಾತ್ರದೃತನೈಯಾಯಿ  
<sup>11</sup>ಕನಯನಿಕರನಳರುಂ | ಚಪಳಕುಳವಿಪುಳವಿಪಿನದ  
<sup>12</sup>ಹನದಾನನಳರುಂ | ಕುಂಭದಂಭೋದನಾದನೋದಿತವಿತ  
<sup>13</sup>ತವೈಶಿಷ್ಠಿಕಪ್ರಕರಮದಮರಾಳರುಂ | ಕರದಮಳಕ  
<sup>14</sup>ಧರಕರನಿಕರನೀಹಾರಹಾರಾಕಾರಾನುವರ್ತಿಗಳಿತ್ತಿವಲ್ಲೇವೇ  
<sup>15</sup>ಧ್ವಿತದಗಂಠರಾಳರುಮಧ್ಯಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾ  
<sup>16</sup>ಖಾಯ್ಯರೂಪ್ರೀಮದ್ವೇದಕೀರ್ತಿಪಣ್ಣಿತದೇವರು || ಕುವೈ  
<sup>17</sup>ನಮಃಕುಳವಾದಿವನೋಗ್ರವತ್ಸಯೇ ಚಾವ್ಯಾಕವಾದಿಮ

- 18 ಕರಾಕರಬಾಡವಾಗ್ನಯೇ | ಬಾದ್ಧೋಗ್ರವಾದಿ ತಿಮಿರ  
 19 ಪ್ರವಿಭೇದಭಾನವೇಶ್ರೀದೇವಕೀತ್ತಿಮುನಯೇಕವಿ  
 20 ವಾದಿವಾಗ್ನಿನೇ || ಸಂಕಲ್ಪಂಜಲ್ಪವಲ್ಲೇವಿಲಯಮುಪನ  
 21 ಯಂಚಂಡವೃತಂದಿಕೋಕ್ತಿಶ್ರೀಖಂಡಮೂಲಖಂಡಂ ಝಡಿತಿವಿ  
 22 ಘಟಯನ್ವಾದಮೇಕಾಂತಭೇದಂ ನಿಷ್ಪಿಂಡಂ ಗಂಡಶೈಲಂ ಸಪದಿ  
 23 ಮೌಳಯನ್ಯತ್ಯತಿಪ್ರಾಕಗರ್ಜತಸ್ತುರ್ಜನೇವಾಮದೋರ್ಜ  
 24 ಜಯತುವಿಜಯತೇದೇವಕೀತ್ತಿವ್ಯವೇಂದ್ರಃ ||  
 25 ಚತುರ್ಮುಖಚತುರ್ವಕ್ತ್ರನಿರ್ಗಮಾಗಮಮಸ್ತುಯಾ | ದೇ  
 26 ವಕೀತ್ತಿಮುಖಾಂಭೋಜೇನೃತ್ಯತಿಸರಸ್ವತೀ || ಚತುರತ  
 27 ಸತ್ಯವಿತ್ಯದೊಳಭಿಜ್ಞತಸಬ್ಬಕಳಾಪದೊಳಪ್ರಸನ್ನತಮ  
 28 ತಿಯೊಳಪ್ರವೀಣತನಯಾಗಮತಕ್ಕವಿಚಾರದೊಳ  
 29 ಸುಪೂಜ್ಯತೆತಪದೊಳಪವಿತ್ರತಚರಿತದೊಳೊಂದಿವಿ  
 30 ರಾಜಸಲುಪ್ರಸಿದ್ಧತಮುನಿದೇವಕೀತ್ತಿವಿಬುಧಾಗ್ರಣಿಗೊಪ್ಪು  
 31 ವುದೀಧರಿತ್ತಿಯೊಳ || ಶಕವರ್ಷಸಾಸಿರವಂಭತ್ತಯ್ಯ  
 32 ನಯ || ವರ್ಷೇಖ್ಯಾತಸುಭಾನುನಾಮನಿಸಿತೇಶತ್ವೇತದಾಪಾ  
 33 ಧಕೇವಾಸೇತನ್ನವಮಿತಿಥಾಬುಧಯುತೇವಾರಲಿನೇಗೋದ  
 34 ಯೇ | ಶ್ರೀಮತ್ಪಾಕ್ಷಿ ಕಚಕ್ರವತ್ತಿವರದಿಗ್ವತ್ತಿವರ್ಧಕೀತ್ತಿಪ್ರಿಯೋಜಾ  
 35 ತಸ್ವಗ್ಗವಧೂಮನುಪ್ರಿಯತಮಃಶ್ರೀದೇವಕೀತ್ತಿವೃತ್ತೀ || ಜಾತೇ  
 36 ಕೀರ್ತ್ಯವಕೇಯತಿಪತಾಶ್ರೀದೇವಕೀತ್ತಿಪ್ರಭಾಮದೀಭೇಷ  
 37 ರಿಪಾಜಿನೇಶ್ವರಮತಕ್ಷೀರಾಬ್ಧಿತಾರಾಸತಾ | ಕ್ವಸ್ಥಾನಂವರವಾಗ್ವಧೂ  
 38 ಜ್ಞಾನಮುನಿಬ್ರಾತಮಮೇತಿಸ್ಥಟಂಜಾಕ್ರೋಶಂಕುರುತೇಸಮಸ್ತ  
 39 ಧರಣಿದಾಕ್ಷಿಣ್ಯಲಕ್ಷ್ಮೀಶ್ರೀ || ತುಘೈಶ್ಚೋನುತಲಬ್ಧಿಣಂವಿ  
 40 ಮುನಿಪಾಶೀವಾಧವೇಂದ್ರವೃತ್ತೀವ್ಯಾಂಭೋರುಹಭಿಃಸ್ತು ರಸ್ತ್ರೈಃಪುನಾಖ್ಯಾ  
 41 ತ್ವಯೋಗೀಶ್ವರಃ | ಏತೇತೇಗುರುಭಕ್ತಿತೋಗುರುನಿಷದ್ವಯಾಃಪ್ರತಿಷ್ಠಾ  
 42 ಮಿಮಾಂಭೂತ್ಯಾಕಾಮಮಕಾರಯನ್ನಿಜಯಶಸ್ತಂಪೂರ್ಣಾಕರಿಗ್ಗಂಡವಾಃ ||

## 40

(ದಕ್ಷಿಣಮುಖ.)

- 1 ಭದ್ರಂಭೂಯಾಜ್ಞಿನೇಂದ್ರಾಣಾಂಬಸನಾಯಾಘನಾ  
 2 ನೇ | ಕುತೀರ್ತ್ಯಧ್ವಾಂತಸಂಘಾತಪ್ರಭಿನ್ನಘನಘಾ  
 3 ನವೇ || ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜನ  
 4 ವರಾನೀಕಸಾಧೋರುವಾರ್ಧಿಪ್ರಧ್ವಸ್ತಾಘ  
 5 ಪ್ರಮೇಯಪ್ರಚಯವಿಷಯಕೈವ  
 6 ಲ್ಯೋಧೋರುವೇದಿಃ | ಕಸ್ತಸ್ಯಾತ್ಮಾರಮುದ್ರಾ  
 7 ಬೃತಜನತಾನಂದನಾದೋರುಘೋಪಃಸ್ಥೇಯಾ

- <sup>8</sup>దాళంద్రకారంపరమసుఖమహా  
<sup>9</sup>వీర్యోపాధినికాయః || శ్రీమన్మనీంద్రోత్తమర  
<sup>10</sup>త్వవగ్గోఃశ్రీగౌతమాద్భ్యాఃప్రభవిష్ణోవస్తే |  
<sup>11</sup>తత్రాంబుధాసస్తమహర్దియుక్తాస్తత్సంతతాబోధ  
<sup>12</sup>నిర్దిష్టభూవ || ప్రేభద్రస్సవ్వతూయోలబిభద్రబాహు  
<sup>13</sup>రితికృతః | కృతకేవలినాథేషుజరమహ్నిరమో  
<sup>14</sup>మునిః || జంద్రప్రకాశోజ్జ్వలసాంద్రకిర్తిఃశ్రీజంద్ర  
<sup>15</sup>గుప్త్యోజనితస్యసిద్ధ్యః | యస్యప్రభావాద్వనదేవతాభి  
<sup>16</sup>రాధాధితఃస్వస్యగోమూనినాం || తస్మాన్వయేభూవి  
<sup>17</sup>దితేబిభూవయఃపద్మనందిప్రథమాభిధానః | శ్రీశం  
<sup>18</sup>డకున్దాదిమునిర్వరాభ్యుత్తమ్యమదాగ్గతజార  
<sup>19</sup>ణిర్ధిః || అభూదుమాసృతిమునిర్వరాసావాచాయ్యోశ  
<sup>20</sup>బ్రోత్రరగృధృపింశ్చః | తదన్వయేతత్సదృశోస్త్రినాన్యస్తా  
<sup>21</sup>త్తాళికాశేషపదార్థవేదిః || శ్రీగృధృపింశ్చముని  
<sup>22</sup>పస్యబహుకపింశ్చఃశ్శ్లోజనిపృథువనత్రయవత్తికీ  
<sup>23</sup>ర్తిః | జారిత్రశంకారబిభావనిపాళమౌళిమౌళిమౌళిమౌ  
<sup>24</sup>ఖిరిఃజితపదపద్మః || పవంమహాజాయ్యపరంపరాయాం  
<sup>25</sup>స్యాత్తారముద్గాంకితతత్వదీపః | భద్రస్సమంతాద్గుణతూ  
<sup>26</sup>గణీరస్సమస్తభద్రోజనినాదిసంహః || తతః || యో  
<sup>27</sup>దేవనన్దిప్రథమాభిధానోబుద్ధ్యమహత్వాసజేనేం  
<sup>28</sup>ద్రబుద్ధిః | శ్రీపూజ్యపాదోజనిదేవతాభిర్వ్య  
<sup>29</sup>త్సృజితంపాదయుగంయదీయం || జ్యేనేంద్రంనిజ  
<sup>30</sup>రబ్ధిభాగమతుళంసర్వాత్ఫసిద్ధిఃపరాసిద్ధిస్తేనిపు  
<sup>31</sup>ణత్వముద్భవకవితాంజ్యేనాభిషేకఃస్వకః | భన్తస్స  
<sup>32</sup>క్షౌద్రయంసమాధితకస్వాగ్ధ్యంయదీయంవిదామా  
<sup>33</sup>భ్యాతిహసపూజ్యపాదమునిఃపూజ్యోమౌ  
<sup>34</sup>నినాంగణ్యః || తత్త్వ ||

(పక్షి మమౌ.)

- <sup>1</sup>అజనిష్యాకళంకంయజ్జనరాసనమాదితః | ఆకళంకబజో  
<sup>2</sup>యేనసూక్ష్మకళంకోమహామతిః || ఇత్యాద్యధ్యమౌ  
<sup>3</sup>నింద్రస్సన్తనిధాన్రేమూలసంఖేతతూణాతేనందిగణ  
<sup>4</sup>ప్రభేదవిలసద్దేశిగణేవికృతే | గోల్లాచాయ్యోశ  
<sup>5</sup>తిప్రసిద్ధమునిపూజ్యపాదోల్లదేరాధిపఃపూర్వకంకేన  
<sup>6</sup>జహేతునాభవభియాదిక్షాగృహేతస్సధిః ||  
<sup>7</sup>శ్రీమత్ప్రకాశ్యయోగిరసమజనిమహికాకాయ

- <sup>8</sup>ಲಗ್ನಾ ತನುತ್ರಯಸ್ಯಾಭೂದ್ವೃಷ್ಟಿಧಾರಾನಿಶಿತರಗ  
<sup>9</sup>ಣೋಗ್ರೀಪ್ರಮಾತ್ರಾಂಡಬಿಂಬಂ | ಚಕ್ರೇಸದ್ವೃತ್ತಚಾಸಾಕೃತ  
<sup>10</sup>ಯತಿವರಸ್ಯಾಘಾತತ್ರಾನ್ವಿಜೇತುಂಗೋಕ್ಷಾಚಾಯ್ವಸ್ಯ  
<sup>11</sup>ಪ್ರಸ್ಯಜಮುತುಭುವನೇಭವ್ಯಸತ್ತ್ವರವೇದಮಃ || ತಚ್ಚಿಪ್ರಸ್ಯ  
<sup>12</sup>ಸ್ಯ || ಅವಿದ್ಧಕರ್ಣಾದಿಕಪದ್ಮನಂದಿಸ್ತದ್ಧಂತಿಕಾಖ್ಯಾಜನಿ  
<sup>13</sup>ಯಸ್ಯಲೋಕೇ | ಕಾಮಾರದೇವಬ್ರಹ್ಮಾಪ್ರಸಿದ್ಧಜ್ಞೇ  
<sup>14</sup>ಯಾತ್ಮಸೋಜ್ಞಾನನಿಧಿಸ್ತಧೀರಃ || ತಚ್ಚಿಪ್ರಸ್ಯಕುಳ  
<sup>15</sup>ಭೂಪಣಾಖ್ಯಯತಿಪಶ್ಚಾತ್ತವಾರಾಂನಿಧಿಸ್ತದ್ಧ  
<sup>16</sup>ನ್ತಾಯುಧಪಾರಗೋನತವಿನೇಯಸ್ತತ್ಸಧಮ್ಯೋಮಂ  
<sup>17</sup>ಹುನ | ಶಬ್ದಾಂಭೋರುಹಭಾಸ್ವರಃಪ್ರಧಿತತತ್ಕುಗ್ರ  
<sup>18</sup>ನ್ಧಕಾರಃಪ್ರಭಾಚಂದ್ರಾಖ್ಯೋಮುನಿರಾಜಪಂಡಿತ  
<sup>19</sup>ವರಃಶ್ರೀಕುಣ್ಡಕುಂದಾನ್ವಯಃ || ತಸ್ಯಶ್ರೀಕುಳ  
<sup>20</sup>ಭೂಪಣಾಖ್ಯಸುಮುನೇಶಿಪ್ಯೋವಿನೇಯಸ್ತತ್ಸ  
<sup>21</sup>ದ್ವೃತ್ತಕುಳಚಂದ್ರದೇವಮುನಿಪಸಿದ್ಧಾನ್ತವಿದ್ಯಾನಿ  
<sup>22</sup>ಧೀತಚ್ಚಿಪ್ರೋಜನಿಮಾಘನಂದಿಮುನಿಪಃಕೋಜ್ಞಾ  
<sup>23</sup>ಪುರೇತೀರ್ಥಕೃದ್ರಾದ್ಧಾನ್ತಾನ್ಮೋವಸಾರಗೋಚ  
<sup>24</sup>ಳಧೃತಿಶ್ಚಾತ್ತವಚಕ್ರೇಶ್ವರಃ || ಎಳಮಾವಿಂಬ  
<sup>25</sup>ನವಬ್ರಹ್ಮಾಂತಿಶಿಗೋಳಮಾಣಿಕ್ಯದಿಂಮಂಡನಾವ  
<sup>26</sup>ಳತಾರಾಧಿಪನಿನಭಂರುಭದಮಾಗಿಸ್ಪನ್ತಿರಿದ್ವೃತ್ತ  
<sup>27</sup>ನಿವೃತ್ತಳವೀಗಳ್ಳುಳಚಂದ್ರದೇವಚರಣಾಂಭೋಜಾತಸೇ  
<sup>28</sup>ವಾವಿನಿಶ್ಚಳಸ್ಯದ್ಧಾಂತಿಕ ಮಾಘನಂದಿಮುನಿಯಿಂಶ್ರೀ  
<sup>29</sup>ಕೋಂಡಕುನ್ದಾನ್ವಯಂ || ಹಿಮವತ್ಪ್ರತಿಳಮುಕ್ತಾಘತ  
<sup>30</sup>ರಳತರತ್ತಾರಹಾರೇಂದುಕುಂದೋಪಮತಿರ್ತ್ರಿವ್ಯಾಪ್ತದಿಗ್ಗಂ  
<sup>31</sup>ಡಳನವನತಭೂಮಂಡಳಂಭವ್ಯಪದ್ಮೋಗ್ರಮಂಡೇಮಂ  
<sup>32</sup>ಡಳಂ || ಪಂಡಿತತತಿನತಮಾಘನಂದ್ರಾಖ್ಯವಾಚಂದ್ರಮಿ  
<sup>33</sup>ರಾಜಂವಾಗ್ಯಧೂಟೇನಿಟಳತಟಪಟನ್ನಾತ್ಮಸದ್ರತ್ಮಸ  
<sup>34</sup>... ತಮದರಪನೀಕುಳಮಂಭರದಿನಿಶ್ಚೇದಿಸಲಿಕೇ  
<sup>35</sup>ಸರಿಯನಿಪಂವರಸವ್ಯಮಾಜ್ಞಿಚಂದ್ರಂಧರಯೋಳ ||  
<sup>36</sup>ಮಾಘನಂದಿಸ್ತದ್ಧಾಂತೀತಿ | ತಚ್ಚಿಪ್ರಸ್ಯ ||  
<sup>37</sup>ಅಪರಗುಡ್ಡಗಳಸಾಮಂತಕೇದಾರನಿಕರಸದಾನಶ್ರೀಯಾಂಸನಂ  
<sup>38</sup>ಮನ್ತನಿಂಬದೇವಜಗದಾಲ್ಪಗಂಡನಾಮನ್ತಕಾಮದೇವ ||

(ಉತ್ತರಮುಖ.)

- <sup>1</sup>ಗುರುಸ್ಯದ್ಧಾನ್ತಿಕಮಾಘನಂದಿಮುನಿಪಶ್ರೀಮಚ್ಚಮೂ  
<sup>2</sup>ವಲ್ಲಭಂಭರತಂಭಾತ್ರನಸಾರಣಸ್ತನಿಧಿಗಳ್ರೀಭಾ

- <sup>3</sup>ನುಕೀರ್ತಿಪ್ರಭಾಸ್ಫುರಿತಾಳಂಕೃತದೇವಕೀರ್ತಿಮುನಿಸ  
<sup>4</sup>ಶ್ಲೋಕಪ್ರಜ್ಞಗನ್ತಂಡನದ್ವಾರಯೇಗಂಡವಿಮುಕ್ತದೇವನಿನಗಿಂ  
<sup>5</sup>ನಿನ್ನವಸ್ತುಧ್ಯಾನಿಶರ || ಕ್ಷೀರೋದಾದಿವಚಂದ್ರಮಾನು  
<sup>6</sup>ಣಿರವಪ್ರಖ್ಯಾತರತ್ನಾಕರಾತ್ಸಿದ್ಧಾಂತೇಶ್ವರಮಾಘನ  
<sup>7</sup>ಬ್ಧಿಯಮಿನೋಜಾತೋಜಗನ್ತಂಡನಃ | ಚಾರಿತ್ರ್ಯಕನಿಧಾ  
<sup>8</sup>ನಧಾಮಸುವಿನಮೋದೀಪವರ್ತಿಸ್ವಯಂಶ್ರೀಮದ್ಗಂ  
<sup>9</sup>ದವಿಮುಕ್ತದೇವಯತಿಪಸ್ವಿದ್ಧಾಂತಚಕ್ರಾಧಿಪಃ || ಆವ  
<sup>10</sup>ರಸಧಮ್ಮರ | ಆವೊಂವಾದಿಕಥಾತ್ರಯಪ್ರವೇಶೂ  
<sup>11</sup>ಳವಿದ್ಯಜ್ಞನಂವೇಚ್ಛೆವಿದ್ಯಾವಪ್ತಂಭಮನಪ್ಪುಕೆಯ್ದುಪರವಾ  
<sup>12</sup>ದಿಕ್ಷೋಣಿಭೃತ್ಪಜ್ಞಮಂದೇವೇಂದ್ರಂಕಡಿವಂದಂಕಡಿದೇವಿ  
<sup>13</sup>ಸ್ಯಾದ್ಯದವಿದ್ಯಾಸ್ತದಿಂತ್ರೈವಿದ್ಯಶ್ರುತಕೀರ್ತಿವಿದ್ಯಮುನಿವೇ  
<sup>14</sup>ದವಿಖ್ಯಾತಿಯಂತಾಳ್ವಿದೂಂ || ಶ್ರುತಕೀರ್ತಿತ್ವವಿದ್ಯವ್ರತಿರಾಘವ  
<sup>15</sup>ಪಾಂಡವೀಯಮಂವಿಬುಧಚಮತ್ಕೃತಿಯನಿಸಿಗತಪ್ರತ್ಯಾಗತದಿಂಪೇ  
<sup>16</sup>ಳ್ಳಮಳಕೀರ್ತಿಯಂಪ್ರಕಟಿಸಿದಂ || ಅವರಗ್ರಜರು ||  
 ಯೋಬಾಧ್ಯಕ್ಷಿತಿಭೃತ್ಕರಾಳಕುಳಶಬ್ದವ್ಯಾಕಮೇಘಾನಮೋಮಿ  
 ಮಾಂಸಮತವರ್ತಿವಾದಿಮದವನ್ಮಾತಂಗಕಂಠೀರವಃ | ಸ್ಯಾದ್ಯದಾಭಿ  
<sup>19</sup>ಶರತ್ಸಮುದ್ಗತಸುಧಾಕೋಚಿಸ್ಸಮಸ್ತೈಸ್ತುತಸ್ತುತಮಾನ್ವು ವಿಭಾ  
<sup>20</sup>ಸತೇಕನಕನಂದಿಖ್ಯಾತಯೋಗೀಶ್ವರಃ || ವೇತಾಳೋಮುಕೇಶಕೃತಾಂಜ  
<sup>21</sup>ಪುಟಸಂಸೇವತೇಯತ್ವದೇಶೋಟ್ಟಂಗಪ್ರತಿಹಾರಕೋನಿವಸತಿದ್ಯಾ  
<sup>22</sup>ರೇಚಯಸ್ಯಾನ್ವಿಕೇ | ಯೇನಕ್ರೀಡತಿಸಂತತನುತತಪೋಲಕ್ಷ್ಮೀಯ್ಯು  
<sup>23</sup>ಶಃಪ್ರಿಯಸೋಯಂಕುಂಭತಿದೇವಚಂದ್ರಮುನಿಪೋಭಟ್ಟಾರಕಾ  
<sup>24</sup>ಘಾಗ್ರೇಃ || ಅವರಸಧಮ್ಮಮಾಘನಂದಿತ್ವವಿದ್ಯದೇವರುಪಿದ್ಯಾ  
<sup>25</sup>ಚಕ್ರವರ್ತಿಶ್ರೀಮದ್ಭೇವಕೀರ್ತಿಪಂಡಿತದೇವರಃಪ್ರಯಶ್ರೀಕುಂಭಚಂ  
<sup>26</sup>ದ್ರತ್ವವಿದ್ಯದೇವರುಂಗಳಂವಿಮುಕ್ತವಾದಿಚತುರ್ಮುಖಿರಾಮಚಂ  
<sup>27</sup>ದ್ರತ್ವವಿದ್ಯದೇವರುಂ || ವಾದಿವಜ್ರಾಂಕುಶಶ್ರೀಮದಕಳಂಕತ್ವವಿದ್ಯ  
<sup>28</sup>ದೇವರುಮಾಪರಮೇಶ್ವರನಗುಡ್ಡುಗಳುಮಾಣಿಕ್ಯಭಂಡಾರಮುಖಿ  
<sup>29</sup>ಯಾನೆದಂಡನಾಯಕರುಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವಾಧಿಕಾರಿಹಿಂ  
<sup>30</sup>ಯದಂಡನಾಯಕಂ ಭರತಿಮಯ್ಯಂಗಳಂ ಶ್ರೀಕರಣದಹೆಗ್ಗಡಭೂ  
<sup>31</sup>ಟಿಮಯ್ಯಂಗಳಂಜಗದೇಕದಾನಿಹೆಗ್ಗಡೆಕೋರಯ್ಯನುಂ || ಅಕಳಂಕಬಿತ್ತ  
<sup>32</sup>ವಾಯವಂತಿಕಳಂಶ್ರೀಯುಕ್ತರಾಜಂನಿಜಾಂಬಿಕೇಲೋಕಾಂಬಿಕೇಲೋಕವಂ  
<sup>33</sup>ದಿತಸುನೀಲಾಚಾರದೈವಂದಿವೀಶಕದಂಬಸ್ತುತಪಾದಪದ್ಮನರುಂ  
<sup>34</sup>ನಾಥಂಯದುಕ್ಷೋಣಿಶಾಳಕಚೂಡಾಮಣಿನಾರಸಿಂಗನೇನಲೇನ್ಮೂಂ  
<sup>35</sup>ಪುಳನೋಹುಳಪಂ || ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವಾಧಿಕಾರಿಹಿಂಯುಂ  
<sup>36</sup>ಹಾರಾಭಿನವಗಂಗಳದಂಡನಾಯಕಂಶ್ರೀಹುಳರಾಜಂತಮ್ಮಗುರುಗಳ  
<sup>37</sup>ಶ್ರೀಕೋಂಡಕುಂಡಾನ್ಯಯದ್ರೋಮೂಲಸಂಘದದೇಶೀಯಗಣದಪುಸ್ತಕಗ

- <sup>38</sup>ಶ್ವದಶ್ರೀಕೋಲ್ಲಾಪುರದಶ್ರೀರೂಪನಾರಾಯಣನಬಸದಿಯಪ್ರತಿವಿ  
<sup>39</sup>ಧದಶ್ರೀಮತ್ಪಲ್ಲಂಗಜಿಯಪ್ರತಾಪಪುರವಂಪುನಬ್ಬರಣವಂಮಾಡಿಸಿ  
<sup>40</sup>ಜನನಾಥಪುರದಲ್ಲುಕಲ್ಲದಾನಶಾಲೆಯಂಮಾಡಿಸಿದಶ್ರೀಮನ್ಮಹಾಮಂಡ  
<sup>41</sup>ಳಾಚಾರ್ಯಾದೇವಕೀರ್ತಿಪಂಡಿತದೇವಗ್ಗಪರೋಕ್ಷವಿನಯವಾಗಿನಿಧಿಯನ್ನಾ  
<sup>42</sup>ಡಿಸಿದಅವರಶಿಷ್ಯಲ್ಪಶ್ಚುಣಂದಿಮಾಧವತ್ರಿಭುವನದೇವಮ್ಮರಹಾದಾನಪೂಜಾ  
<sup>43</sup>ಭಿಷೇಕಂಮಾಡಿಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿದರುಮಂಗಳಮಹಾ || ಶ್ರೀಶ್ರೀಶ್ರೀ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿ.

- <sup>1</sup>ಶ್ರೀಮತ್ಸಾಧ್ವಿದ್ವಾದಮುದ್ರಾಂಕಿತಮತುಲಮುಖೇನೇಂದ್ರಚಕ್ರದ್ವರೇಷ್ಯಂಜೈನೀ  
<sup>2</sup>ಯಂಶಾಸನಂವಿಶ್ರುತಮಬಿಳಹಿತಂದೋಪದೂರಂಗಭೇರಂ |  
<sup>3</sup>ಜೇಯಾತ್ಮಾರುಣ್ಯಜನ್ಮಾವನಿರಮಿತಗುಣೈರ್ವ್ಯರ್ಣ್ಯನೇಕಪ್ರವೇಶೈ  
<sup>4</sup>ಸ್ತಂಸೇವ್ಯಂಮುಕ್ತಿಕನ್ಯಾಪರಿಚಯಕರಣಪ್ರಾಥಮೇತತ್ತಿಲೋಕಾಭ್ಯಂ ||  
<sup>5</sup>ಶ್ರೀಮೂಲಸಂಘದೇವೀಗಣಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಾಯೇ | ಗುರುಕುಲ  
<sup>6</sup>ಮಿಹಕಥಮಿತಿಚೇದ್ವಿವೇಮಿಸಂಕ್ಷೇಪತೋಭುವನೇ || ಯಃಸೇವ್ಯಸರ್ವ್ವಲೋ  
<sup>7</sup>ಕೈಃಪರಹಿತಚರಿತಂಯಂಸಮಾರಾಧಯಂತೇಭವ್ಯಾಯೇನಪ್ರಬುಧಂ  
<sup>8</sup>ಸ್ವಪರವತಮಹಾಶಾಸ್ತ್ರತತ್ತ್ವಂನಿತಾಂತಂ | ಯಸ್ಮೈಮುಕ್ತೈಂಗನಾಸಂಸ್ಥೌಪಯಮೂತಂ  
<sup>9</sup>ತಾಂಯಾತಿಯಸ್ತದ್ವೈಸ್ಯಶಾನಾಸ್ತಿಯಸ್ತಿಸ್ತುಭುವನವಹಿತೋವಿದ್ಯತೇಶೀಲರಾಃ || ಕವಿ  
<sup>10</sup>ಘಟಂದ್ರತ್ಯವಿವ್ಯೋರಾದ್ಯಂತವೇದೀಲೋಕಪ್ರಸಿದ್ಧಃಶ್ರೀವೀರಣಂದೀನೋ  
<sup>11</sup>ಪ್ರಸ್ತುತಂತೇವಾನೇಗುಣಾಬ್ಜಿಪ್ರಸ್ತುಂಗಜನ್ಮ || ಯಃಸೇವ್ಯದ್ವಾರಪ  
<sup>12</sup>ಸ್ಯವಾದನಿಪುಣೋಗಣ್ಯಪ್ರಭಾವೋಜನಾನಂದಃಶ್ರೀಮದನಂತಕೀರ್ತಿಮುನಿ  
<sup>13</sup>ಪಣ್ಣರಿತಭಾಸ್ವತ್ತನಃ | ಕಾಮೋಗ್ರಾಹಿಗರದ್ವಿಜಾಪಪರೋರೂಢೋನರೇಂದ್ರೋ  
<sup>14</sup>ಭವತ್ತಚ್ಛಿವ್ಯೋಗುರುಪಂಚಕಸ್ಮೃತಿಸದಸ್ಯಚ್ಛಂದಸನ್ಮಾನಸಃ || ಮುಲ  
<sup>15</sup>ಧಾರಿರಾಮಚಂದ್ರೋಯಮಿತಾದೀಯಪ್ರಶಿಷ್ಠೋಬೋಧನಾ | ಯಚ್ಚ  
<sup>16</sup>ರಣಯುಗಳಸೇವಾಪರಿಗತಜನತೈತಿಚಂದ್ರತಾಂಜಗತೀ || ಪರಪರಿಣತಿಮೂರೋ  
<sup>17</sup>ಧ್ಯಾತ್ವತತ್ಪರಧೀರೋವಿಷಯವಿರತಿಭಾವೋಜೈನಮಾಗ್ಗಪ್ರಭಾವಃ | ಕುಮತ  
<sup>18</sup>ಘನಸಮಿರೋಧವಸ್ತಮಾಯಾಂಧಕಾರೋನಿಬಿಳಮುನಿವಿನೂತೋರಾಗಕೋ  
<sup>19</sup>ಪಾದಿಘಾತಃ || ಚಿತ್ತೇಶುಭಾವನಾಂಜೈನೀಂವಾಕ್ಯೇಪಂಚನಮಸ್ತುಯಾಂ | ಕಾಯೇ  
<sup>20</sup>ಬ್ರತಸಮಾಯೋಪಂಕುವ್ಯಂನಧ್ಯಾತ್ಮವಿನ್ಮುನಿ || ಪಂಚತ್ರಿಂಶತ್ಸಂಯುತ  
<sup>21</sup>ತದ್ವಯಾಧಿಕಸಹಸ್ರನುತವರ್ಷೇಭು | ವೃತ್ತೇಪುನಕನ್ಯಸತ್ಯುತಕಾಲೇವಿಸ್ತೀರ್ಣ್ಯಮಿ  
<sup>22</sup>ಳಸದನ್ನವನೇಮಾ | ಪ್ರಮಾದಿವತ್ಸರೇಮಾಸೇಶಾವಣೀತನುಮ  
<sup>23</sup>ತ್ಯಜತಃ | ವಕ್ರೇಕೃಷ್ಣಚತುರ್ಧ್ಯಾಂಕುಭಚಂದ್ರೋಮಹಾಯುತಿಃ || ಅಮರಪು  
<sup>24</sup>ರಮಮರಮಾಸಂತದ್ಗತಜಿನಚೈತ್ಯಚೈತ್ಯಭವನಾನಾಂ | ದರ್ಶನಕುತೂಹ  
<sup>25</sup>ಳೇನತುಯಾತೋಯಾತಾತ್ಪರಾದ್ರಪರಿಣಾಮಃ || ತಚ್ಛಿವ್ಯರ || ದುರಿತಂ



- <sup>26</sup>ಧಕಾರದಿಹಿಮಕರರೂಗಿದರ್ಪದ್ವಾಂಡಿಸಂಡಿತದೇವವ್ಯರಮಾಧವೇಂದುಸ  
<sup>27</sup>ಮಯಾಭರಣಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣದೊಳ || ಗುರುರಾಮಚಂದ್ರ  
<sup>28</sup>ಯತಿಪನವರಶಿಷ್ಯಕುಘೇಂದುಮುನಿಯನಿಸ್ತಿಗೆಯುವಿಸ್ತರದಿಮಾಡಿಸಿದಂಪಳು  
<sup>29</sup>ಕರೆಯಧಿಸಂರಾಯರಾಜಗುರುಗುಂವುಟಂ || ಶ್ರೀವಿಜಯಪಾರ್ವಜನವರಕರ  
<sup>30</sup>ಕಾರುಣಿಕಮಳಯುಗಳಯಜನರತಃ | ಬೋಗಾಣರಾಜನಾಮಾತದ್ವೈಯಾ  
<sup>31</sup>ಪ್ರತ್ಯತೋಹಿಕುಘಚಂದ್ರಃ || ಹೇಯಾದೇಯವಿವೇಕತಾಜನತಯಾ  
<sup>32</sup>ಯಸ್ಯಾತ್ಮದಾದ್ರೀಯತೇತಸ್ಯಶ್ರೀಕುಲಭೂಷಣಸ್ಯವರಶಿಷ್ಯೋಮಾ  
<sup>33</sup>ಘನಂದಿಬ್ರೂತಿ | ಸಿದ್ಧಂತಾಂಬುಧಿತಿರಗೋವಿಕದಕೀರ್ತಿಪ್ರಸ್ತಸ್ಯಶಿ  
<sup>34</sup>ಷ್ಯೋಭವತ್ತ್ರೈವಿದ್ಯಾಕುಘಚಂದ್ರಯೋಗಿತಿಲಕಾಸ್ಯದ್ವಾದವಿ  
<sup>35</sup>ದ್ಯಾಂಚಿತಃ || ತಚ್ಚಿಷ್ಯಶ್ಚಾರುತಿರ್ತಿಪ್ರಾಪ್ತಗುಣಗಣಸಂಧಿ  
<sup>36</sup>ತಸ್ತಸ್ಯಶಿಷ್ಯಜಾತಶ್ರೀಮಾಘನಂದಿಬ್ರೂತಿಸತಿನುತಭಟ್ಟಾರಕಸ್ತಸ್ಯಶಿಷ್ಯಃ |  
<sup>37</sup>ಸಿದ್ಧಂತಾಂಬೋಧಿಸೀತದ್ವಾತಿರಭಯಶೇತಸ್ಯಶಿಷ್ಯೋಮುಖಯಾನಿಹಳೇಂದುಃ  
<sup>38</sup>ಂಡಿತಸ್ತತ್ಪದನುತಿರಮಳೋರಾಮಚಂದ್ರೋಮಳಾಂಗಃ || ಚಿತ್ರಂಸಂಪ್ರತಿಪದ್ವನಂ  
<sup>39</sup>ದಿನಿಸ್ತತ್ಪ್ರತಾಂವಕೀನಂತಪಃಪದ್ವಾನಂದ್ಯಪವಿಶ್ರುತಾಪ್ರಮದಯಿತ್ಯಾಶೀಸತಾಂನ  
<sup>40</sup>ವ್ರತಾಂ | ಕಾಮಾಂಪೂರಯಸೇಕುಘೇಂದುಪದಭಕ್ತ್ಯಾಸಕ್ತಚೇತಃಸದಾಕಾಮಂದೂರ  
<sup>41</sup>ಯಗೇನಿರಾಕೃತಮಹಾವೋಹಾಂಧಕಾರಾಗಮ || ಕಾಮವಿದಾರೋದಾರಃಕ್ಷ  
<sup>42</sup>ಮಾವೃತೋಪ್ಯಕ್ಷಮೋಜಗತಿಭಾಸಿ | ಶ್ರೀಪದ್ಮನಂದಿಸಂಡಿತಪಂಡಿತಜನವೃದಯ  
<sup>43</sup>ಕುಮುದಶೀತಕರ || ಪಂಡಿತಸಮುದಯವತಿಕುಘಚಂದ್ರಪ್ರಿಯಶಿಷ್ಯಭವತಿ  
<sup>44</sup>ನುದಯಾಸ್ತಿ | ಶ್ರೀಪದ್ಮನಂದಿಸಂಡಿತಯಮಿಾಭವದಿತರಮುನಿಘನಾಲೋಕೇ ||  
<sup>45</sup>ಶ್ರೀಮದಧ್ಯಾತ್ರಿಕುಘಚಂದ್ರದೇವಸ್ಯಸ್ಯಶೀಯಾಂತೇವಾನನಾಪದ್ಮನಂದಿಸಂಡಿತದೇವೇನಮಾ  
<sup>46</sup>ಧವಚಂದ್ರದೇವೇನತರೋಕ್ಷವಿನಯನಿಮಿತ್ತೇನಿಪದ್ಯಕಾಕಾರಯೇತಾ || ಭದ್ರಂಭವತು  
<sup>47</sup>ಜನನಾಸನಾಯ ||

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೪ ಮಂಟಪದ ಎತಭಾಗದ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ)

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯದ್ವಾದಮೋಘ  
<sup>2</sup>ಲಾಙ್ಘನಂ | ಜಿಯಾತ್ಪ್ರಲೋಕ್ಯನಾಥಸ್ಯಾಪನಂ  
<sup>3</sup>ಜಿನಕಾಸನಂ || ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾಧ್ಯಮಳಜನ  
<sup>4</sup>ವರಾನೀಕಸಾಧೋರುವಾರ್ಧಿಪ್ರಧ್ವಸ್ತಾಘಪ್ರಮೇಯಪ್ರಚಯ  
<sup>5</sup>ವಿಷಯಕೃವಲ್ಯಪೋಧೋರುವೇದಿಃ | ಕಸ್ತಸ್ಯಾತ್ಮಾರಮುದ್ರಾಳು  
<sup>6</sup>ಕೇತಜನತಾನನ್ನನಾದೋರುಘೋಷಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪ  
<sup>7</sup>ವಮಸುಖಮಜಾವೀರ್ಯವೀಚಿನಿಕಾಯಃ || ಶ್ರೀಮನ್ಮನೀಂದೋ  
<sup>8</sup>ತ್ತಮರತ್ನವರ್ಗಶ್ರೀಗೌತಮಾದ್ಯಾಽಽಭವಿಷ್ಣುವಸ್ತೇ | ತತ್ರಾಂಬುಧಾ



(ದಕ್ಷಿಣವುಖ.)

- 1 ಭಾತಿಶ್ರೀಜಿನಪುಗವಸ್ರವಚನಾವೋ ರಾಂರಾಕಾಂ  
 2 ಭೂಮಾವಿಶ್ವತಮಾಘನಂದಿಮುನಿಸ್ಸಿದ್ಧಾಂತಚಕ್ರೇ  
 3 ಶ್ವರಃ || ತಪ್ಪಿಪ್ಪುರಿ || ಸುಪ್ಪೇಳ್ವರದಿನ್ನು ಕುಂದವಿಶದಪೋದ್ಯದ್ಯ  
 4 ಕ್ರೋತಿದ್ವರ್ತಪ್ರದ್ವರ್ತಕದರ್ಪದಾವದಹನಪ್ಪಾಳಾ  
 5 ಲಿಖಾಳಾಮ್ಬದಃ | ಶ್ರೀಜೈನೇಂದ್ರವಚನಯೋನಿಧಿರತ್ನಂ  
 6 ಪೂರ್ಣಚಂದ್ರೇಕ್ಷಿತಭಾತಿಶ್ರೀಗುಣಚಂದ್ರದೇವಮುನಿ  
 7 ಪೋರಾದ್ಧಾಂತಚಕ್ರಾಧಿಪಃ || ತತ್ಸಧಮ್ನುರ್ || ಉದ್ಭೂತೇನುತಮೇ  
 8 ಘಟಂದ್ರಕನಿಪೋದ್ಯದ್ಯಕಪ್ಪಂದಿಕ್ಕೇಸಂವರ್ಧೇತತದಸ್ತನಾ  
 9 ಮನಿತರಾಂರಾದ್ಧಾಂತರತ್ನಾಕರಃ | ಚಿತ್ರಂತಾವದಿದಂಪಯೋಧಿಪ  
 10 ರಿಧಿಕ್ಷೋಣಸಮುಪ್ಪೀಕ್ಷ್ಯತೇಪ್ರಾಯೇಣಾತ್ರವಿಜ್ಞಂಭತೇ  
 11 ಭರತಶಸ್ತ್ರಾಂಭೋಜನಿಸ್ಸಂತತಂ || ತತ್ಸಧಮ್ನುರ್ || ಚಂದ್ರಯಿವಧ  
 12 ವಳಕೀರ್ತಿರ್ದರ್ಪವೇಳುಕುಂತೇಸಮಸ್ತಭುವನಂಯಸ್ಯ | ತತ್ತ್ವಂದ್ರಗೀರ್ತಿರಸ್ಯ  
 13 ಜ್ಞಾಭಿಲ್ವಾರಕಚಕ್ರವರ್ತಿರನೋಸ್ಯವಿಭಾತಿ || ತತ್ಸಧಮ್ನುರ್ || ಸೈಯಾ  
 14 ಯಿಕೇಭಸಿಂಹೋಮಿವಾಂಸಕತಿಮಿರನಿಕರನಿರಸನತಪನಃ |  
 15 ಬಾಂಧ್ಯವನದುವದಹನೋಜಯತಿಮಹಾನುಪಯಚಂದ್ರಸಂ  
 16 ಷಿತದೇವಃ || ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಶ್ರೀಗುಣಚಂದ್ರವ್ರತೀಶ್ವರಸ್ಯ  
 17 ಬಿಭೂವ | ಶ್ರೀನಯೀರ್ತಿರಮುನೀಂದ್ರೋಜಿನಪತಿಗದಿತಾ  
 18 ಖಿಖಾತ್ಯವೇದೀಪ್ಯಃ || ಸ್ವಸ್ತೈನವರತವಿನತಮಹಿಮಮುಕ್ತು  
 19 ಟಮಾಕ್ತಿ ಕಮಯೂಖಮಾಳಾಸರೋಮಂಡನೀಭೂತಚಾರು  
 20 ಚರಣಾರವಿಂದರಂ | ಭವ್ಯಜನಪ್ರದಯಾನಂದರಂ | ಕೊಂಡಕುಂದಾ  
 21 ನ್ಯಯಗಗನಮಾತ್ಮಂಡರಂ | ಲೀಲಾಮಾತ್ರವಿಜಿತೋಚ್ಚಂಡಕುಸುಮ  
 22 ಕಾಣ್ಡರಂ | ದೇಲೀಯಗಣಗಜೇಂದ್ರನಾಂದ್ರಮದಧಾರಾವಭಾಸರಂ |  
 23 ವಿತರಣವಿಳಾಸರಂ | ಪುಸ್ತಕಗಚ್ಛಸ್ವಚ್ಛಸರಸೀಸರೋಜರಂ | ವಂ  
 24 ದಿಜನಸುರಭೂಜರಂ | ಶ್ರೀಮದ್ಗುಣಚಂದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿ  
 25 ಚಾರುತರಚರಣಸಂಸಾರಪಪ್ಪರಣರಂ | ಅಶೇಷದೋಷ  
 26 ದೂರಿಕರಣಸರಿಣತಾಂತಕರಣರಾಮಪ್ರಶ್ರೀಮನ್ನಯಕೀರ್ತಿರಸಿ  
 27 ದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳೆನ್ನಪ್ಪರೆಂದೊಡೆ || ಸಾಹಿತ್ಯಪ್ರಮದಾಮುಖಾ  
 28 ಟ್ಪಮುಕುರಶ್ಚಾರಿತ್ರಚೂಡಾಮಣಿಶ್ರೀಜೈನಾಗಮವಾರ್ಧಿ  
 29 ವರ್ಧನಸುಧಾಕೋಟಿಸ್ಸಮುದ್ಭವತೇ | ಯಶ್ಯಲೃತಯಗಾರವ  
 30 ತ್ರಯಲಸದ್ಧಂಡತ್ರಯಧ್ವಂಸಕಸ್ತಶ್ರೀಮಾನ್ವಯಕೀರ್ತಿರದೇವಮು  
 31 ನಿಪಸ್ತೃದ್ಧಾಂತಿಕಾಗ್ರೇಸರಃ || ಮಾಣಿಕ್ಯನಂದಿಮುನಿಸ್ಪ್ರೀನ  
 32 ಯಕೀರ್ತಿವ್ರತೀಶ್ವರಸ್ಯಸದ್ಧಮ್ನುಃ | ಗುಣಚಂದ್ರದೇವತನಯೋ  
 33 ರಾದ್ಧಾಂತಪಯೋಧಿಪಾರಗೋಭುಮಿಭಾತಿ || ಹಾರಕ್ಷೀರಹರಾ  
 34 ಟ್ಪಹಾಸಹಲಭೃತ್ಪಂದೇಂದುಮನ್ದಾಃ ನೀಕಪೂರ್ವರಸ್ತಟಕಸ್ಥುರ

<sup>35</sup>ದ್ವರಯುಖೋಧಾತತ್ರಿಳೋಕೋವರಃ | ಉತ್ಕಂಠಸ್ತರಭೂಂಭೂ

<sup>36</sup>ಧರಪವಿಃಖ್ಯಾತೋಬಿಭೂವಕ್ಷಿತಾಸ್ತ್ರೇಮಾನ್ಯಯಾಕೀರ್ತಿ

<sup>37</sup>ದೇವಮುನಿಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಶಾಕೇರಂದ್ರನವದ್ವೈತಂ

<sup>38</sup>ಪ್ರಮುನುಮುಖ್ಯಾಖ್ಯಾಖ್ಯಾಸಂವತ್ಸರೇವೈಶಾಖೇಧವೇಚ

<sup>39</sup>ತುರ್ವ್ಯಕದಿವೇವಾರೇಚಸೂರ್ಯಾತ್ಮಜೇ | ಪೂರ್ವಾಷ್ಟೇಪ್ರಪ

<sup>40</sup>ಲೇಗತೇರ್ಧಸುತೇಸ್ವಗ್ಗಂಜಗಮಾತ್ಮವಾನ್ವಿಖ್ಯಾತೋನ

<sup>41</sup>ಯಾಕೀರ್ತಿರ್ದೇವಮುನಿಪೋರಾದ್ಧಾಂತಚಕ್ರಾಧಿಪಃ || ಶ್ರೀಮ

<sup>42</sup>ಜ್ಞಾನವಚೋಬ್ಧಿವರ್ಧನವಿಧುಸ್ಪುಷ್ಪವಿದ್ಯಾನಿಧಿಸ್ಪರ್ವ

(ಪಶ್ಚಿಮಮುಖ.)

<sup>1</sup>ದ್ವರ್ವಕಹಸ್ತಿಮಸ್ತಕಲತತ್ಪ್ರೋತ್ಕಂಠಕಣ್ವೀರವಃ | ಸಕ್ರೀಮಾನ್ಯು

<sup>2</sup>ಣಚಂದ್ರದೇವತನಯಸ್ಪಜನ್ಯಜನ್ಯವನಿಸ್ಥೇಯಾತಶ್ರೀನ

<sup>3</sup>ಯಾಕೀರ್ತಿರ್ದೇವಮುನಿಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಗುರುವಾದಂ

<sup>4</sup>ಚರಾಧಪಂಗಬಲಿಗಂದಾನಕ್ತಬಿಣ್ವಂಗತಂಗುರುವಾದಂಸುರಭೂಧ

<sup>5</sup>ರಕ್ತನೇಗ್ಧಾಕ್ಯೇಷಸತ್ಯೇಕ್ತತಂಗುರುವಾದಂವಿನುತಂಗರಾಜಿಸುವಿರುಂ

<sup>6</sup>ಗೋಳಂಗೋಕಕ್ತಸದ್ಗುರುವಾದಂನಯಾಕೀರ್ತಿರ್ದೇವಮುನಿಸಂರಾದ್ಧಾನ್ತ

<sup>7</sup>ಚಕ್ರಾಧಿಪಂ || ತಚ್ಚಿಷ್ಯರೆ || ಹಿಮಕರರವಭ್ರಪೀರಕಲ್ಲೋಳಜಾಳ

<sup>8</sup>ಸ್ಥಿತಕಸಿತರಮುಕ್ತೀಕುಭಬಿಕ್ತಕವಾಳಃ | ಮದನವಂದಮಿಸ್ರ

<sup>9</sup>ಶ್ರೇಣಿತೀವ್ರಾಂಕುಮಾಳೇಜಯತಿನಿಬಿಳಮನ್ಯೋಮೇಘೇಚಂದ್ರವ್ರತೀಂ

<sup>10</sup>ದ್ರಃ || ತತ್ಸಧಮ್ನುರ || ಕಂದರ್ಪಪವಕಲ್ಪತೋಧಾರತನುತ್ಪಾಗೋ

<sup>11</sup>ಪಮೋರಸ್ಥೇಚಚದ್ಭರಮುಖವಿನೇಯಜನತಾನೀರೇಜನೀಘಾನವಃ | ತ್ಯ

<sup>12</sup>ಕ್ತಾಕೇಪಬಹಿರ್ವಿಕಲ್ಪನಿಚಯಾಬ್ಧರಿತ್ರಚಕ್ರೇಶ್ವರಾಶಂಭಂತ್ಯ

<sup>13</sup>ಣ್ಣಿತಟಾಕವಾನಿಮಲಧಾರಿಸ್ವಾಮಿನೋಭೂತಳೇ || ತತ್ಸಧಮ್ನುರ ||

<sup>14</sup>ಪಟ್ಟಮ್ನುರವಿಪಯಮಂತ್ರೇನಾನಾವಿಧರೋಗಹಾರವೈದ್ಯೇಚ | ಜಗ

<sup>15</sup>ದೇಕಸೂರೇಪಶ್ಚಿಧರದೇವೋಬಿಭೂವಜಗತಿಪ್ರವಣಃ || ತತ್ಸ

<sup>16</sup>ಧಮ್ನುರ || ತರ್ಕ್ಯವ್ಯಾಕರಣಾಗಮಸಾಹಿತ್ಯಪ್ರಭೃತಿಸಕಳಣ

<sup>17</sup>ಸ್ತೂರ್ತ್ಯಜ್ಞಃ | ವಿಖ್ಯಾತದಾಮನಂದಿತ್ಯವಿದ್ಯಮುನೀಶ್ವರೋಧರಾ

<sup>18</sup>ಗ್ರೇಜಯತಿ || ಶ್ರೀಮಜ್ಞಾನಮತಾಬ್ಧಿನದಿನಕರೋನ್ಮಯಾಯಿ

<sup>19</sup>ಕಾಭಾನಿಳಾಖ್ಯಾಕಾವನಿಭೃತ್ಕರಾಳಕುಗೋ ಬುದ್ಧಾಬ್ಧಿಕೂ

<sup>20</sup>ಭೋದ್ಭವಃ | ಯೋಮಾಮಾಂಸಕಗಂಧಸಿಂಧುರ ಶಿರೋನಿರ್ಭೇದಕ

<sup>21</sup>ಣ್ವೀರವಸ್ತ್ರವಿದ್ಯೋತ್ತಮದಾಮನಂದಿಮುನಿಸ್ಸೋಯಂಭುವಿ

<sup>22</sup>ಭಾಜತೇ || ತತ್ಸಧಮ್ನುರ || ದುಗ್ಧಾಬ್ಧಿಸ್ಥಿತಕೇಂದುಕುನ್ದಕುಮುದ

<sup>23</sup>ವ್ಯಾಘಾಸೀರ್ತಿಪ್ರಿಯಸ್ಸಿದ್ಧಾಂತೋದಧಿವರ್ಧನಾಮೃತಕರಃ

<sup>24</sup>ಪಾರಾತ್ಕರ್ತವನ್ನಕರಃ | ಖ್ಯಾತೀನಯಾಕೀರ್ತಿರ್ದೇವಮುನಿಸ್ರೀ

<sup>25</sup>ಪಾದಪದ್ಮಪ್ರಯೋಭಾತ್ಯಸ್ಯಂಭುವಿಘಾನುಕೀರ್ತಿಮುನಿಪ

<sup>26</sup>ಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರಾಧಿಪಃ || ಉರಗೇಂದ್ರಕ್ಷೀರನೀರಾಕರರಜತಗಿರಿ

- <sup>27</sup>ಶ್ರೀಗುರುತತ್ವತ್ರಗಂಗಾಹರಹಾಸ್ಯರಾವತೇಭಸ್ಯ ಟಕವ್ಯವ  
<sup>28</sup>ಭಕುಭ್ರಾಭ್ರನೀಹಾರಹಾರಾಮರಾಜಶ್ವೇತಪಂಕೇರುಹ  
<sup>29</sup>ಹಲಧರ ವಾಕ್ಯಂಖಹಂಸೇಂದುಕುನ್ದೋತ್ಕ ರಚಂಚತ್ತೀತ್ತೀಕುನ್ದಂಧರ  
<sup>30</sup>ಯೇಳಸದನೀಭಾನುಕೀತ್ತೀವ್ರತೀಂದ್ರಂ || ತತ್ಸಧಮ್ನುರ್ || ಸದ್ವ್ಯ  
<sup>31</sup>ತ್ತಾ ಕೃತಿಶೋಭಿತಾಖಿಕಳಾಪೂರ್ಣಾ ಸ್ವರಧ್ವಂಸಕೇಶವ್ಯದ್ವಿ  
<sup>32</sup>ಶ್ವವಿಯೋಗಿತ್ವತ್ಸುಖಕರಶ್ಶೀಬಾಳಚಂದ್ರೋಮು  
<sup>33</sup>ನಿಃ | ವಕ್ರೇಣೋನಕಳೇಣಕಾಮಸುಪ್ತದಾಚಂಚದ್ವಿಯೋಗಿ  
<sup>34</sup>ದ್ವಿಪಾಲೋ ಕೇಸ್ಥಿಂನುಪಮಿಯತೇ ಕಥಮಸಾತೇನಾಥಬಾಳೇಂದು  
<sup>35</sup>ನಾ || ಉಚ್ಚಂಡಮದನಮದಗಜನಿಬ್ಧೇದನಪಟುತರಪ್ರತಾಪ  
<sup>36</sup>ಮೃಗೇಂದ್ರಃ | ಭವ್ಯಕುಮುದಾಭವಿಕಸನೇಕಂದ್ರೋಭು  
<sup>37</sup>ವಿಭಾತಿಬಾಳಚಂದ್ರಮುನೀಂದ್ರಃ || ತಾರಾದ್ವೀರಪೂರ  
<sup>38</sup>ಸ್ಥ ಟಕಸುರಸರಿತ್ತಾ ರಹಾರೇಂದುಕುಂದಶ್ವೇತೋದ್ಯುತಿ  
<sup>39</sup>ತ್ರಿಮುಕ್ತಿಪ್ರಸರಧವತಾಕೇಪದಿಕ್ಟಕ್ರವಾಳಃ | ಶ್ರೀಮತ್ಪ್ರಿ  
<sup>40</sup>ದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರನುತನಯಕೀತ್ತೀವ್ರತೀಶಂಭ್ರಭಕ್ತಃ

(ಉತ್ತರಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮಾರ್ಗಭಟ್ಟರಕೇಶೋಜಗತಿವಿಜಯತೇಮೇಘಚಂದ್ರ  
<sup>2</sup>ಬ್ರತೀಂದ್ರಃ || ಗಾಂಭೀರ್ಯೋಮಕರಾಕರೋವಿತರಣೇ  
<sup>3</sup>ಕಲ್ಪದ್ರುಮಸ್ತೇಜಸಪೋಷ್ಣಂಡದ್ಯುಮಣಿಃಕಳಾಸ್ವನಿ  
<sup>4</sup>ಶೇಷೈರ್ಯೋಪುನಮ್ನುಂದರಃ | ಸರ್ವೋದ್ವಿಗ್ಧಪರಪೂರ್ಣನಿ  
<sup>5</sup>ಮೃತ್ಯುಕಳಯಕೋಲಕ್ಷಿಪ್ರಮನೋರಂಜನೋಭಾತ್ಯಸ್ಯಾಂಭುವಿವಾಘಿ  
<sup>6</sup>ವಸ್ತಿ ಮುನಿಪೋಭಟ್ಟರಕಾಗ್ರೇನರಃ || ವಸುಪೂರ್ಣಾಸಮಸ್ತಾಶಃ  
<sup>7</sup>ಕ್ಷಿತಿಚಕ್ರೇವಿರಾಜತೇ | ಚಂಚತ್ಕವಳಯಾನನ್ನಪ್ರಭಾಚಂದ್ರೋ  
<sup>8</sup>ಮುನೀಶ್ವರಃ || ತತ್ಸಧಮ್ನುರ್ || ಉಚ್ಚಂಡಗ್ರಹಕೋಟಿಯೋನಿಯ  
<sup>9</sup>ಮಿತಾಸ್ತಿಪ್ರಾಪ್ತಿಯೇನಕ್ಷಿತಾಯದ್ವ್ಯಗ್ಜಾತಸುಧಾರಸೋಖಿಳ  
<sup>10</sup>ವಿಪವುಲಶ್ಚೇದಕಶ್ಶೋಭತೇ | ಯತ್ತಂತ್ರೋದ್ಯವಿಧಿಸಮಸ್ತಜನ  
<sup>11</sup>ತಾರೋಗ್ಯಾಯಸಂವರ್ತತೇನೋಯಂಕುಂಭತಿಪದ್ಮನಂದಿಮುನಿ  
<sup>12</sup>ನಾಥೋಮಂತ್ರವಾದೀಶ್ವರಃ || ತತ್ಸಧಮ್ನುರ್ || ಚಂಚತ್ಕಂದ್ರಮರೀಚಿ  
<sup>13</sup>ಶಾರದಘನಕ್ಷೀರಾಬ್ಧಿ ತಾರಾಚಳಪ್ರೋದ್ಯುತಿತ್ತೀವಿಕಾನವಿಂಕುರತ  
<sup>14</sup>ರಬ್ರಹ್ಮಾಂಡಭಾಂಡೋದರಃ | ವಾಕ್ಯಾನ್ತಾಕೂನಸ್ತನದ್ವಯತ  
<sup>15</sup>ಟೇಹುರೋಗಭೀರಸ್ಥರಸ್ಸೋಯಂಸನ್ನ ತನೇಮಿಚಂದ್ರಮುನಿಪೋ  
<sup>16</sup>ವಿಭಾಜತೇಭೂತಳೇ || ಭಂಡಾಧಿಕೃತಸ್ಸಮಸ್ತಸ  
<sup>17</sup>ಚವಾಧೀಶೋಜಗದ್ವಿಶ್ವತಶ್ಶೀಯಳೋನಯಕೀತ್ತೀದೇವಮು  
<sup>18</sup>ನಿಸಾದಾಂಭೋಜಯುಗ್ಮಪ್ರಿಯಃ | ಕೀತ್ತೀಶ್ರೀನಿಳಯಃಪ  
<sup>19</sup>ರಾತ್ಯಾಚರತೋನಿತ್ಯಂವಿಭಾತಿಕ್ಷಿತಾನೋಯಂಶ್ರೀಜನಧಮ್ನುರ್  
<sup>20</sup>ಕ್ಷಣಕರಃಸಮೃಕ್ತಸ್ವರತ್ನಾಕರಃ || ಶ್ರೀಮಚ್ಛೀಕರಣಾಧಿಪಸ್ಸ

- 21 ಚಿವನಾಥೋವಿಶ್ವವಿದ್ಯನ್ನಿಧಿಶ್ಚ ತತ್ತ್ವವೃಣ್ಣಮುಪಾನ್ಯದಾನಕರ  
 22 ಶೋತೃಪಿತ್ತಿತಾಶೋಭತೇ | ಶ್ರೀನೀಲೋಜನಧರ್ಮನಿರ್ಮಲಮ  
 23 ನಾಸ್ತುಪಿತ್ಯವಿದ್ಯಾಪ್ರಿಯಸ್ವಜನ್ಯೈಕನಿಧಿಶ್ಚ ಶಾಂಕವಿಕದ  
 24 ಪ್ರೋದ್ಯದ್ಯಕ್ತೈರಪತಿಃ || ಆರಾಧ್ಯೋಜನಪೋಗುರು  
 25 ಕ್ಷನಯಕೀರ್ತಿಶಾಸ್ತ್ರತಯೋಗೀಶ್ವರೋಜೋಗ್ರಾಂಬುಜನಸೀತುಯ  
 26 ಸ್ಯಜನಕಶ್ಮೀಲಮೃದೇವೇವಿಭುಃ | ಶ್ರೀಮತ್ಕಾಮಲತಾಸು  
 27 ತಾಪುರಪತಿಶ್ರೀಮಲ್ಲಿನಾಥಸ್ತುತೋಭಾಷ್ಯಸ್ಯಾಂಭುವಿನಾಗ  
 28 ದೇವಸುತವಶ್ಯಂ ಡಾಂಬಿಕಾವಲ್ಲಭಃ || ಸುರಗಜಶರದಿಂದುಪ್ರಸ್ಥ  
 29 ರತ್ನೀಶ್ವರಶಾಸ್ತ್ರೀಭವದಬಿಳಿ ಬಗನೋಪಾಗೃಹಾಚಿತ್ತಶಾಸ್ತ್ರಃ | ಬುಧನಿ  
 30 ಧನಯಕೀರ್ತಿಶಾಸ್ತ್ರತಯೋಗೀಂದ್ರಪಃ ದಾಂಬುಜಯುಗಕ್ಯತ  
 31 ಸೇವಾಶೋಭತೇನಾಗದೇವಃ || ಶಾಸ್ತ್ರತಪ್ತೀನಯಕೀರ್ತಿಶದೇವಮು  
 32 ನಿನಾಥಃ ನಾಂಪಯಃ ಪ್ರೋಲ್ಲಸತ್ತೀಶ್ವರನಾಂಪರಮಂಪರೋಕ್ಷವಿವ  
 33 ಯಂಕಶ್ಚಾಂನಿಷಿದ್ಧಾಂಲಯಂಭಕಶ್ಚಾಕಾರಯದಾಶಶಾಂಕಬಿನಕ್ತ  
 34 ತ್ವರಂಭಿರಂಸ್ಥಯಿನಂಪ್ರೀನಾಗಸ್ಪತಿವೇತ್ಸಮೋನಿ  
 35 ಜಯಶ್ರೀಶುಭದಿಗ್ಗಂಡಲಃ ||

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ಚಾಮುಂಡರಾಜನ ಬಸ್ತಿಯ ದಕ್ಷಿಣ ಭಾಗದ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವೈತಮೋಘಲಾಂ  
 2 ಛನಂ | ಜೀಯಾತ್ಪ್ರಲೋಕ್ಯಸಾಧಸ್ಯಶಾಸನಂ ಜನಕಸ  
 3 ನಂ || ಶ್ರೀಮನ್ನಾಥೇಯನಾಥಾದ್ಯಮುಖಜನವರಾ  
 4 ನೀಕಸಾಧೋರುಪಾರ್ಥಿಪ್ರಧ್ಯಸ್ತಾಘಪ್ರಮೇಯ  
 5 ಪ್ರಜಾತಯವಿಷಯಕೈವಲ್ಯಬೋಧೋರುಪೇದಿಃ | ಶಸ್ತಸ್ಯ  
 6 ತ್ವರಮುದ್ರಾಶಬೇತಜನತಾನಂದನಾದೋರುಘೋಷಃ  
 7 ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮುಪಾ ವೀ  
 8 ಯುರ್ವಿಚಿನಿಕಾಯಃ || ಶ್ರೀಮನ್ನನೀಂದ್ರೋತ್ತಮರ  
 9 ತ್ವವಗ್ಗಾಂಗೋಗತಮಾದ್ಯಾಘಭವಿಷ್ಣುವಸ್ತೇ | ತ  
 10 ತ್ರಾಂಬುಧಾಸಪ್ತಮಹರ್ಧಿಯುಕ್ತಾಸ್ತತ್ಪಂತ  
 11 ತಾನಂದಿಗಣೇಬಭಾವ || ಶ್ರೀಪದಮನಂದೀತ್ಯನವ  
 12 ದ್ಯನಾಮಾಹ್ಯಾಚಾರ್ಯುರಬ್ಧೋತ್ತರಕೋಂಡಕಂ  
 13 ದಃ | ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಚ್ಛೇರಿ  
 14 ತ್ರಸಂಜಾತಸೂತಾರಣ್ಧಿಃ || ಅಭೂದುಮಾಸ್ತಾ  
 15 ತಿ ಮುನೀಶ್ವರೋಸಾವನಾಚಾರ್ಯುರಬ್ಧೋತ್ತರ ಗೃಧ್ರ

- 16 ಖಂಡೈಃ | ತದನ್ವಯೇ ತತ್ಸದೈಕೋಸ್ತಿನಾನ್ಯಸ್ತಾ ತ್ವಾ  
 17 ಲಿಕಾಸೇಷಪದಾರ್ಥವೇದೀ || ಶ್ರೀಗೃಧ್ರಖಂಡೈಃ ಮುನಿ  
 18 ಪಸ್ಯಬಳಾಕಖಂಡೈಃ ಶ್ರೀಜ್ಞಾನಪ್ರಭುವನ  
 19 ತ್ರಯವರ್ತಿಕೀರ್ತಿಃ | ಚಾರಿತ್ರಕಂಠರಖಿಲಾವನಿ  
 20 ಪಾಳಮಾಳಮಾಳಾಶೀಲೀ ಮುಖವಿರಾಜಿತಪಾದ  
 21 ಪದ್ಮಃ || ತಚ್ಛ್ರೀಮೋಗುಣನಂದಿಪಂಡಿತಯತಿಶ್ವಾ  
 22 ರಿತ್ರ ಚಕ್ರೇಶ್ವರಃ ತರ್ಕ್ಯವ್ಯಾಕರಣಾದಿ ಶಾಸ್ತ್ರನಿ  
 23 ಪುಣಾಸ್ಪುಟತ್ಯವಿದ್ಯಾಪತಿಃ | ಮಿಥ್ಯಾಪಾ  
 24 ದಿಮದಾನ್ಯಸಿನ್ಧುರಘಟಾಸಂಘಟ್ಟ ಕಣ್ವೀರವೇ  
 25 ಭವ್ಯಾಭೋಜದಿವಾಕರೋವಿಜಯತಾಂ ಕಂದರ್ಪ  
 26 ದರ್ಪಪದಃ || ತಚ್ಛ್ರೀಮಾಸ್ತುಶತಾವೇಕನಿಧ  
 27 ಯಃ ಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಂಗತಾ ಸ್ತೇಷೂತ್ಕೃಷ್ಣತಮಾ  
 28 ದ್ವಿಸಪ್ತತಿಮಿತಾಃ ಸಿದ್ಧಾಂತ ಶಾಸ್ತ್ರಾರ್ಥಕ | ವ್ಯಾ  
 29 ಪ್ಯಾನ್ವೇಷಟವೇವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷುಪ್ರಸಿ  
 30 ದೋಮುನಿನಾನಾನೂನನಯಪ್ರಮಾಣ  
 31 ನಿಪುಣೋದೇವೇಂದ್ರಸೈದ್ಧಾಂತಿಕಃ || ಅಜನಿಮುಹು  
 32 ಚೂಡಾರತ್ನ ಪಾರಾಜಿತಾಂಘ್ರಿನ್ವಿಜಿತಮಕರಕೇತೂದ್ಧಂ  
 33 ಡದೋದ್ಧಂಢಗಬ್ಬುಃ | ಕುನಯನಿಕರಭೂಧ್ರಾನೀಕದಂ  
 34 ಭೋಳಿದಂಡಃ ಸಜಯತು ವಿಬುಧೇಂದ್ರೋಭಾರತೀಭಾಳ  
 35 ಪಟ್ಟಃ ||

(ದಕ್ಷಿಣಮುಖ.)

- 1 ತಚ್ಛ್ರೀಮೈಕಲಧಾತನಂದಿಮುನಿಪಃ ಸೈದ್ಧಾಂ  
 2 ತಚಕ್ರೇಶ್ವರಃ ಪಾರಾವಾರಪರೀತಧಾರಿ  
 3 ಣಿ ಕುಳವ್ಯಾಪ್ತೇರುಕೀರ್ತಿಶ್ರೇಷ್ಠಃ | ಪಂಚಾ  
 4 ಶೋನ್ಮದಕುಂಭಿಕುಂಭದಳನಪ್ರೋನ್ಮ  
 5 ಕ್ತಮುಕ್ತಾಘಳಾಪ್ರಾಂಶುಪ್ರಾಂಚಿತಕೇ  
 6 ಸರೇಖುಧನುತೋವಾಕ್ತಾ ಮಿನೀವಲ್ಲಭಃ ||  
 7 ಅವರ್ಗೀರವಿಚಂದ್ರಸಿದ್ಧಾಂತ ವಿದಸ್ಸಂಪೂ  
 8 ಣ್ಣೀಶಚಂದ್ರಸಿದ್ಧಾಂತಮುನಿಪ್ರವರವ  
 9 ರವರ್ಗೀಶಪ್ರವರಶ್ರೀದಾಮನಂ  
 10 ದಿಸನ್ಮುನಿಪತಿಗಳು || ಬೋಧಿತಭವ್ಯರ  
 11 ಸ್ತಮದನರ್ಮದವರ್ಜಿತಕುಧ್ವಮಾನಸರ  
 12 ರ್ಯಧರದೇವರೆಂಬರವರ್ಗಗ್ರತನೂಭವ  
 13 ರಾದರಾಯಕ ಶ್ರೀಧರಗಾದಶಿಷ್ಯ

- <sup>14</sup>ರವರೊಳ್ಳುಗಳ್ಳಮ್ಮಲಧಾರದೇವರುಂ  
<sup>15</sup>ಶ್ರೀಧರದೇವರುಂನತನರೇಂದ್ರಕಿರೀಟತಟಾ  
<sup>16</sup>ಚ್ಚಿತ್ತಕ್ಕಮರ || ಮಳಧಾರದೇವರುಂ  
<sup>17</sup>ಬೆಳಗಿದುದುಜಿನೇಂದ್ರಶಾಸನಮುನ್ನಂ  
<sup>18</sup>ನಿಮ್ಮಳವಾಗಿಮುತ್ತನಿಗಳಬೆಳಗಿ  
<sup>19</sup>ದಪುದುಡಂದ್ರ ಕೀರ್ತಿಭಟ್ಟಾರಕರು || ಅ  
<sup>20</sup>ವರಶಿಷ್ಯರ || ಪರಮಾಪ್ತಖಿಳಾ  
<sup>21</sup>ಸ್ತೃತತ್ವನಿಳಯಂಸಿದ್ಧಂತಜೂಡಾಮ  
<sup>22</sup>ಣಿ ಸ್ಫುರತಾಚಾರಪರಂವಿನೇಯಜ  
<sup>23</sup>ನತಾನಂದಂ ಗುಣಾನೀಕಸುಂದರನೆಯುನ್ನ  
<sup>24</sup>ತಿಯಿಂಸಮಸ್ತಭುವನಪ್ರಸ್ತುತ್ಯನಾ  
<sup>25</sup>ದಂ ದಿವಾಕರಣಂದಿಬ್ರತಿನಾಥನುಜ್ವಳ  
<sup>26</sup>ಯಕೋವಿಭ್ರಾಜಿತಾಕಾತಟಂ || ವಿದಿ  
<sup>27</sup>ತವ್ಯಾಕರಣದ ತಕ್ಷದ ಸಿದ್ಧಂತದ  
<sup>28</sup>ವಿಕೀಪದಿಂತ್ಯವಿದ್ಯಾಸ್ವದರಂದೀಧರ  
<sup>29</sup>ಬಣ್ಣಿ ಪುದುದಿವಾಕರಣಂದಿದೇವನಿ  
<sup>30</sup>ದ್ಧಾಂತಿಗರಂ || ವರರಾದ್ಧಾಂತಿಕಚಕ್ರವ  
<sup>31</sup>ತ್ರಿ ದುರಿತಪ್ರಧ್ವಂಸಿಕಂದರ್ಪಸಿನ್ಧುರ  
<sup>32</sup>ಸುಂಹಂವರನೀಳಸದ್ಗುಣಮಹಾಂ  
<sup>33</sup>ಭೋರಾಪಂಕೇಜಪುಷ್ಕರದೇವೇಭ  
<sup>34</sup>ಶಶಾಂಕನನ್ನಿ ಭಯಶಃ ಶ್ರೀರೂಪನೋ  
<sup>35</sup>ಯೋದಿವಾಕರಣಂದಿಬ್ರತಿನಿಮ್ಮದಂನಿ  
<sup>36</sup>ರುಪಮಂಭೂದೇಂದ್ರಬ್ರಿಂಧಾಚ್ಚೈತಂ ||

(ಪಕ್ಷಿಮಮುಖ.)

- <sup>1</sup>ವರಭವ್ಯಾನನಪದ್ಮಮುಳ್ಳಲರಲಕ್ಷ್ಮಣೀಕನೇತ್ರೋತ್ಪಳಂಕೂರ  
<sup>2</sup>ಗಲ್ಪಾಪತಮಸ್ತಮಂಪರಯಲೆತ್ತಂಜೈನಮಾಗ್ಗಮುಖಾಂ  
<sup>3</sup>ಖರಮತ್ಯುಜ್ವಳಮಾಗಲೇಬೆಳಗಿತಾಂಭೂಭಾಗಮಂಶ್ರೀದಿ  
<sup>4</sup>ವಾಕರಣಂದಿಬ್ರತಿನಾಕದಿವಾಕರಕರಾಕಾರಂಪೋ  
<sup>5</sup>ಬುರ್ಬೀ . . ನುತಂ || ಯದ್ವಕ್ತ್ರಚಂದ್ರವಿಳಸದ್ವಚನಾವೃತಾಂ  
<sup>6</sup>ಭಸಾನೇನತುಷ್ಯತಿವಿನೇಯಚಕೋರಬೃಂದಃ | ಜೈನೇಂ  
<sup>7</sup>ದ್ರಶಾಸನಸರೋವರರಾಜಹಂಸೋಬೇಯಾದಸಾಭುವಿದಿ  
<sup>8</sup>ವಾಕರಣಂದಿದೇವಃ || ಅವರಸಿಷ್ಯರು || ಗಂಡವಿಮುಕ್ತದೇವ  
<sup>9</sup>ಮಳಧಾರಮುನೀಂದ್ರರಪಾದಪದ್ಮಮಂಕಂಡೂಡಸಾಧ್ಯ  
<sup>10</sup>ಮೇಂನನಿದಭವ್ಯಜನಕ್ತ ಮುಕೋಂಡುಚಂಡವೇತಂಡವಿರೋಧಿದಂ



- <sup>11</sup> ದನ್ಯ ಪದಂಧಪತತ್ಪೃಥುವಪ್ರದಂಡಕೋದಂಡಕರಾಳ  
<sup>12</sup> ದಂಡಧರದಂಡಭಯಂವೆಟುಂಗಿವೋಗವೇ || ಬಳಯು  
<sup>13</sup> ತರಂಬಳಲ್ಪು ವಲತಾಂತರಂಗದಿರಾಗಿತಾಗ್ಗಂಚೆನೆ  
<sup>14</sup> ಪಳಂಚಿತೂಳ್ ವನನೋಡಿಸಮೆಯ್ಯಗೆಯಾದದೂಸಖಿಂ  
<sup>15</sup> ಕಳಯದೆನಿಂದಕಟ್ಟುನದ ಕಗ್ಗದಸಿಪ್ಪಿನಮಕ್ಕೆ ವತ್ತಕ  
<sup>16</sup> ತ್ತಳಮೆನಿಸಿತ್ತು ಪುತ್ತಡದ್ದಮೆಯ್ಯಮಳಂಮಲಧಾ  
<sup>17</sup> ರಿದೇವರಂ || ಮಜಿದುವದೂಮ್ನೇಲಾಕಿಕದವಾತ್ಮೆಯನಾ  
<sup>18</sup> ಡದಕೆತ್ತಲುಗಿಲಂತೆಜಿಯದಭಾನುವಸ್ತಮಿತಮಾ  
<sup>19</sup> ಗಿರವೋಗದಮೆಯ್ಯನೋಮ್ನೇಯುಂತುಜಿಸದ  
<sup>20</sup> ಕುಕ್ಕು ಟಾಸನಕೆಸೋಲದಗಂಡವಿಮುಕ್ತವೃತ್ತಿಯಂಮ  
<sup>21</sup> ಜಿಯದಘೋರದ್ವಾರ್ಧ ರತಪಕ್ಷರಿತಂಮಳಧಾರಿದೇ  
<sup>22</sup> ವರ | ಅಚಾರಿತ್ರಚಕ್ರವರ್ತಿಗಳಸಿದ್ಧರು || ಪಂಚೇಂದ್ರಿಯ  
<sup>23</sup> ಪ್ರಥಿತನಾಮಜಕಂಭಪೀಠನಿಲ್ಲೋಟಲಂಪಟಮಾಡೋ  
<sup>24</sup> ಗ್ರನಮಗ್ಗಿಸಿಂಹಃ | ಸಿದ್ಧಂತವಾರಿನಿಧಿಪೂರ್ಣನಿಜಾ  
<sup>25</sup> ಧನಾಥೋಭಾಭಾತಿಭೂರಿಕುವನೇಕುಭಚಂದ್ರದೇವಃ ||  
<sup>26</sup> ಕುಭಾಭಾಭಾನುರದ್ವಿಪಾಮರಸರಿತ್ತಾ ರಾಸತಿಪ್ರಸ್ಥ  
<sup>27</sup> ಟಬ್ಬೋತ್ತಮ್ನ ಕುಂದಕಃರ್ಧಕಂಬುಕಮಳಾಭಾತಾರಂಗೋತ್ಥ  
<sup>28</sup> ರಃ | ಪ್ರಖ್ಯಪ್ರಜ್ವಳಕೀರ್ತಿಮನ್ವಹಮಿಮಾಂಗಾಯಂ  
<sup>29</sup> ತಿದೇವಾಂಗನಾದಿಕ್ಯನ್ಯಾಕುಭಚಂದ್ರದೇವಭವತಶ್ಚಾರಿ  
<sup>30</sup> ತ್ರಭೂಭಾಮಿನೀಂ || ಕುಭಚಂದ್ರಮುನೀಂದ್ರಯಶಃಪ್ರಭಿ  
<sup>31</sup> ಯೋಳ ಸರಿಯಾಗಲಾರದಿಂತೀಚಂದ್ರಂಪ್ರಭುತಗಿದೇಕಂವಿಕುಂ  
<sup>32</sup> ದಿದನಭವಸಿರೋಮಣಿಗದೇಕೆಕಂದುಂಕುಂದುಂ || ಎತ್ತ  
<sup>33</sup> ಲುಬಿಜೆಯಂಗಯ್ಯದಮತ್ತಲೆಧವ್ಯುಪ್ರಭಾವ  
<sup>34</sup> ಮಧಿಕೋತ್ಸವದಿಂ ಬಿತ್ತರಿಪುದನಲೆವೋಲ್ಪರವ  
<sup>35</sup> ತ್ತಿನವರ ಕ್ರೀಕುಭೇಂದ್ರಸೃದ್ಧಂತಿಕರಂ || ಕಂತುಮದಾಪದ  
<sup>36</sup> ಸ್ವಕಲಜೀವದಯಾಪರಜೈನಮಾಗ್ಗರಾದ್ಧಂತಪಯೋಧಿಗ  
<sup>37</sup> ಕವಿಪಯವೈರಿಗಳುದ್ಧತಕಮ್ಮಭಂಜನರಸಂತತಭವ್ಯಪದ್ಯ  
<sup>38</sup> ದಿನಕೃತ್ಪ್ರಭರಂಕುಭಚಂದ್ರದೇವಸಿದ್ಧಂತಮುನೀಂದ್ರರಂವೋಗ  
<sup>39</sup> ಳ್ವದಂಬುಧಿವೇಷ್ಠಿತಭೂರಿಭೂತಳಂ ||

(ಉತ್ತರಮುಖ.)

- <sup>1</sup> ಪ್ಯಾತಕ್ರೀಮಲಧಾರಿದೇವಯಮಿನಕಿ  
<sup>2</sup> ಪ್ಯೋತ್ತಮೇಸ್ವಗ್ಗತೇಜಾಹಾಕ್ರೀಕುಭಚಂದ್ರ  
<sup>3</sup> ದೇವಯತಿವೇಸಿದ್ಧಂತಜೋಡಾಮಣಾ | ಲೋ  
<sup>4</sup> ಕಾನುಗ್ರಹಕಾರಿಣಿಕ್ಷಿತಿನುತೇಕಂದರ್ಪ್ಪ

- 5 ದರ್ಪಂತಕೇಲಾರಿತ್ರೋಜ್ವಲದೀಪಕಃ ಪ್ರತಿ  
 6 ಹತಾವಾತ್ಸಲ್ಯವೆಲ್ಲಿಗತಾ || ಕುಭಚಂ  
 7 ದ್ರೇಮಹಸ್ಸಂದ್ರೇಗೃಹೀತೇಕಾಲರಾಹು  
 8 ಕಾ | ಸಾಂಧಕಾರಂಜಗಜ್ಜಲಂಜಾಯತೇತ್ಯೇತಿ  
 9 ನಾದ್ಭುತಂ || ಲಾಣಾಂಭೋಧಿನೆಭಃಕಣಂಕತು  
 10 ಚತೇಜಾತೇಕಕಾಪ್ತೇತತೋವರ್ಷೋಭಕ್ತತಾ  
 11 ಹೃಯೇವೈಪನತೇಮೋಗೇಪುನಃಕ್ರಾವ  
 12 ಹೇ | ಪಕ್ಷೇಕೃಷ್ಣವಿಪಕ್ಷವತ್ತಿನಿಸಿತೇವಾ  
 13 ರೇದಕಮ್ಯಾಂತಿಥಾಸ್ವಯ್ಯಾತಃ ಕುಭಚಂ  
 14 ದ್ರವೇವಗಣಭೃತ್ಸಿದ್ಧಾಂತವಾರಾಂನಿಧಿಃ ||  
 15 ಶ್ರೀಮದವರಗುಡ್ಡಂ || ಸಮಧಿಗತಪಂಚ ಮಹಾ  
 16 ಕಲ್ಪಮಹಾಸಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡ  
 17 ದಂಡನಾಯಕಂ | ಮೈರಿಭಯದಾಯಕ |  
 18 ಗೋತ್ರಪವಿತ್ರಯುಧಜನಮಿತ್ರ | ಸ್ವಾಮಿದ್ರೋ  
 19 ಹಗೋಧೂಮಘರಟ್ಟಿಂ | ಸಂಗ್ರಾಮಜತಾ  
 20 ಟ್ಟಿ | ವಿಷ್ಣು ವರ್ಧನಪೊಯ್ಸಳಮಹಾರಾ  
 21 ಜರಾಜ್ಯಸಮುದ್ಧರಣಕಲಿಗಳಾಭರಣ  
 22 ಶ್ರೇಷ್ಠಿನಧಮ್ಮಾವೃತಾಂಬುಧಿ ಪ್ರವರ್ಧನ  
 23 ಸುಧಾಕರಸವ್ಯಕ್ತ ಸ್ವರತ್ನಾಕರಾದ್ಯನೇಕ  
 24 ನಾಮಾವಳೀಸಮಾಳಂಕೃತರಪ್ತಶ್ರೀಮ  
 25 ನ್ನಹಾಪ್ರಧಾನದಂಡನಾಯಕ ಗಂಗರಾಜಂ  
 26 ತಮ್ಮಗುರುಗಳ ಶ್ರೀಮೂಲಸಂಘದದೇ  
 27 ಸಿಯಗಣದ ಪುಸ್ತಕಗಚ್ಛದಕುಭಚಂ  
 28 ದ್ರಸಿದ್ಧಾಂತದೇವರ್ಗಪರೋಕ್ಷವಿನಯಕ್ಕೆ  
 29 ನಿಶಿದ್ಧಿಗೆಯನಿಲಿಸಿಮಹಾಪೂಜೆ  
 30 ಯಂಮಾಡಿಮಹಾದಾನವಂಗೈಯ್ದರು ||  
 31 ಅಮಹಾನುಭಾವನತ್ತಿಗೆ || ಕುಭ  
 32 ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಿ || ವರಜಿನಪೂ  
 33 ಜೆಯನತ್ಯಾದರದಿಂದಂಜಕ್ಕಣಭೈಮಾಡಿಸುವ  
 34 ಳಸಚ್ಚರಿತಗುಣಾನ್ವಿತೆಯಂದೀಧರ  
 35 ಣೀತಳಮೊಟ್ಟಿ ಪೊಗಳತಿಪುರ್ವದನಿ  
 36 ಚ್ಚಂ || ದೂರಯೇಜಕ್ಕಣಿಕೆಪೈಗೀಳುವನ  
 37 ದೊಳಚಾರಿತ್ರದೊಳಕೀಳದೊಳ ಪರಮ  
 38 ಶ್ರೇಜಿನಪೂಜೆಯೊಳ ಸಕಳದಾನಾಶ್ಚ

- 39 ಯ್ಯೋ ದೋಳ ಸತ್ಯದೋಳಗುರುಪುದಾಂಬು  
 40 ಜಘತ್ತಿಯೋಳವಿನಯದೋಳ ಭವ್ಯಕ್ಷೃಗಳಂಕಂ  
 41 ದದಾದರದಿಂ ಮನ್ನಿಸುತಿರ್ಪುಪೆಯನಡೆಯೊ  
 42 ಳಮತ್ತನೈಕಾಂತಾಜನಂ || ಶ್ರೀಮತ್ಪ್ರಭಾ  
 43 ಚಂತ್ರ ಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ ಹೆಗ್ಗಡಮ  
 44 ದ್ವಿಮಾಯ್ಯಂ ಬರೆದಂ || ಬಿರುದರೂವಾರಿ  
 45 ಮುಖತಿಳಕಂವರ್ಧಮಾನಾಚಾರಿಕಂಡರಿಸಿ  
 46 ದಂಮಂಗಳಮಹಾ || ಶ್ರೀ ||

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ಆದೇ ಮುಂಟಪದಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರವಂಗೋತಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಘನಂ | ಜೇಯಾ  
 2 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ || ಭದ್ರಾಂಸ್ತು ಜಿನಶಾಸ  
 3 ನಾಯಸಂಪಾದ್ಯತಾಂ ಪ್ರತಿವಿಧಾನಪೇತವೇ | ಅನ್ಯವಾದಿಮವಶ  
 4 ಸ್ತಮಸ್ತು ಕಸ್ವಾಟನಾಯಃ ಘಟನೇಪಟೀಯಸೇ || ನಮಸ್ಸಿದ್ಧೇಭ್ಯಃ ||  
 5 ಜನತಾಧಾರನುದಾರನನ್ಯವನಿತಾದೂರಂವಚಸ್ಪಂದರೀಘನವೈ  
 6 ತ್ತಸ್ತು ನಹಾರನುಗ್ರರಣಧೀರಂವಾರನೇನೇಂದ್ರವೈಜನಕಂತಾನೇ  
 7 ನಮಾಕಣ್ವವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮಪ್ರಯುಕ್ತನಿಕಾ  
 8 ಮಾತ್ತಚರಿತೃತಾಯಿನಲಿದೇನೇಚಂ ಮಾಧವ್ಯನೋ || ಕಂ ||  
 9 ವಿತ್ರಸ್ತಮಳಯುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊ  
 10 ಳಪಾತ್ರಂರಿಪುಕುಳಕಂದಖನಿತ್ರಂಕಾಣ್ಣಿ ನೈಗೋತ್ರನಮಳಚರಿತ್ರಂ |  
 11 ವೈ || ಪರಮಜಿನೇಶ್ವರಂ ತನಗಿದೆಯ್ಯಮಳುಕ್ತೆಯಿನೊಳ್ಪವೆತ್ತ  
 12 ಮುಳ್ಳುರುದೂರಿತಕ್ಷಯಕ್ಷೃಣಕನಂದಿಮುನೀಶ್ವರರುತ್ತಮೋತ್ತ  
 13 ಮಗ್ಗುಳುಗುಳುದಃತ್ತವೀರನವದಾತ್ತತಯಕಂಠಪಕಾಮವೊಯ್ಯ  
 14 ಳಂಪೊವದಮಹೀಶನಿಂದೊಡಲೆಬಿನ್ನಿ ಪರಾನ್ನೆಗಳ್ಳಿಬಿಗಾಂಕನಾ || ಕಂ ||  
 15 ಮನುಡರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳ್ಪ್ರಜನಸಮೂಹಮುಂಬು  
 16 ಧಜನಮುಂ ಜಿನಪೂಜನೆಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂ  
 17 ಲೋಘಿಸುಗುಂ || ಅಮಹಾನುಭಾವನದ್ಧಾಂಗೆಯೆತ್ತಪ್ಪಳಿಂದೊಡೆ ||  
 18 ಉತ್ತಮಗುಣತತಿವನಿತಾವೃತ್ತಿಯನೊಳಕೊಂಡುದೆಂದುಜಗಮೆಲ್ಲಂ  
 19 ಕಯ್ಯೆತ್ತುವಿನಮಮಳಗುಣಸಂಪತ್ತಿಗೆಜಗದೊಳಗೆಪೋಚಿಕಪ್ಪೆ  
 20 ಯನೋಸ್ತಳ || ತನುವಂಜಿನಪತಿಸುತಿಯಿಂಧನಮಾಮುನಿಜನದತ್ಯ  
 21 ಬ್ಬಯಿಸುಳುಳವಿದಿನನೆನೆಗೆಂಬಿನಂಬುಗೆಯೊಳ್ಳನಮಂಜಗದೊಳಗೆ

- <sup>22</sup>ಪೋಷಿಕವ್ಯಯವಿಹಿಸಿ || ಜನವಿನುತನೇಗಾಂಕನಮನ  
<sup>23</sup>ಸ್ವರೋಪನಿಗಂಗರಾಜ ಚಮೂನಾಥನಜನನಿಜನನಿಭಾವ  
<sup>24</sup>ನಕ್ಕನೆನಗೊಳ್ ಪೋಷಿಕವೈ ಗುಣದಾನ್ವತಿಯಿಂ || ಎನಿಸದಪೋಷಾಂ  
<sup>25</sup>ಬಿ ಕವರಿಜನಮುಂಭಜನಮುಮೋಮೃತ್ಯುಗೋಮೃತ್ಯುಮನಂತೋನ  
<sup>26</sup>ತಣಿದುಪರಸಪ್ರಣಯ || ನನಸ್ತಮುನರಪಿಪರಪಿಪರಮಂಜ  
<sup>27</sup>ಗದೊಳು || ವ || ಇನ್ನೆನಿಸಿದಾಪೋಷಾಂಕಿ || ಕಗುಳದಶೀರ್ಷ್ಯವೊದಲಾ  
<sup>28</sup>ದನೇಕತೀರ್ಥಗಗಳೊಳುಪಲವಂಜ್ಯತ್ಯಲಯಂಗಳವೂಡಿಸಿ  
<sup>29</sup>ಹಾದಾನೊಯ್ದು || ವೃ || ಅದಿನಿನ್ನೇನೇಬೊನೊಂದಮಂಜುಸುಕ್ಕ  
<sup>30</sup>ತಮಂನೋಡೆರೋವಾಂಚಮಾದಪ್ಪುದು || ಕೊಳ್ಳಿದೊಡ್ಡಗದಿಂದಂಸ್ತರಿಯಿ  
<sup>31</sup>ಪಡೆನಮೋವೀತರಗಾಯಗಾರ್ಥಸ್ಥೈರಯೋಪಿಪ್ಪಾ ವನೀಕಾಂ  
<sup>32</sup>ದ ಪರಿಣತಿಯೊಲ್ಲ ಸಲ್ಲೆಖನಂಸಂಪದದಿಂದಂವೀಪೋಷಾಂ  
<sup>33</sup>ಕಿಸುರಪದಮಂಲೀಲೆಯಿಂಸೂಚಿಗೊಂಡಳ || ಸಕವರ್ಪಗೂಡಿನ  
<sup>34</sup>ಯಸು ವ್ಯವಹರವತ್ತರದಅಪ್ಪಾಡಸುಧ || ಸೋಮವಾರದಂದಸ  
<sup>35</sup>ಸ್ಯಸನಮಂಕೈಕೊಂಡುಪಕವಾರ್ಪನಿಯಮದಿಂದಂಚಪದಮನುಳ್ಳ  
<sup>36</sup>ರಿಸುತಂದೇವಲೋಕಕ್ಕೆ ಸಂದಳ || ಆದಿಗಜ್ಜನನಿಯಪ್ಪತ್ರಂ ||  
<sup>37</sup>ಸವ.ಧಿಗತಪಂಚಮುಕೂಬ್ಧ ಮಹಾಸಾಮಂತಾಧಿಪತಿಮ  
<sup>38</sup>ಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂ || ಪೈರಳಯದಾಯಕಂ || ಗೋತ್ರಪವಿತ್ರಂ || ಬುಧಜ  
<sup>39</sup>ನಮಿತ್ರಂ || ಶ್ರೇಷ್ಠನಧರ್ಮಾಪೃತಂಯುಧಿಪ್ರವರ್ಧನಸುಧಾಕರಂ || ಸವ್ಯಕ್ಷರತ್ನ  
<sup>40</sup>ಕರಂ || ಅಹಾರಾಭಯಭೈರವ್ಯಾಪ್ತದಾನವಿನೋದ || ಭವ್ಯಜನಪು  
<sup>41</sup>ದಯಪ್ರಮೋದ || ವಿಪ್ಲವಾರ್ಥನಭೂಪಾಳಪೊಯ್ಸಳಮಹಾರಾಜರಾಜ್ಯ  
<sup>42</sup>ಭೋಜಕಪೂರ್ಣಕಾಂಭ || ಧರ್ಮಪ್ರಮೋದರಗಮೂಳಸಂಭ || ನುಡಿದಂತೆಗಲ್ಲ  
<sup>43</sup>ಪಗವರಂ || ಕೊಂಡು || ದ್ರೋಪದಿರಟ್ಟುಧ್ಯನೇಕನಾಮಾಪೇಸಮಾಲಂಕೃತನ  
<sup>44</sup>ಪ್ರೀಮನ್ತಹಾಪ್ರಧಾನಂದಣ್ಣ ನಾಯಕಂ || ಗಂಗರಾಜಂತನ್ನಾ ತ್ರಾಯಿಕಪೋಷ  
<sup>45</sup>ಲದೇವಿಯರು ದಿವಕ್ಕೆ ಸಲಹುಪರೋಕ್ಷವಿನಯಕ್ಕೆಂದೀನಿಧಿಗಿಯಾಂ  
<sup>46</sup>ಲಿಪ್ರತಿಷ್ಠೆಯೊಡ್ಡು ಮಹಾದಾನಪೂಜಾರ್ಜುನಾಭಿಷೇಕಂಗಳಂ ಮಾಡಿ  
<sup>47</sup>ದಮಂಗಳಮಹಾ ಶ್ರೀ || ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಂತದೇವಗುಡ್ಡಂ  
<sup>48</sup>ಪರ್ಗಡೆಬಾವರಾಜಂಬರದಂ || ರೂಪಾರಿಯೊಯ್ಯಾಚಾರಿಯಮ  
<sup>49</sup>ಗಂವರ್ಧಮಾನಾಚಾರಿರುದರವಾರಮುಖತಿಳಕಂಕಣಂ ||

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ಎರಡುಕಟ್ಟೆ ಬಸ್ತಿಯ ಬಲಭಾಗದಲ್ಲಿ.

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯದಮೋಫಲಾಂಭನಂ || ಜೀಯಾತ್ಮೈಶೋಕ್ತಸಾಧಕೈ  
<sup>2</sup>ಶಾಸನಂ ಜಿನಶಾಸನಂ || ಭದ್ರಮಸ್ತುಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂ ಪ್ರತಿವಿಧಾ  
<sup>3</sup>ನಜೇತವೇ || ಅನ್ಯವಾದಿಮದಹಸ್ತಿ ಮಸ್ತ ಕಸ್ಥಾಟನಾಯಕಟನೇವರೋಯಸೇ ||

- <sup>4</sup> ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಕಬ್ಬಮಹಾಮಣ್ಡಲೇಶ್ವರದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವ
- <sup>5</sup> ಕುಳಾಂಬರದ್ಯುಮೇನಿವ್ಯಕ್ತವ್ಯಚೂಡಾಮಣಿ ಮಲಪರೋಕ್ಷಾಧ್ಯನೇಕನಾಮಾವೇನಮಾಳಂಕೃತ
- <sup>6</sup> ರಪ್ಪ ಕ್ರೀಮನ್ಮಹಾ ಮಣ್ಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಣ್ಣ ಭುಜಬಲವೀರಗಂಗೆವಿಷ್ಣುವ
- <sup>7</sup> ದ್ಧನಹೊಯ್ಯಳದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಕಮಾನಮಾಚಂದ್ರಾಕ್ಷಿತಾ
- <sup>8</sup> ರಂಸಲುತ್ತು ಮಿರತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ವೃತ್ತ || ಜನತಾಧಾರನುದಾರನನ್ಯವನಿತಾದೂರಂವಚಸ್ಸಂದರೇ
- <sup>9</sup> ಘನವೃತ್ತಸ್ತನಹಾರನುಗ್ರರೂಢೀರಂ ಮಾರಸೇನೆಂದಪೈಜನಕಂತಾನನಮಾಕಣಬೈವಿಬುಧಪ್ರ
- <sup>10</sup> ಖ್ಯಾತಧರ್ಮಪ್ರಯುಕ್ತನಿಕಮಾತ್ಮಚರಿತ್ರತಾಯನಲಿದೇನೇಚಂಮಹಾಧನ್ಯನೋ || ಕಂದ ||
- <sup>11</sup> ವಿತ್ರಸ್ತ ಮಳಂಬುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊಳುಪಾತ್ರಂ ರಿಪುಕುಳಕಂದಬಿನಿತ್ರಂ ಕಾಂ
- <sup>12</sup> ಡಿನೈಗೋತ್ರನಮಳಚರಿತ್ರಂ || ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳ ಮುನಿಜನಸಮೂಹಮುಂ
- <sup>13</sup> ಬುಧಜನಮುಂಜಿನಪೂಜನೆಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂಕೋಱಿಸುಗುಂ || ಉತ್ತಮ
- <sup>14</sup> ಗುಣತತಿವನಿತಾ ವೃತ್ತಿಯನೇಳಕೋಣ್ಣದಂದು ಜಗಮಲ್ಲಂಕೈಯ್ಯುತ್ತ ವಿನಮಮಳಗುಣಂಪತ್ತಿಗೇಜ
- <sup>15</sup> ಗದೊಳಗಪೋಚಿಕಟ್ಟಿಯನೋಸ್ತಳು || ಅಂತನಿದೇಚಿರಾಜನಪೋಚಿಕಟ್ಟಿಯಪುತ್ರನಖಿಳತೀರ್ಥಕರವರಮ
- <sup>16</sup> ದೇವಪರಮಪುರತಾಕಣ್ಣನೋದೀಕ್ಷಿಂವಿಪುಳಪುಳಕಪರಿಕಳಿತವಾರಬಾಣನುವನಮಸಮರಸ
- <sup>17</sup> ರಸಿಕರಪುನೃಪಕಳಾಪವಲೀಪಲೋಪಲೋಲುಪಕೃಪಾಣನುವಾರಾಭಯಬೈವಜ್ಯ ಡಾಸ್ತಾದಾನ
- <sup>18</sup> ವಿನೋದನುಂಸಕಳಲೋಕಕೋಕಾಪನೋದನುಂ || ವೃತ್ತ || ವಜ್ರಂವಜ್ರಭೃತೋಷಂಷಭೃತಶ್ಚಕ್ರಂತ್ರಾಚ
- <sup>19</sup> ಕ್ರೀಶ್ಚಕ್ರಿಶ್ಚಕ್ರಿಧರಸ್ಯ ಗಾಂಧಿವಧನುಗ್ಗಾಂಧೀವಕೋದಣ್ಣಿನಃ || ಯಸ್ತದ್ವತ್ಪಿತನೋತಿವಿಷ್ಣುನೃಪತೇಷ್ಟಾ ಯಸ್ಯಂ
- <sup>20</sup> ಕಥಂಮದಾಶ್ಚೈಗ್ಗಂಗೋಗಾಂಗತರಂಗರಂಜಿತಯೋರಾಶಿಸ್ಪವಣ್ಣೋಭವೇತ || ಇನ್ದಿನಿಪ್ರೇಮನ್ಮಹಾ
- <sup>21</sup> ಪ್ರಧಾನಂದಣ್ಣನಾಯಕಂದೋಪಫರಿಟ್ಟಗಂಗರಾಜಂ ಟಾಳುಕೃಚಕ್ರವತ್ತಿತ್ರಿಭುವನಮುಲ್ಲವಮ್ನಾಡಿದೇ
- <sup>22</sup> ವನದಳಂಪನ್ನೀರ್ವರಸಾಮಂತವೈರಸುಕಣ್ಣಿಗಾಲಬೀಡಿನಲುಬಿಟ್ಟಿರ || ಕಂದ || ತೆಗೆವಾರುವಮಂಹಾರುವಬ
- <sup>23</sup> ಗೆಯಂತನಗಿರುಳಬವರವೆನುತನವೇಗಂ ಬುಗುವಕಟಕಿಗರನೇಂ ಪುಗಿಸಿದುಂಭುಜಾಂಗಂ
- <sup>24</sup> ಗದಾಶ್ಚಾಧಿಪನ || ವಚನ || ಎಂಬಿನವುಪ್ಪಂದಕೇಳಿಯಿಂದಮನಿಬರಂಸಾಮನ್ತರುಮಂಭಂಗಿಸಿದೀಯ
- <sup>25</sup> ವಸ್ತುವಾಹನಸಮೂಹಮಂನಿಜಸವ್ಯಮಿಗತಂದುಕೊಟ್ಟುನಿಜಭುಜಾವಪ್ಪಂಭಕ್ತೆ ಮೊಟ್ಟಿ ಮೊಟ್ಟಿ ದಂಬೇಡಿಕೊ
- <sup>26</sup> ಳೈನ || ಕಂದ || ಪರಮಪ್ರಸಾದಮಂಪಡೆದುರಾಜ್ಯಮಂಧನಮನೇನುಮಂಪಡೆದನಸ್ವರಮಾಗೆ ಪಡೆಕೊಂ
- <sup>27</sup> ಡಂಪರಮನನಿದನರ್ಹದರ್ಭನಾಂತಚಿತ್ತಂ || ಅನ್ತು ಪಡೆಕೊಣ್ಣ || ವೃತ್ತ || ಪಸರಿಕೀರ್ತನಂಜನನಿಪೋಚ
- <sup>28</sup> ಲದೇವಿಯರರ್ಥಿವಟ್ಟುಮಾಡಿಸಿದ ಜಿನಾಲಯಕ್ಕೆ ಮೊಸದಾತ್ಮಮನೋರಮಲಕ್ಷ್ಮಿದೇವಿಮಾಡಿದಬಿ
- <sup>29</sup> ನಾಲಯಕ್ಕೆ ಮಿದುಪೂಜನೆಯೋಜಿತಮಂದುಕೊಟ್ಟುಸನ್ನೊಸಮಮಜಸ್ರವಾಂಪನನೆಗೆಗಂಚಮೂಪ
- <sup>30</sup> ನಿದೇನುದಾತ್ತನೋ || ಅಕ್ಷರ || ಆರಿಯಾಗಿಪುರ್ವದಾರ್ಹತಸಮಯಕ್ಕೆ ಮೂಲಸಂಘಂ ಕೊಂಡಕುಂದಾ
- <sup>31</sup> ನ್ವಯಂಬೂಮವೇದಂಬಳಿಯಪುದಲ್ಲಿಯದೇಸಿಗಣದಪುಸ್ತಗಗಟ್ಟಿದಬೋಧವಿಭವದಕುಕ್ಕುಟಾ
- <sup>32</sup> ಸನಮಲಧಾರದೇವರಂಪ್ರೇರಿಸಿಪಂಪಿಂಗಾದಮೆಸದಿಪ್ಪಳುಭಚಂದ್ರಗಿದ್ದಾನ್ತದೇವರಗುಡ್ಡಂಗಳಚ
- <sup>33</sup> ಮೂಪತಿ || ಗಂಗಳಾದಿಯಬದಿಗಳನಿತೊಳವನಿತುಮಂತಾನೆಯೈ ಪೊನೆಯಿಸಿದಂಗಳವಾಡಿ
- <sup>34</sup> ಯಗೊಮ್ಮಟದೇವಗ್ಗಸತ್ತುಲಯಮನೆಯೈ ಮಾಡಿಸಿದಂಗಳವಾಡಿಯತಿಗುಳರಂಪೆಂಕೊಂಡುವೀರಗಣಿಂ
- <sup>35</sup> ಗಿನಿಮಿಟ್ಟಿಕೊಟ್ಟಿಗಂಗಾಜನಾಮುನ್ನಿನ ಗಂಗರಾಯಂಗಳಂನೂಮ್ನಾಡಿದಧನ್ಯನಲಿ ||

ಯರಡಕಟ್ಟೆಬಸ್ತೆಯ ಬಲೂಗದ ಮುಟಸದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup>ಭದ್ರಮಸ್ತುಜಿನಶಾಸನಸ್ಯ ||
- <sup>2</sup>ಜಯತುದುರಿತದೂರಾಕ್ಷೀರ
- <sup>3</sup>ಕೂಪಾರಹಾರಾಪ್ರಥತಪ್ಪ
- <sup>4</sup>ಧುಳಕೀರ್ತಿಕ್ರಿಸ್ತಸುಭೇನ್ದ್ರಬ್ರತೀ
- <sup>5</sup>ಶಃ | ಗುಣಮಣಿಗಣಸಿಂಧುಃಕಿಷ್ಕಲೋ
- <sup>6</sup>ಕಯ್ಯ ಬಂಧುಃ ವಿಬುಧಮಧುಪ
- <sup>7</sup>ಪುಷ್ಪಪುಷ್ಪಬಾಣಾದಿಸ್ತುಃ || ೨೨ ||
- <sup>8</sup>ವಧುಚನ್ದ್ರಲೀಲಿಸುರಭೂರುಷದ
- <sup>9</sup>ಧ್ವವದಂಪಯೋದಿವೇಳಾವಧುರಂಪುವೆ
- <sup>10</sup>ತ್ತವೈಲಿನಿಂದಿತ ನಾಗಲೆಚಾರುರೂಪ
- <sup>11</sup>ಲೀಲಾವತಿವಚನಾಯಕಿತಲ
- <sup>12</sup>ಕ್ವಲದೇಮತಿಬಿಡುಚಿರಾಜನಂಜೀವಿಭೂ
- <sup>13</sup>ಪುಟ್ಟಪೆಂಪುಪೊಡದಾಜ್ಜಿ ಸಿದಳುಪಿರಿ
- <sup>14</sup>ದಪ್ಪಕೀರ್ತಿಯಾ || ವ || ಆಯುಷ್ಯಯಮ
- <sup>15</sup>ಗನೇತಪ್ಪನಂದಡಿ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭು
- <sup>16</sup>ವನಭವನವಿಖ್ಯಾತಖ್ಯಾತಿಕಾಂತಾನಿಕಾ
- <sup>17</sup>ಮಕಮನೀಯಮುಖಕವಳ
- <sup>18</sup>ಸರಾಗಸರಭಾಗಸುಭಗೀಕೃತಾ
- <sup>19</sup>ತ್ರಿವೇದವಕ್ತ್ರನುಂ | ಸ್ವಕೀಯಕಾಯಕಾಂ
- <sup>20</sup>ತಿಪರಹಸಿತಕುಸುಮಚೂಪಗಾ
- <sup>21</sup>ತ್ರನುಂ | ಆಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರ
- <sup>22</sup>ದಾನವಿನೋದನುಂ | ಸಕಳಲೋಕಲೋಕಾಪ
- <sup>23</sup>ನೋದನುಂ | ನಿಖಿಳಗುಣಗಣಾಭರಣನುಂ |
- <sup>24</sup>ಜಿನಚರಣಚರಣನುಮೆನಿಸಿದಬೂಚಣಂ ||
- <sup>25</sup>ವೃತ್ತ || ವಿನಯದನೀಮಸತ್ಯದತವಮ್ಮನೇಶಾ
- <sup>26</sup>ಚವಜನ್ಮಭೂಮಿಯೆಂದನವರತಂಪೊಗಳ್ಳು
- <sup>27</sup>ದುಜನಂವಿಬುಧೋತ್ಕರಕೈರವಪ್ರಪೋಧ
- <sup>28</sup>ನಕುವರೋಚಿಯಂನಗಳ್ಳು ಬಿಡುಚಿಯನು
- <sup>29</sup>ಧ್ವಪಕಾತ್ಮಸದ್ಗುಣಾಭಿನವದಧೀಚಿಯಂ
- <sup>30</sup>ಸುಭಟಭೀಕರವಿಕ್ರಮಸವ್ಯಸಾಚಿಯಂ ||
- <sup>31</sup>ಆಯಣ್ಣಂಕಕವರುಷ ಂಶೋನೆಯವಿ
- <sup>32</sup>ಜಯಸಂವತ್ಸರದವೈಶಾಖಸುಧ್ಧ ೧೦ ಆ
- <sup>33</sup>ದಿತ್ಯವಾರದಂದುಸರ್ವಸಂಗಸರಿತ್ಯಾ

(೨ನೇ ಮುಖ.)

- <sup>1</sup>ಗಮ್ಯವ್ಯಕ್ತಮುಡಿಪಿದಂ ||
- <sup>2</sup>ಪದ್ಯ || ತ್ಯಾಗಂಸವ್ಯಗುಣಾ
- <sup>3</sup>ಧಿಕಂತದನುಜಂಶೌರ್ಯೌಚ
- <sup>4</sup>ತದ್ವಾಂಧವಂ ಧೈರ್ಯಂಗರ್ಭ್ವ
- <sup>5</sup>ಗುಣಾತಿದಾರುಣ ರಿಪಂ
- <sup>6</sup>ಜ್ಞಾನಮನೋನ್ಯಂಸತಾಂ | ಕೀಪಾ
- <sup>7</sup>ಕೀಪಗುಣಂಗುಣೈಕ
- <sup>8</sup>ಕರಣಂತ್ರೀಬೂಚಣೋ
- <sup>9</sup>ತ್ಯಾಹಿತಂಸತ್ಯಂಸತ್ಯಗುಣೇ
- <sup>10</sup>ಕರೋತಿಕುರುತೇ ಕಿಂವಾನ
- <sup>11</sup>ಚಾತುರ್ಯಭಾಕ || ಯೋ
- <sup>12</sup>ವೀರ್ಯಗದವೈರಿಭೂ
- <sup>13</sup>ಯಮತುಳೇದಾನ
- <sup>14</sup>ಕ್ರಮೇಬೂಚಣೋಯ
- <sup>15</sup>ಸ್ವಾತ್ಮಾತ್ಮರಭೂಜ
- <sup>16</sup>ಭೂಯಮವನಾಗಂಭೀ
- <sup>17</sup>ರತಾಯಾವಿಧಾ | ಯೋ
- <sup>18</sup>ರತ್ನಾಕರಭೂಯಮು
- <sup>19</sup>ನ್ನತಿಗುಣೇಯೋಮೇರು
- <sup>20</sup>ಭೂಯಂಗತಃಸೋಂತೇಸಾಂ
- <sup>21</sup>ತಮನಾಮನೀಷಿಲಪಿತಂಗೀ
- <sup>22</sup>ವ್ಯಾಣಭೂಯಂಗತಃ || ಮಾ
- <sup>23</sup>ರಾಕಾರತಿಸ್ತಗಿದ್ಧತರಾ
- <sup>24</sup>ತ್ಯತ್ಯಾಜ್ಞತಃಕ್ರೀರಿತಿಪ್ರಪ್ತ
- <sup>25</sup>ಸ್ವೈರ್ಗಪತಿಪ್ರಭುತ್ವಗುಣಾತ್ಯುಚೈ
- <sup>26</sup>ಮ್ತುರ್ನೀಷೀತಿಚ | ಶ್ರೀಮದ್ಗಂಗಚಮೂಪ
- <sup>27</sup>ತೇಃಪ್ರಿಯತಮಾಲಕ್ಷ್ಮೀಸದೃಷಾಶಿಲಾ
- <sup>28</sup>ಸ್ತಂಭಂಸ್ಥಾಪಯತಿಷ್ಠಬೂಚಣಗು
- <sup>29</sup>ಣಪ್ರಖ್ಯಾತಿವೃದ್ಧಿಂಪ್ರತಿ || ಧರಲ
- <sup>30</sup>ಘುವಾಯು ವಿರುತವಿನೇಯನಿ
- <sup>31</sup>ಕಾಯಮನಾಥಮಾಯುನಾಕ್ತ
- <sup>32</sup>ರಾಣಿಯುಮಿಾಗಳೇಜಗದೋಚಾರ್ಗ
- <sup>33</sup>ಮನಾದರಣೀಯಯಾದಳಂದಿರದವಿ
- <sup>34</sup>ಪಾದಮಾದಮೊದವುತಿರಭವ್ಯಜ

- 35 ನಾಂತರಂಗದೊಳ ನಿರುಪಮನೆಯ್ವಿ  
 36 ದಂಗೆಗಳ್ ಬೂಚಿಯಾಣಂದಿವಿಚಿ  
 37 ತ್ರಲೋಕಮಂ || ಶ್ರೀಮೂಲಸಂ  
 38 ಘದದೇಸಿಗಗಣದಪುಸ್ತಕಗಟ್ಟ  
 39 ದಶಭುಜಂ ದ್ರಸಿದ್ಧಾಂತ ದೇವರ  
 40 ಗುಡ್ಡ ಲೂಚಣನನಿರಿದಿಗೆ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿ ಯೆರಡನೆ ಶಾಸನ.

(ದಕ್ಷಿಣಮುಖ.)

- 1 ಭದ್ರಂಭೂಯಾಜ್ಞೇಂದ್ರಾಣಾಂ ಶಾಸನಾಯಾ  
 2 ಘನೇಶೇಕುತಿತ್ಥಧ್ಯಂತನಂಘಾತಪ್ರಭಿನ್ನ ಘನಘನವೇ ||  
 3 ಶ್ರೀಮನ್ನಾಭಿಯನಾಥಾದ್ಯಮುಳಜಿನವರಾನೀಕಸಾ  
 4 ಧೋರುವಾರ್ಧಿಃ ಪ್ರಧ್ವಸ್ಥಾಘಪ್ರಮೇಯಪ್ರ  
 5 ಚಯವಿಪಯಕೈವಲ್ಯಬೋಧೋರುವೇದಿಃ | ಶಸ್ತ್ರಸ್ಯಾತ್ಮಾ  
 6 ರಮುದ್ರಾಶಬಲತಜನತಾನಂದ ನಾದೋರುಘೋಷಸ್ಥೇಯಾ  
 7 ದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾವೀರ್ಯವೀಚೀನಿ  
 8 ಕಾಯಃ || ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರತ್ನವರ್ಗಾಃ ಶ್ರೀಗೌತ  
 9 ಮಾದ್ಯಾಪ್ರಭವಿಪ್ಲವಸ್ತೇ | ತತ್ರಾಂಬುಧಾಸಪ್ತಮಹ  
 10 ರ್ಭಿಯುಕ್ತಾಸ್ತತ್ಸಂತತಾನಂದಿಗನೇಬಭೂವ || ಶ್ರೀಪದ್ಮನಂ  
 11 ದೀತ್ಯನವದ್ಯನಾಮಾಹ್ಯಾಚಾರ್ಯಾಶಬ್ದೋತ್ತರಕೊಂಡಕುಂ  
 12 ದಃ | ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಚ್ಚರಿತ್ರಸಂಜಾ  
 13 ತನುಚಾರಣಾರ್ಧಿಃ || ಅಭೂದುಳ್ಳಾಸ್ಯತಿಮುನೀಶ್ವರೋಸಾ  
 14 ವಾಚಾರ್ಯಾಶಬ್ದೋತ್ತರಗೃಧ್ರಪಿಂಘಃ | ತದನ್ವಯೇತತ್ಪದ್ಯೋಸ್ತ  
 15 ನಾನ್ಯಸ್ತಾತ್ಪ್ರಾಕಾಶೇಪಪದಾರ್ಥವೇದೀ || ಶ್ರೀಗೃಧ್ರಪಿಂಘಮುನಿಪಸ್ಯ  
 16 ಬಳಕಪಿಂಘಶಿಶ್ಯೋಜನಿಪ್ಪಭುವನತ್ರಯವರ್ತಿಕೇ  
 17 ತ್ವಿಃ | ಚಾರಿತ್ರಪುಂಜುರಖಿಳಾವನಿಪಾಳಮಾಳಮಾಳಾಶಿ  
 18 ಳಮುಖವಿರಾಜಿತಪಾದಪದ್ಮಃ || ತಚ್ಚಿಶ್ಯೋಗುಣನಂದಿಪಂ  
 19 ಡಿತಯತಿಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರೇತತ್ಕವ್ಯಾಕರಣಾದಿಶಾಸ್ತ್ರ  
 20 ನಿಪುಣಸ್ಸಹಿತ್ಯವಿದ್ಯಾಪತಿಃ | ಮಿಥ್ಯಾವಾದಿಮದಾನ್ಯಸಿನ್ಯ  
 21 ರಘಟಾಸಂಘಟ್ಟಕಣ್ಣೀರವೋಭವ್ಯಾಂಭೋಜದಿವಾಕರೋವಿಜ  
 22 ಯತಾಂಕಂದರ್ಪದರ್ಪಪದಃ || ತಚ್ಚಿಶ್ಯಾಸ್ತುರತಾವಿವೇಕನಿ  
 23 ಧಯಾಶಾಸ್ತ್ರಾಭಿಪಾರಂಗತಾಸ್ತೇಷೋತ್ಕಲ್ಪಪ್ಪಸಮಾದ್ವಿಸ  
 24 ಪ್ತತಿಮಿತಾಸಿದ್ಧಾಂತಶಾಸ್ತ್ರಾರ್ಥಕ | ವ್ಯಾಖ್ಯಾನೇಪಟವೇವಿಚಿತ್ರ  
 25 ಚರಿತಾಸ್ತೇಷುಪ್ರಸಿದ್ಧೀಮುನಿನಾನಾನಾನೂಸನಯಪ್ರಮಾ



- <sup>26</sup> ಉನಿಪುಣೋದೇವೇಂದ್ರಸೈದ್ಧಾಂತಿಕಃ || ಅಜನಿಮಹಿಪಚೂ  
<sup>27</sup> ಡಾರತ್ನ ರಾರಾಜಿತಾಂಭ್ರವಿಜಿತಮಕರಕೇತೂದ್ವಂದ್ವೋದ್ದೇಹಃ  
<sup>28</sup> ಗವ್ಯಃ | ಕುನಯನಿಕರ ಭೂದ್ರಾವೀಕದಂಭೋಳಿದ್ವಂದ್ವೋದ್ದೇಹಃ  
<sup>29</sup> ತುಮಿಖಾಧೇಂದ್ರೋಭಾರತೀಭಾಳಪಟ್ಟಃ || ತಚ್ಛೈಷ್ಯಃಕೂಲಧಾತ  
<sup>30</sup> ನಂದಿಮುನಿಸಃಸೈದ್ಧಾಂತಚಕ್ರೇಶ್ವರಃಸಾರಾವರಪರೀತಧಾ  
<sup>31</sup> ರಿಣಿಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತಿಶ್ವರಃ | ಪಂಚಾಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭ  
<sup>32</sup> ದಳನಪ್ರೋನ್ಮುಕ್ತ ಮುಕ್ತಾ ಫಳಪ್ರಾಂಕುಪ್ರಾಂಕಿತಕೇಸರೀಬುಧ  
<sup>33</sup> ನುತೋವಾಕ್ತಾ ಮಿನೀವಲ್ಲಭಃ || ತತ್ಪತ್ರಕೋಮಹೇಂದ್ರಾದಿಕೀ  
<sup>34</sup> ತ್ವಿಮ್ತದನಕಂಕರಃ | ಯಸ್ಯವಾಗ್ಧೇವತಾಕಕ್ತಾಶ್ರಿತೀವನಾಳಾ  
<sup>35</sup> ಮಯೂಯುಜತ || ತಚ್ಛೈಷ್ಯೋವೀರಣಂದೀಕವಿಗಮಕಮ  
<sup>36</sup> ಹಾವಾದಿವಾಗ್ಧೈಷ್ಯಯುಕ್ತೋಯಸ್ಯೇನಾಕಸಿನ್ಧುತ್ರಿದಶತಿ  
<sup>37</sup> ಗಣಾಕಾರನಕಾಕೀರ್ತಿಂ | ಗಾಯಂತೈಶ್ಚೈದ್ಧಿಗಂತೇತ್ರಿದಶಯು  
<sup>38</sup> ವತಯಃಪ್ರೀತಿರಾಗಾನುಬಂಧಿತಃಸೋಯಂಜೀಯಾತ್ಮ  
<sup>39</sup> ಮಾದಪ್ರಕರ ಮಹಿಧರೋಭೀಳದಂಭೋಳಿದ್ವಂದ್ವೋಃ || ಶ್ರೀಗೋ  
<sup>40</sup> ಲ್ಲಾಚಾರ್ಯನಾಮಾಸಮಜನಿಮುನಿಸಕುಂಧರತ್ನತ್ರ  
<sup>41</sup> ಯಾತ್ಮಾಸಿದ್ಧಾಂತೋದ್ಯುತ್ಥಸಃತ್ಥಪ್ರಕಟನಪಟುಸಿದ್ಧಾಂತ  
<sup>42</sup> ಶಾಸ್ತ್ರಾಬ್ಧಿವೀಚಿಃ | ಸಂಘಾತಕ್ಷಾಂತಃಘಾಪ್ರಮದಮದಕಳಾ  
<sup>43</sup> ಲೀಡಬುದ್ಧಿಪ್ರಭಾವೇಜೀಯಾದ್ವಾಪಾಳಮಾಳದ್ವಯಮಣಿವಿದ  
<sup>44</sup> ಳತಃಂಭ್ರಾಲ್ಪಲಕ್ಷ್ಮೀವಿವಾಸಃ || ವರ್ಗೇಭಾವರಾಜಂಬರದಂ ಮಂಗಳ ||

(ಪಶ್ಚಿಮಮುಖ.)

- <sup>1</sup> ವೀರಣಂದಿವಿಭುಧೇಂದ್ರಸಂತತಾನೂತ್ನಚಂದಿರನರೇಂ  
<sup>2</sup> ದ್ರವಂಚೂ | ಹಾಮಣಿಃಪ್ರಧಿತಗೋಲ್ಲದೇಶಭೂ  
<sup>3</sup> ಪಾಳಕಃಕಿಮಹಿಕಾರಣೇನಸಃ || ಶ್ರೀಮತ್ಪ್ರಕಾಲ್ಯ  
<sup>4</sup> ಯೋಗೀನಮಜನಿಮಹಿಕಾಕಾಯಲಗ್ನಾತನುತ್ಸಂ  
<sup>5</sup> ಯಸ್ಯಭೂದ್ವೈಷ್ಣವಧಾರಾನಿತರಗಣಾಗ್ರೀದ್ರಮಾತ್ಮಾನ್ವ  
<sup>6</sup> ಬಿಂಬಂ | ಚಕ್ರಂಸದ್ವೈತ್ತಚಾಪಾಕಳಿತಯತಿವರಸ್ಯಾಫಲತೂ  
<sup>7</sup> ನ್ವಿಜೇತುಂಗೋಲ್ಲಾಚಾರ್ಯಸ್ಯೈಷ್ಯಸ್ಯಜಯತುಭುವನೇ  
<sup>8</sup> ಭವ್ಯಸತ್ಕೈರವೇಂದುಃ || ತಪಸ್ಸಮತ್ಫಲತೋಯಸ್ಯಭಾ  
<sup>9</sup> ತೋಭೂದ್ರೈಶ್ವರಾಕ್ಷಸಃ | ಯಸ್ಯಸ್ತರಣಮಾತ್ರೇಣ  
<sup>10</sup> ಮುಂಚಂತಿತಮಹಾಗ್ರಾಹಃ || ಪ್ರಾಚ್ಯಾಚ್ಯತಾಂಗತಂ  
<sup>11</sup> ಲೋಕೇಕರಂಜಸ್ಯಹಿತೈಲಕಂ | ತಪಸ್ಸಮತ್ಫಲತಃತಸ್ಯ  
<sup>12</sup> ತಪಃಕಿಂವಣ್ಣಿತುಂಕ್ಷಮಂ || ತ್ರೈಕಾಲ್ಯಯೋಗಿಯತಿ  
<sup>13</sup> ಪಾಗ್ವಿನೇಯರತ್ನಸಿದ್ಧಾಂತವಾರ್ಧಿಸಂವರ್ಧನಪೂರ್ಣ  
<sup>14</sup> ಚಂದ್ರಃ | ದಿಗ್ವಿಗುಂಭಲಿಖಿತೋಜ್ವಲಕೀರ್ತಿಶ್ವರಾಂತೋಜೀಯಾ

- <sup>15</sup>ದಸಾವಧಯನಂದಿಮುನಿಜ್ಞಗತ್ಯಾಂ || ಯೇನಾಶೇಷ  
<sup>16</sup>ಪರೀಪದಾರಿರವಸ್ತವ್ಯಗ್ನಿ ತಾಪೋದ್ಯತಾಃಯೇ  
<sup>17</sup>ನಾಪ್ತ ದಶಲಕ್ಷಣೋತ್ತಮಮಹಾಧರ್ಮಾಽಪ್ಯುಕ್ತ  
<sup>18</sup>ಬ್ರಹ್ಮಮಾಃ | ಯೇನಾಶೇಷಭವೇಪತಾಪಪಾನನ  
<sup>19</sup>ಸ್ಯಧೃತ್ಯಸಂಪದನಂಪಾಪಂಸ್ಯದಭಯಾದಿನಃಬಿಮುನಿ  
<sup>20</sup>ಪಸ್ತೋಯಂಕ್ಯತಾತ್ಮೋಭಾವಿ || ತಪ್ತಿಪ್ರಸಕ್ತಕಲಾಗಮಾ  
<sup>21</sup>ತ್ಥನಿಪುಣೋಲೋಕಜ್ಞತಾಸಂಯುತಸ್ಸಚ್ಚಾರಿತ್ರವಿಚಿ  
<sup>22</sup>ತ್ರಯಾರುಚಿರಿತಃಸಾಪನ್ಯಕನ್ದಂಕುರಃ | ಮಿಥ್ಯಾತ್ವವಿಜ್ಞ  
<sup>23</sup>ನಪ್ರತಾಪಪನನಶ್ರೀಮೋಮದೇವಪ್ರಭುಜ್ಞೇಯಾತ್ಮತ್ವ  
<sup>24</sup>ಕಳೇಮನಾಮಮುನಿಪಾಕಾಮಾಟವೀಪಾವಕಃ ||  
<sup>25</sup>ಆಪಿತನಕಳಚಂದೋವಿಶ್ವವಿಶ್ವಂಭರೇಪ್ರಣಾತಪದಪ  
<sup>26</sup>ಯೋಜಾಕುನ್ದಹಾರೇದುರೋಚಿಃ | ತ್ರಿದಶಗಜಸುಪಜ  
<sup>27</sup>ವೈಷ್ಣವಸಂಧುಪಕಾಶಪ್ರತಿಮವಿರಹೀತ್ರಿವ್ಯಾಗ್ಯಧೂಕ  
<sup>28</sup>ನ್ನೋಪರಃ || ಪಶ್ಯಸ್ತಸ್ಯದೃಢವ್ರತಕಮನಿಧಿಸ್ತ  
<sup>29</sup>ವ್ಯಮಾಂಭೋನಿಧೀನೀಲಾನಾವಿಪುಲಯಸ್ಸಮಿತಿ  
<sup>30</sup>ಭಯುಕ್ತಿಸ್ತಿಗುಪ್ತಶ್ರೀತಃ | ನಾನಾಸದ್ಗುಣರತ್ನರೋಷಣ  
<sup>31</sup>ಗಿರೀಪೋದ್ಯತಪೋಜಪ್ತಭೂಪ್ರಾಪ್ಯತೋಭಾವಿಮೇಘತಂ  
<sup>32</sup>ದ್ರಮುನಿಪೋತ್ಪ್ರವಿದ್ಯಚಕ್ರಾರಿಪಃ || ತ್ರೈವಿದ್ಯಯೋಗೀ  
<sup>33</sup>ಶ್ವರವೇಘತಂದ್ರಸ್ಯಭೂತ್ಪ್ರಭಾತಂದ್ರಮುನಿಸ್ಸ  
<sup>34</sup>ಶಿಷ್ಯಃ | ಬಂಭದ್ರ್ಯತಾಂಭೋನಿಧಿಪುರ್ಣೋಚಂದ್ರೋನಿರ್ಧೂತದ  
<sup>35</sup>ಣ್ಣ ತ್ರಿತಯೋವಿಶಲ್ಯಃ || ಪ್ರವೃತ್ತಾನ್ಮಾನದಾನೋತ್ಕಟ  
<sup>36</sup>ಕಟಕರಟಚ್ಛೇದದೃಢ್ಯನ್ಮೃಗೇಂದ್ರಃನಾನಾಭವ್ಯವ್ಯಪಂಡಪ್ರ  
<sup>37</sup>ತತಿವಿಕಸನಶ್ರೀವಿಧಾನೈಕಭಾನುಃ | ಸಂಸಾರಾಂಭೋಧಿಮಾಗ್ನೇ  
<sup>38</sup>ತರಣಕರಣತಂಯಾನರತ್ನತ್ರಯೇಕಸಮೃದ್ಧೈನಾಗ  
<sup>39</sup>ಮಾತ್ರ್ಯಾನ್ವಿತವಿಮಲಮತಿಃಪ್ರಭಾತಂದ್ರಯೋಗೀ ||

(ಉತ್ತರಮಾಖ್ಯ.)

- <sup>1</sup>ಶ್ರೀಭೂಪಾಳಕಮೌಲಾರಿತಪದಸ್ಯಜ್ಞಾನಲಕ್ಷ್ಮೀಪತಿ  
<sup>2</sup>ಶ್ಚರತೋತ್ತರವಾಪನೈತದುರಕುಂಭಾತಪತ್ರಾಚಿತಿಃ | ತ್ರೈ  
<sup>3</sup>ಲೋಕಾಭಿಧೃತಮನ್ಮಥಾರವಿಜಯಸ್ಸದ್ಧರ್ಮಚಕ್ರಾಧಿಸುಖಿಭಿಃ  
<sup>4</sup>ಸ್ತವತೂರ್ಯಭೋಷನಿನದಸ್ತೈವಿದ್ಯಚಕ್ರೇಶ್ವರಃ || ಶಾ  
<sup>5</sup>ಖ್ಯಾಫಸ್ಯರೋಮಣಿಃಪ್ರವಿಳಸತ್ತ್ವಜ್ಞಚೂಡಾಮಣಿಃ  
<sup>6</sup>ದ್ಧಾಂತೇದ್ಧಶಿರೋಮಣಿಃಪ್ರಮವದ್ಭ್ರಾತಸ್ಯಚೂಡಾಮಣಿಃ |  
<sup>7</sup>ಪೋದ್ಯತ್ಸವ್ಯಮಿನಾಂಸಿರೋಮಣಿರುದಂಚದ್ಧವ್ಯರತ್ನಾ  
<sup>8</sup>ಮಣಿಜ್ಞೇಯಾತ್ಮನ್ಮತಮೇಘಚಂದ್ರಮುನಿಃ  
<sup>9</sup>ಸ್ತೈವಿದ್ಯಚೂಡಾಮಣಿಃ || ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘ

- <sup>10</sup>ಚಂದ್ರಯಮಿನಃಪತ್ಯುಮ್ನಾಮಾಸಿಪ್ರಿಯಾ  
<sup>11</sup>ವಾಗ್ಧೇವೀಡಿಸಹಾವಹಿತ್ಯಹೃದಯಾತದ್ಯುಕ್ತಕ  
<sup>12</sup>ಮೂರ್ತ್ಯುನೀ | ಕೀರ್ತಿವ್ಯಾಠಧಿದಿಕ್ತು ಖಚಳಕುಳೇಸ್ವದಾತ್ಮಾ  
<sup>13</sup>ಪ್ರಪ್ತುಮಪ್ಯನ್ವೇಷ್ಯಮುಣಿಮಂತ್ರತಂತ್ರನಿಚ  
<sup>14</sup>ಯಂಸಾಸಂಭ್ರಮಾತಭ್ರಾವ್ಯತಿ || ತಕ್ಷನ್ಯಾಯಂ  
<sup>15</sup>ಸುವಜ್ರವೇದಿರಮುಖಾರ್ಹತಸ್ತುಕ್ತಿ ಸನ್ಮಾಕ್ತಿ ಕಃ  
<sup>16</sup>ಶಬ್ದಗ್ರಂಥವಿರುದ್ಧಶಂಖಕಳತಃಸ್ಯದ್ವಾದಸದ್ವಿ  
<sup>17</sup>ದ್ರುಮಃ | ವ್ಯಾಖ್ಯಾನೋಜ್ಞತಪೋಪಣ ಪ್ರವಿಪುಳ  
<sup>18</sup>ಪ್ರಜ್ಞೋದ್ಭವೀಚೇಚಯೋಬೇಯಾದ್ವಿಶ್ರುತಮೇಘ  
<sup>19</sup>ಚಂದ್ರಮುನಿಸಸ್ತ್ರೈವಿದ್ಯರತ್ನಾಕರಃ || ಶ್ರೀಪೂ  
<sup>20</sup>ಲಸಂಘಕೃತಪುಸ್ತಕಗಚ್ಛದೇಶೀಯೋದ್ಯದ್ಗಣಾಧಿ  
<sup>21</sup>ಪಸುತಾಕ್ತಿ ಕಚಕ್ರವರ್ತಿ | ಸೈದ್ಧಾಂತಿಕೇಶ್ವರಶಿಖಾಮ  
<sup>22</sup>ಣಿಮೇಘಚಂದ್ರಸ್ತ್ರೈವಿದ್ಯದೇವಗತಿಸದ್ವಿಬುಧಾ  
<sup>23</sup>ಸ್ತುವಂತಿ || ಸಿದ್ಧಾಂತೇಜಿನವೀರಸೇನಶದೃಶಶ್ಚಾಸ್ತ್ರಾ  
<sup>24</sup>ಬ್ದನೀಭಾಸ್ತರಃಪಟ್ಟಿಕ್ತೇಷ್ವಕಳಂಕದೇವವಿಬುಧಃ  
<sup>25</sup>ಸಾಕ್ಷಾದಯಂಭೂತಳೇ | ಸರ್ವವ್ಯಾಕರಣೇವಿಪಶ್ಚಿದ  
<sup>26</sup>ಧಿಪಃ ಶ್ರೀಪೂಜ್ಯಪಾದಃಸ್ವಯಂತ್ರೈವಿದ್ಯೋತ್ತಮ  
<sup>27</sup>ಮೇಘಚಂದ್ರಮುನಿಪೋವಾದೀಭಸಂಚಾನನಃ ||  
<sup>28</sup>ರುದ್ರಾಣೀಶಸ್ಯಕಂಠಂಧವಳಯತಿಹಿಮುಜ್ಯೋತಿ  
<sup>29</sup>ಷ್ಯೋಜಾತಮಂಕುಷಿತಂಸಾವಣ್ಣುಕಲ್ಮಶಕಿರುದಿನಪ  
<sup>30</sup>ತನುಂರಾಹುದೇಹ್ಯನಿತಾತಂ | ಶ್ರೀಕಾಂತಾವಲ್ಲಭಾಂಗಂಕ  
<sup>31</sup>ಮಳಭವವಪುಮ್ನೇಘಚಂದ್ರಪ್ರತೀಂದ್ರತ್ಯೈವಿ  
<sup>32</sup>ದ್ಯಸ್ಯಾಖಿಳಾಂವಳಯನಿಳಯಸತ್ತೀರ್ತ್ತಿಫಲಂದ್ರಾ  
<sup>33</sup>ತಪೋಸಾ || ಮುನಿನಾಥಂದಸಧರ್ಮಧಾರಿದ್ಯಢ  
<sup>34</sup>ಪಟ್ಟಿಂಶದ್ಗುಣಂದಿವ್ಯಬಾಣನಿಧಾನಂ ನಿನಗಿಕ್ಷುಚಾಪ  
<sup>35</sup>ಮಳನೀಚ್ಯಾಸೂತ್ರಮೋರೂಂದೆಪೂವಿನಬಾಣಂ  
<sup>36</sup>ಗಳಮಯೈಹೀನನಧಿಕಂಗಾಕ್ಷೇಪಮಂಮಾಪ್ತುರ್ದಾ  
<sup>37</sup>ವನಯಂದರ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯೋಚ್ಚಾಣನಿಂ  
<sup>38</sup>ನದೋದ್ಧರ್ಪಮಂ || ವೃದ್ಧಾರೇಖಾವಿಳಾಸಂಭಾವರಾಜ  
<sup>39</sup>ಬಳಹದಲ್ಪರೆದುದಬಿರುದರುಮಾರಿಮುಖತಿಳ  
<sup>40</sup>ಕಗಂಗಾಚಾರಿಕಣ್ಣುರಿಸಿದಶುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂ ||

(ಮಾರ್ವಮುಖ.)

- <sup>1</sup>ಶ್ರವಣೀಯಂಕಬ್ದವಿದ್ಯಾಪರಣತಿಮಹನೀ  
<sup>2</sup>ಯಂಮುಖಾತಕ್ಷವಿದ್ಯಾಪ್ರವಣತ್ವಂಕಾ ಘನೀಯಂ  
<sup>3</sup>ಜನನಿಗದಿತಸಂಕುದ್ಧಸಿದ್ಧಾಂತವಿದ್ಯಾಪ್ರವಣಪ್ರಾಘ್ವೈ

- <sup>4</sup>ಮಂದೆಂದುಪಟತಪ್ಪಕಂಕೀರ್ತಿಗಸಲ್ಲಾ ತ್ತು ವಿವ್ಯನ್ನಿ ವಹಂತ್ಯು  
<sup>5</sup>ವಿದ್ಯನಾಮಪ್ರವಿದಿತನಸದಂಮೇಘಚಂದ್ರವ್ರತೀಂದ್ರಂ ||  
<sup>6</sup>ಕ್ಷಮೆಗೀಗ್ಗಾ ವನಂತೀವಿದದತುಳತಪ್ಪೀಗಲಂವಣ್ಯ  
<sup>7</sup>ಮಿಗಳನ್ನಮಂದಿದ್ವತ್ತತ್ತನ್ನೀಶ್ವರವಧುಗಧಿಕಪ್ರಾಧಿಯಾ  
<sup>8</sup>ಯ್ಯಾಗಳೆಂದೆದುಹಾವಿಖ್ಯಾತಿಯಂತಾಪ್ತ ದನಮಳಚರಿ  
<sup>9</sup>ತೋತ್ರ ಮಂಭವ್ಯಚೇತೋರಮಂಶೈವಿದ್ಯವಿದ್ಯೋದಿತ  
<sup>10</sup>ವಿರದಯಲಂಮೇಘಚಂದ್ರವ್ರತೀಂದ್ರಂ ||  
<sup>11</sup>ಇದೆಹಂಸೀಬೃಂದಮಿಂಟಲ್ಪಗದಪುಡುಚಕೋರೀಚಮಂ  
<sup>12</sup>ಚಂಚುವಿದಂಕದುಕಲ್ಲಾದ್ವೈದ್ಯದೀಶಂಜಡೆಯೊಂಟಸಳಂ  
<sup>13</sup>ದಿದ್ವೈಪಂಸೆಚ್ಚೀಗೀರಲ್ಪದದಪ್ಪಂಕೃಷ್ಣನಂಬಂತಸೆದುಬಿಸಲ  
<sup>14</sup>ಸತ್ಕಂದವೇಕಂದಕಾಂತಪುದಿತ್ತೀಮೇಘಚಂದ್ರವ್ರತೀವಕ  
<sup>15</sup>ಜಗದ್ವತ್ತೀಕೀರ್ತಿಪ್ರಕಾಶಂ || ಪೂಜಿತವಿದ್ಧಿವಿಬುಧಸಮಾ  
<sup>16</sup>ಜಂತ್ರೈವಿದ್ಯಮೇಘಚಂದ್ರವ್ರತಿರಾರಾಜಿಸಿದಂವಿನಛಿ  
<sup>17</sup>ತಮುನಿರಾಜಂವೈ ಪಭಗಣಭಗಣತಾರಾರಾಜಂ ||  
<sup>18</sup>ಸಕವರ್ಷಂ ೧೦೩೩ನೇಯಮನ್ಮಥಸಂವತ್ಸರದ ಪೂರ್ಣಿಮೆ ಸು  
<sup>19</sup>ಧ್ವಂ ೧೩ ಬೃಹವಾರಂಧನುಜ್ಜಗ್ನದಪೂರ್ವಾಣ್ಣ ದಾಹುಘೆಗೆ  
<sup>20</sup>ಯಪ್ಪಿಗಳ್ಳೀಮೂಲಸಂಘವದೇಗಗಣದಪುಸ್ತಕಗ  
<sup>21</sup>ಚ್ಚದ್ವೀಮೇಘಚಂದ್ರತೈವಿದ್ಯದೇವತ್ವಂಮವರಾನಕಾಲಮ  
<sup>22</sup>ನಜರಿಮ ಪಲ್ಯಂಕಾಲನದೊಂದ್ವೈ ಅತ್ಯುಭಾವನೆಯಂಭವಿಸು  
<sup>23</sup>ತ್ತಂದೇವಲೋಕಕ್ಕೆ ಸಂದರಾಭಾವನೆಯಂತಪ್ಪುದೆಂದೊಡೆ || ಅನಂತ  
<sup>24</sup>ಬೋಧಾತ್ಮಕವಾತ್ಮತತ್ವಂನಿಧಾಯುಚೇತಸ್ಯಸಹಾಯಚೇತಸೇ |  
<sup>25</sup>ತ್ಯೈವಿದ್ಯನಾಮನುನಿಮೇಘಚಂದ್ರಾದಿವಂಗತೋಪೋಧನಿಧಿವ್ಯಾಸ  
<sup>26</sup>ಪ್ಪಂ || ಅವರಗ್ರಹೈಶ್ವರಶೀಲಸದವದ್ವೈತತ್ವವಿದರಸಕ  
<sup>27</sup>ಳಣಸ್ತುಪಾರಾವಾರಪಾರಗುರುಗುರುಕುಳಸಮುದ್ಧರಣರು  
<sup>28</sup>ಮಪ್ಪೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವತ್ವವ್ಯಗುರುಗಳ್ಳೆಪರೋ  
<sup>29</sup>ಕ್ಷವಿನಯಂಕಾರಣವಾಗಿಕ್ರೇಪ್ಪುಪ್ಪುತೀರ್ಥದಲ್ಲಂಮಗುಡ್ಡಂ ||  
<sup>30</sup>ಸಮಧಿಗತಪಂಚಮಹಾರಬ್ಧ ಮಹಾಸಾಮಂತಾಧಿಪ  
<sup>31</sup>ತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂವೈರಘಯದಾಯಕಂ  
<sup>32</sup>ಗೋತ್ರಪವಿತ್ರಂಬುಧಜನಮಿತ್ರಂನೃಪಮಿದ್ರೋಹಗೋಧೂ  
<sup>33</sup>ಮಘರಟ್ಟಸಂಗ್ರಾಮಜತ್ತ ಲಟ್ಟವಿಪ್ಲವದ್ವೈನಘಪಂಚಮೋದ್ವ  
<sup>34</sup>ಳಮಹಾರಾಜರಾಜ್ಯಸಮುದ್ಧರಣಕೆಳಗುಭರಣ ಶ್ರೇಷ್ಠನಧಿ  
<sup>35</sup>ಮ್ನಾನ್ಯವೈತಾಂಬುಧಿ ಪ್ರವದ್ಧನಸುಧಾಕರಸಮೃಕ್ತವೈರತ್ನಾಕರೋ  
<sup>36</sup>ಮನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಗಂಗರಾಜನಾತನಮನಸ್ಸರೋ  
<sup>37</sup>ವರರಾಜಹಂಸ ಭವ್ಯಜನಪ್ರಸಂಗೇ ಗೋತ್ರನಿಧಾವೇ ರುಕ್ಮಿಣೀ  
<sup>38</sup>ಸಮಾನೇ ಲಕ್ಷ್ಮೀಮತಿದಂಡನಾಯಕಿ ತಿಯುಮಂತವರಿಂದಮತಿಶಯಮಹಾವಿಖ್ಯಾ

- <sup>39</sup> ತಿಯಿಂಕುಳಲಗ್ನ ದೋಳು ಪ್ರತಿಷ್ಠೆಯಮಾಡಿಸಿದರಾ ಮುನೀಂದ್ರೋತ್ತಮನೊಳಿ  
<sup>40</sup> ಭಗೀಯನವರತಪ್ರಭಾವಮಂತಪ್ಪದಂದೋಡೆ || ಸಮದೋದ್ಯ  
<sup>41</sup> ನ್ನಾರಗಂಧದ್ವಿರದದಳನಕಂಠೀರವಂ ಕ್ರೋಧಲೋಭದ್ರಮಮೂಳಚ್ಛೇದ  
<sup>42</sup> ಸಂದುರ್ಧರವಿಪಯಸಿಳೋಚ್ಛೇದವಜ್ರಪ್ರತಾಪಂಕಮನೀಯಂ  
<sup>43</sup> ಶ್ರೀಜಿನೇಂದ್ರಾಗಮಜಗನಿಧಿಪಾರಂ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತಮುನೀಂದ್ರಮೋ  
<sup>44</sup> ಹವಿಧ್ವಂಸನಕರನೆಸಿದಂ ಧಾತ್ರಿಯೋಳಯೋಗಿನಾಥಂ || ಬೋವರಾಜಂಬರದಂ ||  
<sup>45</sup> ಮುತ್ತುನಮಾತದಂ ತಿರಲಿಜೇನ್ನಿ ಜನಾಶ್ರಯಕೋಟಿಯಂಕ್ರಮಂಚೆತ್ತಿ ರಮುನ್ನಿನಂ  
<sup>46</sup> ತಿರನಿತಗ್ಗೊಳೊಳಂನಿಜಿವೂಡಿಸುತ್ತಮತ್ಯುತ್ತಮ ಪಾತ್ರದಾನದೊ  
<sup>47</sup> ದವಂಮುಖಿವುತ್ತಿ ರೆಗಂಕವಾಡಿತೊಂಬತ್ತರುಸಾಸಿರಂಕೊಪಣವಾದುದುಗಂ  
<sup>48</sup> ಗಣದಂಡನಾಥನಿಂ || ಸೋಭೆಯನೇಂಕೈಕೊಂಡುದೊಸಾಭಾಗ್ಯದಕಣಿಯನಿಪ್ಪ  
<sup>49</sup> ಲಕ್ಷ್ಮೀಮತಿಯಿಂದೀಳುವನತಳದೊಳುಹಾರಾಳಯಭೈಪಜ್ಯಶಾಸ್ತ್ರ  
<sup>50</sup> ದಾನವಿಧಾನಂ ||

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ಅದೇ ಮುಂಟೆವದಲ್ಲಿ ಇರುವ ಮೂಜನೆ ಶಾಸನ.

- <sup>1</sup> ಪ್ರೇಮತ್ವರಮಂಭೀರಸ್ಯದ್ವಾದಾವೋಘಾಂ  
<sup>2</sup> ಭನಂ | ಜೇಯಾತ್ಪ್ರೋಕ್ತನಾಥಸ್ಯಶಾಸನಂ ಜನ  
<sup>3</sup> ಶಾಸನಂ || ಜಯತುಮರಿತದೂರಾಕ್ಷೀರ  
<sup>4</sup> ಕೂಪರಹಾರಾಸ್ರಧಿತಪುಥುಳಕೀರ್ತಿಶ್ರೀಮ  
<sup>5</sup> ಭೇಂದ್ರಬ್ರಹ್ಮೀ | ಗುಣಮಣಿಗಣಸಿಂಧುಃ  
<sup>6</sup> ಪ್ಲೋಕಯ್ಯ ಬಂಧುಃ ವಿಬುಧಮುಧುಪಸ್ರಜಃ  
<sup>7</sup> ಪ್ಲೋಕಯ್ಯಾಪಸ್ರಜಃ || ಅವರಗುಡ್ಡಿ || ಪರಮಪದಾ  
<sup>8</sup> ತ್ವನಿನ್ನಯಮನಂತವಿದಗ್ಧತಮನ್ನಯಂಗಳೊಳ್ಳರಿ  
<sup>9</sup> ಚಯಮೆಂದುಮಿಲ್ಲದತಿಮುಗ್ಧತೆತನ್ನಿನಿಯಂಗೆಚೆ  
<sup>10</sup> ತ್ತದೊಪ್ಪಿರಿದನುರಾಗಮಂಪಡೆವ ರೂಪವಿವೇಯಜ  
<sup>11</sup> ನಂತರಂಗದೊಳ್ಳಿ ರುಪಮುಭಕ್ತಿಯಂ ಪಡೆವಬೆಂಪಿವು  
<sup>12</sup> ಲಕ್ಷ್ಮೀಲಿಗಂದುಮನ್ನಿತಂ || ಚತುರತೆಯೊಳಲಾವಣ್ಯ  
<sup>13</sup> ದೊಳತಿರಯಮನೆನೆಗಳ್ಳದವಭಕ್ತಿಯೊಳಂತೀಕ್ಷಿ  
<sup>14</sup> ತಿಯೊಳಗೆಗಂಗರಾಜನಸತಿಲಕ್ಷ್ಮೀಂಭಿಕೆಯೊತರ  
<sup>15</sup> ಸತಿಯದೊರೆಯೇ || ಸಾಭಾಗ್ಯದೊಳಮಾರ್ದದನೋ  
<sup>16</sup> ಭಾಸ್ವದಮಾದರೂಪಿನೊಪ್ಪಂಪ್ರತ್ಯಕ್ಷೀಭೂತಲ  
<sup>17</sup> ಕ್ಷ್ಮೀಯೆಂದಪುಜೀಭೂತಳವಿನಿತುಮೆಯೈಲಕ್ಷ್ಮೀಮ  
<sup>18</sup> ತಿಯಂ || ಕೋಭೆಯನೇಂಕಯ್ಯೊಂಡುದೊಸಾಭಾಗ್ಯದಕಣಿ  
<sup>19</sup> ಯನಿಪ್ಪ ಲಕ್ಷ್ಮೀಮತಿಯಿಂದೀಳುವನ ತಳದೊಳುಹಾರಾ  
<sup>20</sup> ಭಯಭೈಪಜ್ಯಶಾಸ್ತ್ರದಾನವಿಧಾನಂ || ವಿತರಣಗುಣ

- <sup>21</sup> ಮದೇವನಿತಾಕೃತಿಯಂಕಯ್ಯೊಂಡುಬೆನಿಸಮಹಿಮೆಯುಲ  
<sup>22</sup> ಹೈತ್ರಮತಿಯುಲವೊದೇವತಾಧಿಪ್ತಿತಯಲ್ಲದೇಕೇವಳಂಮು  
<sup>23</sup> ನುಷ್ಯಾಂಗನಯೇ || ಇಭಗಮನೆಹರಣಲೋಚನೆಕುಭಲಕ್ಷಣೆ  
<sup>24</sup> ಗಂಗರಾಜನದ್ಧಾಂಗನೆತಾನಭಿನವರುಕ್ಮಿಣಿಯನಲೀತ್ರಿಭುವನದೊಳ  
<sup>25</sup> ಪೋಲ್ವರೊಳರಲಹೈತ್ರಮತಿಯಂ || ಶ್ರೀಮೂಲಸಂಘದದೇಶಿಯ ಗಣ  
<sup>26</sup> ಪವುಸ್ತುಕಗಚ್ಛದ ಶ್ರೀಮತಕುಭಚಂದ್ರಸಿದ್ಧಾಂತ ದೇವರಗುಡ್ಡಿದಂ  
<sup>27</sup> ಡದಾಯಕಿತಿಲಕ್ಕವೆ ಸಕವರ್ಪಂಗಳನೆಯಪ್ಪ ವಸಂಪತ್ಸರವ  
<sup>28</sup> . . . . . ಕುಡ್ಡಂ ೧೧ ಕುಕುವಾರದಂದು ಸನ್ಯಸವಂಗಿಯು ಸಮಾಧಿವರ  
<sup>29</sup> ಸಮುಡಿಬಿದೇವಲೋಕಕ್ಕೆಸಂದಳ || ಪರೋಕ್ಷವಿನಯಕ್ಕೆವಿವಿ  
<sup>30</sup> ಧಿಗೆಯಂ : ಶ್ರೀಮದ್ವಂದನಾಯಕಗಂಗರಾಜಂನಿಲ್ಲಿಸಿಪ್ರತಿಷ್ಠೆಮಾ  
<sup>31</sup> ಡಿಮಹಾದಾನವಂಮಹಾಪುಜೆಗಳಂಮಾಡಿವರು ಮಂಗಳಹುಯಾ ಶ್ರೀಶ್ರೀ ||

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ಅದೇ ಮುಂಟಪದಲ್ಲಿ ಇರುವ ನಾಲ್ಕನೆ ಕಾಸನ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup> ಭದ್ರಮಸ್ತುಜಿನಕಾಸನಸ್ಯ || ಜಯತುದು  
<sup>2</sup> ರತದೂರಾಕ್ಷೀರಕೂಪಾರಪಾರಾಪ್ರಥಿತಸ್ಯ  
<sup>3</sup> ಧುಳಕೀರ್ತಿಃಶ್ರೀಸುಭೇನ್ದುಬ್ರತೀಶಃ | ಗುಣಮು  
<sup>4</sup> ಣಿಗಣಿಸ್ಕುಚಿಷ್ಯಲೋಕಯ್ಯುಬನ್ಧವಿಮು  
<sup>5</sup> ಧಮಧುಪಪ್ಲೇಪುಪ್ಲೇಪುಪ್ಲೇಪುಪ್ಲೇಪು || ಶ್ರೀ  
<sup>6</sup> ವಧುಜನ್ಮಪ್ರೀತಿಸುರಭೂರಾಹದುದ್ಧವ  
<sup>7</sup> ಬಿಂಪಯೋಧಿವೇಳಾವಧುಪಂಪುಪುಪುಪುಪುಪುಪು  
<sup>8</sup> ತನಾಗಲಿಖಾರುರೂಪಲಿಖಾವತಿಡಂಡನಾಯ  
<sup>9</sup> ಕಿತಿಲಕ್ಕ ಲಿದೇಮತಿಬೂಚಿರಾಜನಂಬೀವಿ  
<sup>10</sup> ಭುಪುಟ್ಟಪಂಪುಸಡೆದಾಜ್ಞೆ ಸಿದಳುರಿದಪ್ಪ  
<sup>11</sup> ಕೀರ್ತಿಯಂ || ವ || ಆಯಬೈಯಮಗಳಂ  
<sup>12</sup> ತಪ್ಪಳಂದಡೆ | ಸ್ವಸ್ತಿನಿಸ್ತುಪ್ಪತಿಜಿನವೃಜಿ  
<sup>13</sup> ನಭಾಗಭಗವದರ್ಪದರ್ಪಣೀಯಾಚಾರುಚ  
<sup>14</sup> ರಣಾರವಿಂದದ್ವಂದ್ವಾನಂದವಂದನವೇಳುವಿಳೋಕನೀಯಾ  
<sup>15</sup> ಹ್ವಾಯವಣಲಕ್ಷ್ಮೀವಿಳಾಸಯುಂ | ಅಪಹಸನೀಯಾ  
<sup>16</sup> ಸ್ವೀಯಜೀವಿತೇಕಜೀವಿತಾಂತಜೀವನವಿನೋ  
<sup>17</sup> ದಾನಾರತರತರತಿವಿಳಾಸಯುಂ | ಕಾಲೇಯಕಾ  
<sup>18</sup> ಲರಾಕ್ಷಸರಾಕ್ಷಸಕಳಸಕಳವಾಣಿಜತ್ಯಾತಿ  
<sup>19</sup> ಪ್ರಚಂಡಚಾಮುಂಡಾತಿಶ್ರೇಷ್ಠರಾಜಶ್ರೇಷ್ಠಮಾಸನ  
<sup>20</sup> ದ್ವಜಮಾನರಾಜಪಂಪವನಿತಾಕಲ್ಪಿಯಂ |

- 21 ಪರಮಜಿನಮತಪರಿತ್ಯಾಜಕರಣಕಾ  
 22 ರಣೀಭೂತಜಿನಶಾಸನದೇವತಾಕಾರಂಕಲ್ಪಿ  
 23 ಯುಂ | ಅಭಿರಾಮಗುಣಗಣವೇಕರಣಾ  
 24 ಯತಾನುಕರಣೀಯಧರಣಿಸುತೆಯುಂ |  
 25 ತ್ರಿಸಾಹಿತ್ಯಸತ್ಯಪಿತಕ್ಷೇರೋದಸು  
 26 ತೆಯುಂ | ಸದ್ಧಮ್ಮಾನುರಾಗಮತಿಯು  
 27 ಮನಿಸಿದದೇಮಿಯಕ್ಕ || ಪದ್ಯ || ತ್ರೀ  
 28 ಚಾಮುಂಡಮನೋಮನೋರಥರಥವ್ಯಾಪಾ  
 29 ರನ್ಯಕಕ್ರಿಯಾಶ್ರೀಚಾಮುಂಡಮ  
 30 ನಸ್ಸರೋಜರಜಸಾರಾಜದ್ವೀಪಂಗಳನಾ | ಶ್ರೀಚಾ  
 31 ಮುಂಡಗೃಹಾಂಗಣೋದ್ಗತಮಹಾಶ್ರೀಕಲ್ಪವಲ್ಲಿಸ್ವಯಂ  
 32 ಶ್ರೀಚಾಮುಂಡಮ

(ಎನೇ ಮುಖ.)

- 1 ನಃಪ್ರಿಯಾವಿಜಯತಾಂ  
 2 ಶ್ರೀದೇವಮತ್ಯಂಗನಾ ||  
 3 ಆಹಾರಂತ್ರಿಜ  
 4 ಗಜ್ಜನಾಯವಿಭಯಂಭೀ  
 5 ತಾಯದಿವ್ಯಾಪಧಂವ್ಯಾಧಿವ್ಯಾ  
 6 ಪಮದೇತದೀನಮುಖಿನೇಶೋತ್ರೇ  
 7 ಚಣಸ್ತ್ರಾಗಮಂ | ಏವಂದೇವಮತಿ  
 8 ಸ್ಸದೈವದದತಿಪ್ರಪ್ರಜ್ಞಯೇಸ್ವಾ  
 9 ಯುಪಾಮಾರ್ಹದ್ವೇವಮತಿಂವಿಧಾಯ  
 10 ವಿಧಿನಾದಿವ್ಯಾವಧೂಃಪ್ರೋದಭೂತ ||  
 11 ಅಸೀತ್ಪರಕ್ಷೋಭಕರಪ್ರತಾಪಾಸೇ  
 12 ಪಾವನೀಪಾಲಕೃತಾದರಸ್ಯ | ಚಾಮುಂ  
 13 ಡನಾನ್ಮೋವಣಿಜಃಪ್ರಿಯಾಸ್ತ್ರೀಮುಖ್ಯಾ  
 14 ಸತೀಯಾಭಾವಿದೇಮತೀತಿ || ಭೂಲೋ  
 15 ಕಚೈತ್ಯಲಯಚೈತ್ಯಪೂಜಾವ್ಯಾಪಾ  
 16 ರಕೃತ್ಯಾದರತೋವತೀರ್ಣಾ | ಸ್ವಗ್ಗಾತ್ಸು  
 17 ರಸ್ತ್ರೀತಿವಿಲೋಕ್ಯಮಾನಾಪುಣ್ಯೇನಲಾವ  
 18 ಣ್ಯಗುಣೇನಯಾತ್ರ || ಆಹಾರ  
 19 ಣಸ್ತ್ರಾಭಯಭೇಷಜಾನಾಂದಾಯಿನ್ಯ  
 20 ಲಂವರ್ಣಾಚತುಷ್ಟಯಾಯ | ಪಶ್ಚಾತ್ಸು  
 21 ಮಾಧಿಕ್ರಿಯಯಾಚುರಂತೇ

- <sup>22</sup> ಸ್ವಸ್ಥಾನವತ್ಸವಃ ಪ್ರವೀರಯೋಚ್ಚೈಃ ||  
<sup>23</sup> ಸದ್ಗಮ್ಯಕತ್ರಂಕಲಿಕಾಲರಾಜಂ  
<sup>24</sup> ಜಿತ್ವಾವೈವಸ್ಥಾಪಿತಧರ್ಮವೃತ್ತಾಪಿ ತ  
<sup>25</sup> ಸ್ಯಾಜಯಸ್ತಂಭನಿಭಂಸಿಲಾಯಾ  
<sup>26</sup> ಸ್ತಂಭಂವೈವಸ್ಥಾಪಯತಿಸ್ತಲಕ್ಷ್ಮೀಃ || ಶ್ರೀ  
<sup>27</sup> ಮೂಲಸಂಘದದೇಸಿಗಗಣದಪುಸ್ತ  
<sup>28</sup> ಕಗಚ್ಛದಸುಭಾಷಂದ್ರಸಿದ್ಧಾಂತದೇವ  
<sup>29</sup> ರಗುಡ್ಡಿ ಸಕವರುಷಂಶಂನೆಯ ವಿ  
<sup>30</sup> ಕಾರಿಸಂವತ್ಸರದ ಫಲಗುಣಬಹುಳಂ  
<sup>31</sup> ಬ್ರಹ್ಮಪರದಂದು ಸಂನ್ಯಾಸನವಿಧಿ  
<sup>32</sup> ಯಿಂದೇಮಿಯುಕ್ತಮುಚಿತವಳು ||

## 50

ಪಾರ್ಶ್ವತೀರ್ಥಕರದೊಣೆ ಯೆದುರು ದಕ್ಷಿಣ ಮಂಟಪನಲ್ಲಿ.

(ಪೂರ್ವಮುಖ.)

- <sup>1</sup> ಭದ್ರಂಭೂಯಾಜಿ ನೇಂದ್ರಾಣಾಂಕಾಸನಾಯಾಘ  
<sup>2</sup> ನುಃನೇ | ಕುತೀರ್ಥಧ್ವಾಂತಸಂಘಾತಪ್ರಭಿನ್ನಘನೋನ  
<sup>3</sup> ವೇ || ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಂಜಿನವರಾನೀಕ  
<sup>4</sup> ಸಾಧೋರುವಾರ್ಧಿಃ | ಪ್ರಧ್ವಸ್ತಾಘಪ್ರನೇಯಪ್ರಚ  
<sup>5</sup> ಯವಿಷಯಕೈವಲ್ಯೋಭೋರುವೇದಿಃ | ಶಸ್ತ್ರಸ್ಯ  
<sup>6</sup> ತ್ವಾರಮುದ್ರಾಕಬಿಠಜನತಾನಂದನಾದೋರುಭೋ  
<sup>7</sup> ಷಃ | ಸ್ಥೋತ್ರಾದ್ಯಾಚಂದ್ರತಾರಂಕರಮಸುಖಮಹಾ  
<sup>8</sup> ವೀರ್ಯೋವೀಚೀನಿಕಾಯಃ || ಶ್ರೀಮನ್ಮನೀಂದ್ರೋತ್ತಮರತ್ನ  
<sup>9</sup> ವಗ್ಗಾಃ ಶ್ರೀಗೌತಮಾದ್ಯಾಃ ಪ್ರಭವಿಷ್ಣುವಸ್ತೇ | ತ  
<sup>10</sup> ತ್ರಾಂಬುಧಾಸಪ್ತಮಪರ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸತ್ತತಾನ  
<sup>11</sup> ನಿಗಣೇಬಭಾವ || ಶ್ರೀಪದ್ಮನಂದೀತ್ಯನವದ್ಯನಾಮಾ  
<sup>12</sup> ಹ್ಯಾಚಾರ್ಯಕಶ್ಚೋತ್ತರಕೋಂಡಕುಂದಃ | ದ್ವಿತೀಯಮಾಸೀದ  
<sup>13</sup> ಭಿದಾನಮುದ್ಯಚ್ಛ್ರಿತ್ರಸಂಜಾತಸುಚಾರಣಾರ್ಧಿಃ || ಅ  
<sup>14</sup> ಭೂದುಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸುವಾಚಾರ್ಯಕಶ್ಚೋ  
<sup>15</sup> ತ್ವರಗೃಧ್ರಪಿಂಞಃ | ತದನ್ವಯೇತತ್ಸದೃಕೋಸ್ತನಾನ್ಯಸ್ತ  
<sup>16</sup> ತ್ವಳಿಕಾಶೇಷಪದಾರ್ಥವೇದಿ || ಶ್ರೀಗೃಧ್ರಪಿಂಞಮುನಿಃ  
<sup>17</sup> ಸ್ತೌಳಿಗಳಂಕೇಷಃ | ಪ್ರಾಜನಿಷ್ಠಭುವನತ್ರಯವತ್ತಿಃ  
<sup>18</sup> ತ್ವಿಃ | ಚಾರಿತ್ರಚೂಕುರಬಿಳಾವನಿಪಾಳಮಾಳಮಾಳಾಃ  
<sup>19</sup> ಘೇಮುಖವಿರಾಜಿತಪದಪದ್ಮಃ || ತಚ್ಛಿಷ್ಯೋಗುಣನಂದಿ  
<sup>20</sup> ಪಂಡಿತಯತಿಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಃ ತತ್ಕೃಪಾಕರಣಾ  
<sup>21</sup> ದಿಶಸ್ತುನಿಪುಣಸ್ಸುಹೃತ್ಯವಿದ್ಯಾಪತಿಃ | ಮಿಥ್ಯಾಪಾಠಿ



- 22 ಮದಾನ್ಧ ಸಿನ್ಧು ರಘಟಾಸಂಘಟ್ಟಕಣ್ವಿರವೋಭವ್ಯಾಂಭೋಜ  
 23 ಏವಾಕರೋವಿಜಯತಾಂಕನ್ಯಸ್ವದರ್ಪ್ಪವಹಃ || ತಚ್ಛಿಷ್ಯಾ  
 24 ಸ್ತುರತಃವಿವೇಕನಿಧಯಃಶಾಸ್ತ್ರಾಭಿಪಾರಂಗತಾ ಸ್ತೋಪೂತ್ಯ  
 25 ಪ್ಪತಮಾದ್ವಿಸಸ್ತತಿಮಿತಃಸಿದ್ಧಾಂತಶಾಸ್ತ್ರಾರ್ಥಕ | ವ್ಯಾಖ್ಯಾನೇ  
 26 ಪಟವೋವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷುಸಿದ್ಧೋಮುನಿಃ ನಾನಾ  
 27 ನೂನನಯಪ್ರಮಾಣನಿಪುಣೋದೇವೇಂದ್ರಸ್ಯದ್ಧಾಂತಿಕಃ ||  
 28 ಅಜನಿಮಹಿಪಚೂಡಾರತ್ನ ರಾರಾಜಿತಾಂಘ್ರಿವ್ಯಜಿತಮು  
 29 ಕರಕೇತೂದ್ಧಂಡದೂದ್ಧರ್ವಂಕವರ್ಷಃ | ಕುನಯನಿಕರಭೂಧ್ರಾನೀ  
 30 ಕದಂಭೋದಂಡಸ್ವಜಯತುಮಿಬುಧೇಂದ್ರೋಪಾರತೀಭಾಳಪ  
 31 ಟ್ಟಃ || ತಚ್ಛಿಷ್ಯಕಲಧೌತನಂದಿಮುನಿಪಸ್ಯದ್ಧಾಂತ ಚಕ್ರೇಶ್ವ  
 32 ರಃಪಾರಾಮಾರಪರೇತಧಾರಣಿಕುಳವ್ಯಾಪ್ತೇರಂಕೀರ್ತಿರೇಶ್ವರಃ |  
 33 ಪಂಚಾಕ್ಷೋನ್ಮದಕುಂಭಕುಂಭದಳನಪೋನ್ಮುಕ್ತಾಳುಳಪ್ರಾಂಕುಪ್ರಾಂ  
 34 ಚಿತಕೇಸರೇಬುಧನುತೋವಾಕ್ತಾ ಮಿನೀವಲ್ಲಭಃ || ತತ್ಪು  
 35 ತ್ರಕೋಮಹೇಂದ್ರಾದಿರೀರ್ತಿಮೃದನಕಂಕರಃ | ಯಸ್ಯವಾ  
 36 ಗ್ಧೀವತಾಶಕ್ತಾಶ್ರತೀಮಾಳಾಮಯೂಯುಜತಃ ||  
 37 ತಚ್ಛಿಷ್ಯೋವೀರಣಸ್ಥೀಕವಿಗಮಕಮಹಾವಾದಿನಾಗ್ನಿತ್ವ  
 38 ಯುಕ್ತೋಯಸ್ಯಪ್ರೀನಾಕಸಿಸ್ತು ತ್ರಿದಶಪತಿಗಜಾಕಾ  
 39 ಶಕಂಕಾಶಕೀರ್ತಿಃ | ಗಾಯಂತ್ಯುಚ್ಚೈವದ್ವಿಗನೇತ್ರಿದಶಯು  
 40 ವತಯಃಪ್ರೀತಿರಾಗಾನುಬನ್ಧಾತ್ ಸೋಯಂಬೇಯಾ  
 41 ತ್ವಮಾವಪ್ರಕರಮಹಿಧರೋಭೀಳದಂಭೋಳಿ  
 42 ಗಣ್ಢಃ || ಶ್ರೀಗೋಲ್ಲಾಚಾರ್ಯಾನಾಮಾಸಮಜನಿಮು  
 43 ನಿಪಾಶುಧರತ್ನತ್ರಯಾತ್ಮಸಿದ್ಧಾತ್ಮಾದ್ಯರ್ಥಕಸಾ  
 44 ತ್ಥಪ್ರಕಟನಪಟುಸಿದ್ಧಾಂತಶಾಸ್ತ್ರಾಭಿವಿಚಿ | ಸಂಘಾ  
 45 ತಕ್ಷಾಳಿತಾಪ್ರಮದಮದಕಳಾಲೀಧಬುಧಿ  
 46 ಪ್ರಭಾವಜೇಯಾದ್ಧಾಪಃಳಮಾಳಿದ್ಯಮುನಿ ವಿವ  
 47 ಳಿತಾಂಘ್ರಿಬ್ಜ ಲಕ್ಷ್ಮೀವಿಳಾಸಃ || ವೀರಣಂಬವಿಬುಧೇಂ  
 48 ದ್ರಸಂತತಾನೂತ್ನಚಂದಿರನರೇಂದ್ರವಂಶಜೋ | ಡಾಮ  
 49 ಣಿಃಪ್ರಥಿತಗೊಲ್ಲದೇಶಭೂಪಾಳಕಃ ಕಿಮುಪಕಾರಣೇ  
 50 ನಸಃ || ಶ್ರೀಮತ್ತ್ರೈಕಾಲಯೋಗೀಸಮಜನಿಮಹಿಕಾಕಾಯ  
 51 ಲಗ್ನಾತಮತ್ರಯಸ್ಯಭೂದ್ವೈಷ್ಣುಧಾರಾನಿರತರಗಣಾಗ್ರೀ  
 52 ಪ್ಪತಮಾಕ್ಷೀಣ್ಣಬಿಂಬಂ | ಚಕ್ರಂಸದ್ವೈತ್ತಚಾಪಕಲಿತಯತಿವರಸ್ವಾ  
 53 ಭರತೂನ್ವಿಜೇತುಂಗೋಲ್ಲಾಚಾರ್ಯಸ್ಯಃಪ್ರಸೃಜಯತುಭು  
 54 ವನೇಭವ್ಯಸತ್ತ್ವೈರವೇಂದ್ರಃ || ಗಂಗಣ್ಣನಲಿಖಿತ ||

(ಪಕ್ಷೀಣಕುಂಬು.)

1 ತಪಸ್ಸಿವುತ್ಕೃತೋಯಸ್ಯಭೂತೋಭೂದ್ವೈಶ್ವರಾ

2 ಜ್ಞಸಃ | ಯಸ್ಯಸ್ವರಣವೂತ್ರೇಣಮುಹ್ಯಂತಿಚತಮಯಾ

- <sup>3</sup>ಗ್ರಹಾಃ || ಪುಂಜ್ಯಪುತಾಂಗತಂಲೋಕೇಕರಂಜಸ್ಯಪಿತ್ಯ  
<sup>4</sup>ಲಕಂ | ತಪಃಸಮತ್ಯಕ್ತತಸ್ಯತಪಃಸಿಂವಣ್ನೀತುಂ  
<sup>5</sup>ಕ್ಷಮಂ || ತ್ರೈಕಾಲ್ಪಯೋಗಿಯತಿತಪಃಗ್ರವಿನೇಯ  
<sup>6</sup>ರತ್ನಸಿದ್ಧಿವ್ಯವಾರ್ಧಿಸಂವರ್ಧನಪೂರ್ಣಾಚಂದ್ರಃ | ಬಿಗ್ನ  
<sup>7</sup>ಗಕುಂಭಲಿಖಿತೋಜ್ಯವಕೀರ್ತ್ತಿಕಾನ್ಮೋಜೇಯಾದಸಂವಪ  
<sup>8</sup>ಯನಂದಿಮುನಿಜ್ವಗತ್ಯಂ || ಯೇನ.ಲೇಷಾರೀಷಪಾಪ  
<sup>9</sup>ರವವಸ್ತವ್ಯಗ್ನಿ ತಾಃಪ್ರೋದ್ಧತಾಃಯೇನಾಪ್ತಿದಕಲಕ್ಷ  
<sup>10</sup>ಣೋತ್ತಮಮಹಾಧರ್ಮಾಖ್ಯಕಲ್ಪರುಮಾಃ | ಯೇನ.ಲೇ  
<sup>11</sup>ಷಪ್ರವೇಶತಾಪಜನನಸ್ಯಾಧ್ಯಾತ್ಮಸಂವೇದನಂಪ್ರಪ್ತಂಸ್ಯಾಧರ್ಮಯ  
<sup>12</sup>ದನಂದಿಮುನಿಪಸ್ತೋಯಂಕೃತಾತ್ಯೂರ್ಣಮಿ || ತಕ್ಷಿಪ್ರಸ  
<sup>13</sup>ಕಳಾಗಮಾತ್ಯಗಸಪುಣೋಲೋಕಜ್ಞಾತಾಸಂಯುತಸ್ತಜ್ಞ  
<sup>14</sup>ರತ್ರಾಚರತ್ರಾಚರಾಚರತಸ್ತಜನ್ಯಕಂದಾಂಕುರಃ | ಮಿಥಾ  
<sup>15</sup>ತ್ವಜ್ವವನಪ್ರತಾಪಜನನಸ್ರೀಸೋಮದೇವಪ್ರಭುರ್ಜ್ವೀಯಾ  
<sup>16</sup>ತ್ವತ್ಸಕಳೇನ್ದುನಾಮಮುನಿಪಾಕಾಂವಾಟಮೇಪಾಂವಕಾಃ ||  
<sup>17</sup>ಅಪುಷಸಕಳಚಂದ್ರೋವಿರೈವಿರೈಂಭರೇಪ್ರಣಾತಪನಿ  
<sup>18</sup>ಯೋಜಾಕುನ್ದಹರೇನ್ದುರೋಜಿಃ | ತ್ರಿದಶಗಜಸುವಜ್ರಸ್ತ್ರೇ  
<sup>19</sup>ಮಸಿಂಧುಪ್ರಕಾರಪ್ರತಿಮವಿರದೀರ್ತ್ತಿವ್ಯಾಗ್ಯಧೂಕ  
<sup>20</sup>ರ್ಣೀಪೂರಃ || ಕಿವ್ಯಸ್ತಸ್ಮೈದೃಢವ್ರತರ್ಮಮನಿಧಿಸ್ತಂಯಂ  
<sup>21</sup>ಮಾಂಭೋನಿಧೀಶಾನಾಂವಿಪುಲಯಸ್ಸಮಿತಿಭಿಯುರ್ಗ  
<sup>22</sup>ಕ್ಷಪ್ರಗುಪ್ತೀತಃ | ನಾನಾಸದ್ಗುಣರತ್ನರೋಪಣಗಿಃ  
<sup>23</sup>ಪ್ರೋದ್ಯತಪೋಜನ್ಮಭೂಪ್ರಭಾತೋಭುವಿಮೇಘಚಂದ್ರ  
<sup>24</sup>ಮುನಿಪೋತ್ರೈವಿದ್ಯಚಕ್ರಾಧಿಪಃ || ಶ್ರೀಭೂಪಾಂವಾಂ  
<sup>25</sup>ಲಾಲಿತಪದಾಸಂಕ್ಷಾನಲಕ್ಷ್ಮೀಪತಿಶ್ಚರಿತ್ರೋತ್ತರವಾ  
<sup>26</sup>ಹನಶ್ಚಿತಯಶಶ್ಯಭ್ರಾತಸತ್ಪಾಂಚಿತಃ | ತ್ರೈಲೋ  
<sup>27</sup>ಕ್ಯಾದ್ಭುತಮನ್ತ್ರಧಾರಿವಿಜಯಸ್ಸದ್ಧರ್ಮಚಕ್ರಾಧಿಪಃ  
<sup>28</sup>ಪೃಥ್ವೀಸಂಸ್ತವತೂರ್ಯುರ್ಗೋಪನಿನದಸ್ತ್ರೈವಿದ್ಯಚಕ್ರೇಶ್ವ  
<sup>29</sup>ರಃ || ಕಾಬ್ಧಿಘನೈರೋಮಾಣಿಪ್ರವಿಳಸತ್ತ್ವಕ್ಷಣ್ಣಚೂ  
<sup>30</sup>ಡಾಮಾಣಿಸ್ಯದ್ಧಿನ್ತೇಪುಶಿರೋಮಾಣಿಪ್ರಮಾವದ್ಭಾತ  
<sup>31</sup>ಸ್ಯಚೂಡಾಮಾಣಿಃ | ಪೋದ್ಯತ್ನಂಯಮಿನಾಂ ಕಿರೋಮಾಣಿ  
<sup>32</sup>ರುದಂಕದ್ಭವ್ಯರಜಾಮಾಣಿಃ | ಜೇಯಾತ್ಸನ್ನತಮೇಘಚಂ  
<sup>33</sup>ದ್ರಮನಿಸ್ತ್ರೈವಿದ್ಯಚೂಡಾಮಾಣಿಃ || ತ್ರೈವಿದ್ಯೋತ್ತ  
<sup>34</sup>ಮಮೇಘಚಂದ್ರಯಮಿನಃಪ್ರತ್ಯುಮ್ನಾಮಾಸಿಪಿ  
<sup>35</sup>ಯಾವಾಗ್ಧೇವೀದಿಸಹಾವಹತ್ಥದಯಾತದ್ಯ  
<sup>36</sup>ಸ್ಯಕಮ್ನಾತ್ಥಿನೀ | ಕೀರ್ತ್ತಿವ್ಯಾಂಧಿಕ್ಕುಳಾಚಕುಳಸ್ಯಾ  
<sup>37</sup>ಧಾಕ್ಯಾಪ್ರಪ್ತುಮಪುನ್ವೇಶ್ವಂಮಾಣಿಮಂತ್ರತಂತ್ರ

- 'ನಿಚಯಂಸಾಸಂಭ್ರವಾತ್ಭ್ರವ್ಯತಿ || ತ  
'ಕ್ಷುನ್ಯಯಸುವಜ್ರವೇದಿರಮಳಾರ್ಹತಸ್ತುತಿ  
40 ಸನ್ಮಾಸ್ತಿ ಕೇಶಬ್ಧಗ್ರಂಥವಿರುದ್ಧಕಂಠಕಳಿತಃಸ್ಯ  
41 ದ್ವಾದಶದ್ವಿದ್ಯಮಃ || ವ್ಯಾಖ್ಯಾನೋಪ್ಪತ್ತಿ ತಪೋಪ  
42 ಣಪ್ರವಿಪುಳಪ್ರಜ್ಞೋದ್ಭವೀಚೀತಯೋಜೇಯಾ  
43 ದ್ವಿಶ್ರುತಮೇಘಚಂದ್ರಮುನಿಸಸ್ತ್ರೈವಿದ್ಯ  
44 ರತ್ನಾಕರಃ || ಶ್ರೀಮೂಲಸಂಘಾತಪು  
45 ಸ್ತಕಗಚ್ಛದೇಯೋದ್ಯದ್ಧಾಧಿಪಸುತಾಕ್ಷಿ ಕಚ್ಛಕ್  
46 ವತ್ತೀ | ಸೃದ್ಧಾಸ್ತಿ ಕೇಶ್ವರಕೇಶವಾಚೀಮೇಘಚಂದ್ರ  
47 ಸ್ತ್ರೈವಿದ್ಯದೇವಾತಿಸದ್ವಿಬುಧಃಸ್ತುವಂತಿ || ಸಿದ್ಧಾ  
48 ಸ್ತೇಜನವೀರನೇಶದೃಶಕಾಸ್ತ್ರಾಬ್ಜಭಾಭಾ  
49 ಸ್ತುರೇಷುತ್ಕೇಷ್ಯಕಳಂಕದೇವವಿರುದ್ಧೋಸಾಕ್ಷಾತ್  
50 ಯಂಭೂತಳೇ | ಸರ್ವವ್ಯಾಕರಣೇವಿಪ್ಲವಧಿಪಶ್ರೀ  
51 ಪೂಜ್ಯಪಾದಃಸ್ಯಯಂತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರ  
52 ಮುನಿಪೋವಾದೀಭವಂತಾನಃ || ಲಿಖಿತಾಮನೋಪ  
53 ರಪರನಾರೀಸಹೋದರನಪ್ಪಗಂಗಣ್ಣನಲಿಖಿತಾ ||

(ಪಶ್ಚಿಮಮುಖ)

- 1 ರುದ್ರಾಣೀಶಸ್ಯಕಣ್ವಂಧವಳಯತಿಹಿಮಜ್ಯೋತೀಜಾತ  
2 ಮಕಂಠೀತಂಃವರ್ಣ್ಯಕೈಶಂಕರಿನಪತನುಂರಾಹುದೇಹಂ  
3 ನಿತಾಂತಂ | ಶ್ರೀಕಾಂತಾ ವಲ್ಲಭಾಂಗಂಕಮಳಭವವಪುಮೈಘಚಂದ್ರ  
4 ಬ್ರತೀಂದ್ರತ್ರೈವಿದ್ಯಸ್ಯಾಖ್ಯಾನವಳಯನಿಳಯಸತ್ತೀರ್ತ್ತಿಚಂ  
5 ದ್ರಾತಪೋಸಾ || ಮೂವತ್ತಾಯಂಗುಣದಿಂಭಾವಜನಂಕಟ್ಟವಟ್ಟ  
6 ವೇದವರ್ಪಪದಿಂಭಾವಿಸಡಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯರದೇತೋಶಾಂತರ  
7 ಸಮಂತಳದರ || ಮುನಿನಾಥಂದಸಧಮ್ಮಧಾರಿದ್ರ್ಯಧ್ವಪಟ್ಟಿಂಶದ್ಗುಣಂ  
8 ದಿವ್ಯಬಾಣನಿಧಾನಂನಿನಗಿತ್ಯುಚಾಪಮೌನೀಚ್ಯಾಸೂತ್ರ  
9 ಮೋರೋಂದೇಪೂವಿನಬಾಣಂಗಳ್ವಯ್ಯಹೀನನಧಿಕಂಗಾಕ್ಷೇಪಮಂ  
10 ಮಾಳ್ವದಾವನಯಂದರ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯೋಚ್ಯಾ  
11 ಣಿನಂದೋದ್ವೇಗಪ್ಪಮಂ || ಕ್ರವಣೀಯಂಕಲ್ಪವಿದ್ಯಾಪರಿಣತಿ  
12 ಮಹನೀಯಂವಾಹಾತಕ್ಷವಿದ್ಯಾಪ್ರವಣತ್ವಂಶ್ಚಾಘನೀಯಂ  
13 ಜನನಿಗದಿತಸಂಕುಧ್ವಸಿದ್ಧಾಂತವಿದ್ಯಾಪ್ರವಣಪ್ರಾಬಲ್ಯಮ  
14 ನೈಸ್ತುಪಚಿತಪುಳಕಂಕೀರ್ತ್ತಿಸಲ್ಲಾತ್ಪವಿದ್ಯಂನಿವಹಂತ್ರೈವಿ  
15 ದ್ಯನಾಮಪ್ರವಿದಿತನೆಸದಮೇಘಚಂದ್ರಬ್ರತೀಂದ್ರಂ ||  
16 ಜ್ಞಮಗೀಗಳಜಾವನಂತೀವಿದುದತುಳತಪ್ಪೀಗೇಲಾವಣ್ಯ  
17 ಮಿಗಳಸಮೇಂದಿದ್ವಿತ್ತುತಂನಿಂಶ್ರುತಮದುಗಧಿಕಪ್ರಾಧಿಯಾ  
18 ಯೋಗಳಂದಂದಮಹಾವಿಖ್ಯಾತಿಯಂತಾಲ್ವದನಮಳಕರಿ

- 19 ತೋತ್ತಮಂಭವ್ಯೋಚೇತೋರಮಣಾಂತ್ಯವಿದ್ಯವಿದ್ಯೋದಿತವಿಠ  
 20 ದಯಕಂಮೇಘಾಚಂದ್ರಬ್ರತೀದ್ರಂ || ಇದೇಹಂಸೀವ್ಯಂ  
 21 ಮೀಟಲ್ಪಗದಪುದುತಕೋಲೀತಯಂಚುಚುಮಿಂಕದುಕಲ್ಯಾ  
 22 ದ್ವಪ್ರಪ್ತೀರಂ ಜಡೆಯೋಗಿಸಲೆಂದಿದ್ದಪಂ ಸೆಟ್ಟೆಗೇಬಲ್ಲದ  
 23 ದಪ್ಪಂಕೃಷ್ಣನೆಂಬನೆ ಸದುಬಿಸಲಸತ್ಯದಂ  
 24 ಕಸ್ತಕಾಸ್ತಂಪುದಿವತ್ತೀಮೇಘಾಚಂದ್ರಬ್ರತೀತಕಜಗದ್ವ  
 25 ತ್ತೀಕೀತ್ತೀಪ್ರಕಾರಂ || ಪೂಜಿತವಿದಗ್ಧವಿಬುಧಸಮಾ  
 26 ಜಂತ್ರೈವಿದ್ಯಮೇಘಾಚಂದ್ರಬ್ರತೀವಾರಾಜೀವಂವಿನಮಿತ  
 27 ಮುನಿರಾಜಂವೃಷಭಗಣಭಗೇತಾರಾರಾಜಂ || ಸ್ತುಬ್ಧ  
 28 ತ್ತರನತನುಕರಕ್ಷುಬ್ಧರನೇಂವೈಗಳೈಪೊಗಳೈಜನಣಸನದು  
 29 ಗ್ಧಬ್ಧಿ ಸುಧಾಂಕುಪನಬಿಳಕಕುದ್ಧವೈಮುಕ್ತೀಮೇಘ  
 30 ಚಂದ್ರಬ್ರತಿಯಂ || ತತ್ಸಧವ್ಯಕರಂ | ಶ್ರೀರಾಮಾಚಂದ್ರಮಾ  
 31 ನಿರಾಜಪವಿತ್ರಪುತ್ರಃಪೋದ್ಯಪ್ತವಾದಿಜನಮಾನಲತಾಲ  
 32 ವಿತ್ರಃ | ಜೇಯಾದಯಂಜಿತಮನೋಜಘಜಪ್ರತಾಪಸಸ್ಯ  
 33 ದ್ವದಸೂಕ್ತಿಶುಭಗೇಕುಂಭಕೀರ್ತಿರ್ದೇವಃ || ಕಿಂವಾಪಸ್ಮೈತಿಹಿ  
 34 ಸ್ಮೃತಃಕಿಮುಪಣಿಗ್ರಸ್ತಃಕಿಮುಗ್ರಗ್ರಪವ್ಯಗ್ರೋಸ್ಥಿನ್  
 35 ಸ್ರವದಶ್ರುಗಗ್ಧದಾವಯೋಮ್ಲಾಸಾನಸಂದೃಶ್ಯತೇ | ತಜ್ಞಾನೇಶು  
 36 ಭಕೀರ್ತಿರ್ದೇವವಿದುಷಾವಿದ್ಯೇಸಿಘಾಪಾವಿಪಜ್ಯಾಕಂಜಾಂಗಂ  
 37 ಕೇನಜಿಹ್ಮಿತಮತಿವ್ಯಾಧೀಪರಂಕಸ್ತ್ವಯಾ || ಘಂ  
 38 ದರ್ಶ್ಯೋನಧಬಾಧಕ್ಷಿತಿಧರಪವಿಯಾಬಂಧನೀಬಂಧನೀಬಂಧನೇ  
 39 ಸನ್ನೈಯಾಯಿಕೋದ್ಯತ್ತಿಮಿರಕರಣಿಯಾಬಂದನೀಬಂದನೀಬಂಧನ  
 40 ನೇಸನ್ನೀಮಾಂಸಕೋದ್ಯತ್ಕರಿಕರಿಪ್ರಿಯಾಬಂಧನೀಬಂದನೀಬಂಧನ  
 41 ನ್ನನೇಪೋಪೋವಾದಿಪೋಗ್ನಂ ಲಿಪದುಶುಭಕೀರ್ತಿರ್ದೇವಕೀರ್ತಿ  
 42 ಪ್ರಭೋಪಂ || ವಿತಘೋಕ್ತಿಯಲ್ಲಜಂಪರುಪತಿಸಾಚ್ಚೀಯನಿ  
 43 ಪ್ಪಮೂಪರುಂಕುಂಭಕೀರ್ತಿಪ್ರತಿ ಸನ್ನಿಧಿಯೊಳನಾ  
 44 ಮೋಚಿತಚರಿತರತೋದಧ್ವದಿತರವಾದಿಗಳಳವೇ || ಸಂ  
 45 ಗದಸರಮಂಕೇಳದಂತಂಗಜದನ್ನಳುಕಿಬಳುಕಲಲ್ಲಿದಸಭೆಯೊ  
 46 ಳಪೋಂಗಿಶುಭಕೀರ್ತಿಮುನಿಪನೋಳಂಗಳನುಡಿಯಲ್ತೆವಾದಿಗಳ್ಗೆಂ  
 47 ದೊಂಬಿಯೇ || ಪೋಸಾಲ್ಪದುನಾದಿವೃಥಾಯಾಸಂವಿಬುಧೋಪ  
 48 ಹಾಸಮನುಮನೋಬಿನ್ಯಾಸಂನಿನೀತೇಫೇನಾಸಂಸಂದಪುದೇವಾ  
 49 ದಿವಜ್ಞಾಂಕುಶನೊಳ || ಗಂಗೆನ್ನನಲಿಖಿತ || ಸವಣುಭಲ್ಲರ  
 50 ದೇವರವಾದಿರಾಮೋಜನಮಗದಾಸೋಜಕಂಡಂಸಿದ ||

(ಉತ್ತರಮುಖ.)

1 ತ್ರೈವಿದ್ಯಯೋಗೀಶ್ವರಮೇಘಾಚಂದ್ರಸ್ಯಾಭೂತ್ಪ್ರಭಾಚಂದ್ರಮು

2 ನಿಸ್ಸುಶಿಷ್ಯಃ | ಕುಂಭದ್ವ್ಯತಾಂಭೋನಿಧಿಪೂರ್ಣಚಂದ್ರೋನಿದ್ಯುಕ್ತದಂಡಂ

- <sup>3</sup>ತಯೋವಿಶಲ್ಯಃ || ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘೇಚಂದ್ರಸುತಪುಟಯೂ  
<sup>4</sup>ಪವರಾಶಿಜಸಂಪೂರ್ಣಾಕ್ಷಯವೃತ್ತನಿರ್ಮುಳತನುಪ್ರವೃದ್ಧಧಾ  
<sup>5</sup>ನನ್ನನಃ | ತ್ರೈಲೋಕ್ಯಪ್ರಸರದೃಶಸುಚಿರುಚಿಃಯಜ್ಞೋತ್ಕರ್ಷದೋ  
<sup>6</sup>ಪಾಗಮಸಿದ್ಧಾಂತಾಂಬುಧಿವರ್ಧನೋವಿಜಯತೇಪೂರ್ವಪ್ರಭಾಚಂ  
<sup>7</sup>ದ್ರವಾಃ || ಸಂಸಾರಾಂಭೋಧಿಮಧ್ಯೋತ್ತರಣಕರಣಯಾ  
<sup>8</sup>ನರತ್ಯತ್ರಯೇಕಸವ್ಯಗ್ವೈನಾಗಮಾತ್ಕಾರ್ಣವಿವಿಮ್  
<sup>9</sup>ಳಮತೀಶ್ರೀಪ್ರಭಾಚಂದ್ರಯೋಗೀ || ಸಕಳಜನವಿನೂ  
<sup>10</sup>ತಯಾರುಣೋಧತ್ತಿಣೇತ್ರಂಸುಕರಕವಿನಿವಾಸಂಭಾರತೀ  
<sup>11</sup>ನೃತ್ಯರಂಗಂ | ಪ್ರಕಟತನಿಜಕೀರ್ತಿಂಭಿವೃಕ್ತಾಂತಾ ಮನೋಜಂಸ  
<sup>12</sup>ಕಳಗುಣಗಣೇಂದ್ರಂಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇವಂ || ತತ್ಸಧಮ್ನರ್ ॥  
<sup>13</sup>ಗಣಧರಂಶ್ಚತದೋಷ್ಠಾರಣರಪಿಯರನಮಳಚರತದೋಳ  
<sup>14</sup>ಯೋಗಿಜನಾಗ್ರಣಿಗೇನೆಯನ್ನ ದಮಿಕ್ಕ ರನೆಣೆಯಂಬುದೇಃ  
<sup>15</sup>ರಣಂದಿಸೃದ್ಧಾನ್ತಿ ಕರೋಳ || ಹರಿಹರಹರಿಣ್ಯಗಬ್ಧ ರನುರವಣಿ  
<sup>16</sup>ಯಿಂಗೈಲ್ದ ಕಾಮನಂದೀಪ್ತ ತಪೋಭರದಿಂದುರಿಪಿದರನೆತಿತ್ತ ರಿಸದರಾ  
<sup>17</sup>ವ್ವೀರಣಂದಿಸೃದ್ಧಾನ್ತಿ ಕರಂ || ಯನ್ಮೂರ್ತಿರ್ದೃಗಗತಾಂಜನಸ್ಯನಯನೇಕಪೂರ್ವ  
<sup>18</sup>ರಪೂರಾಯತೇ ಯತ್ತೀತ್ತೀಕಕುಭಾಂತ್ರಿಯೇಕಚಭರೇಮಲ್ಲೀಲತಾಂ  
<sup>19</sup>ತಾಯತೇ | ಜೇಜೇಯಾದ್ಭವಿವೀರಣಂದಿಮುನಿಪೋರಾದ್ಧಾನ್ತ ಚಕ್ರಾಧಿ  
<sup>20</sup>ಪಃ || ವೈದಗ್ಧೈಶ್ರೀವಧೂಟೀಪತಿರತುಲಗುಣಾಲಂಕೃತಿಮೈಘೇಚಂ  
<sup>21</sup>ದ್ರತ್ಯೈವದೃಶಸ್ಯತ್ವಜಾತೋಮದನಮಹಿಭೃತೋಭೇದನೇವಜ್ರಸಾತಃ |  
<sup>22</sup>ಸೃದ್ಧಾನ್ತ ಪೂರ್ವಚೂಡಾಮಣಿರನುಪಮಚಿಂತಾ ಮಣಿಭೃಂಜನಾ  
<sup>23</sup>ನಾಯೋಭೂತ ಸಾಜನ್ಯರಂದ್ರಶ್ರಿಯಮವತಿಮಮೋವೀರಣಂದೀ  
<sup>24</sup>ಮುನೀಂದ್ರಃ || ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತ ದೇವರಗುಡ್ಡಿ ವಿಷ್ಣು ವರ್ಧನ  
<sup>25</sup>ಭುಜಬಳವೀರಗಂಗಬಿಟ್ಟ ದೇವನಹಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿ ||  
<sup>26</sup>ಕಾನ್ತ ಲದೇವಿಯಸದ್ಗುಣವನ್ನೆಗೆಸಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗೆವಚಃ  
<sup>27</sup>ಶ್ರೀಕಾಂತೆಯುಮಗಜೆಯುಮುಚ್ಚ ತಕಾನ್ತೆಯುಮೇಣೆಯಲ್ಲದುಳಿದನತಿಯ  
<sup>28</sup>ರದೊರಯೇ || ಕಾಂತಲದೇವಿಯತಾಯಿ | ದಾನಮನನೂನಮಂಕಾಕೇನಾತ್ಥೀಯೆಂದುಕೊಟ್ಟುಜಿನನಂಮ  
<sup>29</sup>ನದೊಳಧ್ಯಾನಿಸುತಂಮುಡಿಪಿದೇನೆಂಬುದೊಮಾಚಿಕಪ್ಪೆಯೊನ್ನುಂ  
<sup>30</sup>ನತಿಯಂ || ಸಕವರ್ಷಂ ೧೦೬೪ನೆಯ ಕೋಧನಸಂವತ್ಸರದ ಲಕ್ಷ್ಮೀ  
<sup>31</sup>ಜ ಸುಧ್ಧ ದಶಮಾ ಬೃಹವಾರವಂದು ಧನುರ್ಜಗ್ನದಪೂರ್ವಾಕ್ಷದಾ  
<sup>32</sup>ಋಷಿಗಳೆಯಪ್ಪಗಳೆ ಶ್ರೀಮೂಲಸಂಘದಕೊಂಡಕುಂದಾನ್ವಯ  
<sup>33</sup>ದದೇಶಿಗಣದಪುಸ್ತಕಗಚ್ಛದ ಶ್ರೀಮೇಘೇಚಂದ್ರತ್ಯೈವಿದ್ಯದೇ •  
<sup>34</sup>ವರಹರಿಯೇಷ್ವರಪ್ಪಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತ ದೇವರು ಸ್ವರ್ಗ  
<sup>35</sup>ಸ್ಥರಾದರು ||

(೧೬೬ ಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗರ್ಭೀರಸ್ಯಾ
- <sup>2</sup>ದ್ವಾದಾಮೋಫಲಾಂಶಃ
- <sup>3</sup>ನಂ | ಬೇಯಾತ್ಪ್ರಳೋಕ್ಯವಾಫಸ್ಯಶಾಸ
- <sup>4</sup>ನಂಜಿನಕಾಸನಂ || ಸಕಳಜನಪಿ
- <sup>5</sup>ನೂತಂಚಾರುಬೋಧತ್ರೀತ್ರಂಸುಕರ
- <sup>6</sup>ಕವನಿವಾಸಂಭಾರತೀನೃತ್ಯರಂಗಂ | ಪ್ರಕಟ
- <sup>7</sup>ತನಿಜ್ಞೇತ್ತಿಂಧಿವ್ಯಕಾಂತಾ ಮನೋಜಂಸ
- <sup>8</sup>ಕಳಗುಣಗಣೇಂದ್ರೋಪ್ರಭಾಚಂದ್ರವೇ
- <sup>9</sup>ವಂ || ಅವರಗುಡ್ಡ ಸಂತಪ್ತನೇವಡೆ || ಸ್ವಸ್ತಿ ಸಮ
- <sup>10</sup>ಸ್ತಭುವನಜನವಂದ್ಯಮಾನಭಗವದರ್ಪ
- <sup>11</sup>ತ್ಪುರಭಗನ್ನಿಗನ್ನೋದಕಕಣವ್ಯಕ್ತಮುಕ್ತಾ
- <sup>12</sup>ವರ್ಗೇಕೃತೋತ್ತಮಪಂಸಸುಜನಮನಾಕ
- <sup>13</sup>ಮಳಿನೀರಜಪಂಸಮಾಪ್ರಚಂಡಂದಂಡನಾ
- <sup>14</sup>ಯಕ | ರತ್ನಭಯದಾಯಕ | ಪತಿಷಿತ
- <sup>15</sup>ಪ್ರಕಾರ | ನೇಕಾಂಗವೀರ | ಸಂಗ್ರಾಮರಾಮ | ಸಃ
- <sup>16</sup>ಸಭೀಮ | ಮುನಿಜನವಿನೇಯಜನಬುಧಜನ
- <sup>17</sup>ಮನಸ್ಸರೋವರರಾಜಪಂಸನನೂನದಾನಾಭಿ
- <sup>18</sup>ವವಶ್ರೀಯಾಂಸ | ಜಿನಮತಾನುಪ್ರೇಕ್ಷಾವಿಚ
- <sup>19</sup>ಕ್ಷಣ | ಕೃತಫಲ್ಗುಣರಕ್ಷಣ | ವಯಾರಸಭ
- <sup>20</sup>ರಿತಭೃಂಗಾರ | ಜಿನವಚನಚಂದ್ರಿಕಾಚಕ್ಷೋರ
- <sup>21</sup>ನುಮಸ್ಪ್ರೀಮತುಬಲದೇವದಂಡನಾ
- <sup>22</sup>ಯಕನೇನೆಗಚ್ಛಂ | ಪಲರುಂಮುನ್ನಿನ
- <sup>23</sup>ಪ್ರಣ್ಯದೊಂದೊದವಿನಿಂಭಾಗ್ಯಕ್ಕೆ ಪಕ್ವಾ ದೊ
- <sup>24</sup>ಡಂಬಲದಿಂತೇಜದಿನೋಬ್ಬಿನಿಂಗುಣದಿನಾದಾ
- <sup>25</sup>ದಾಯ್ವದಿಂ ಧೈರ್ಯದಿಂಲನಾಚಿತ್ತಹರೋ
- <sup>26</sup>ಪಚಾರವಿಧಿಯಿಂ ಗಾಂಭೀರ್ಯದಿಂ ಸಾಯ್ವ
- <sup>27</sup>ದಿಂಬಲದೇವಂಗೆ ಸಮಾನಮಪ್ರರೋಳರೇ
- <sup>28</sup>ಮತ್ತನ್ಯದಂಡಾಧಿಪರ || ಬಲದೇವದಂಡ
- <sup>29</sup>ನಾಯಕನಲಂಭೈಭುಜಬಳಪರಾಕ್ರ
- <sup>30</sup>ಮಂ ಮನುಚರಿತಂಜಲನಿಧಿವೇಷ್ಪಿತಧಾ
- <sup>31</sup>ತ್ರೀತಳದೊಳಸಮನಾರೂಪಂತ್ರಿತೂ
- <sup>32</sup>ಡಾಮಣಿಯೊಳು || ಅಮಹಾನುಭಾ

- <sup>33</sup> ವನದ್ಧಾಂಗಳಲಕ್ಷ್ಮೀಯಂತಪ್ಪಳಂದಡೆ || ಸತಿ  
<sup>34</sup> ರೂಪಮಲ್ಪುನೋಪ್ಪಡೆಕ್ಷಿತಿಯೊಳಸಾ  
<sup>35</sup> ಭಾಗ್ಯವತಿಯನುನ್ನತಮತಿಯಂಪತಿಹಿ  
<sup>36</sup> ತಿಯಂಗುಣವತಿಯಂಸತತಂಕೀರ್ತಿಪು  
<sup>37</sup> ದುಚುಚಿಕಟ್ಟಿಯಂಭುವನಜನಂ || ಅವರ್ಗ್ಗ  
<sup>38</sup> ಸುಪುತ್ರಪುಟ್ಟಿದರವನಿತಳಂಪೊಗಳ  
<sup>39</sup> ರಾಮಲಕ್ಷ್ಮೀಧರರನ್ನವರೀವ್ಯಗ್ಗುಣಗ  
<sup>40</sup> ಣದಿಂರವಿತೇಜಸ್ಸುಗದೇವನುಂಸಂಗಣ  
<sup>41</sup> ನುಂ ||

(೭ನೇ ಮುಖ.)

- <sup>1</sup> ಅವರೊಳಗೆ || ದೊರೆಯಾರೀ  
<sup>2</sup> ಭುವನಂಗಳೊಳುದಿಟಕೇಳೆಳುಸ  
<sup>3</sup> ಮೃತ್ಯುವೊಳುಸತ್ಯದೊಳುಪರಮ  
<sup>4</sup> ಶ್ರೇಷ್ಠನಪೂಜೆಯೊಳುವಿನ  
<sup>5</sup> ಯದೊಳುಸಾಜನೈದೊಳುಬೆಂಪಿನೊ  
<sup>6</sup> ಳುಪರವೋತ್ಸಾಹದಮಾಪ್ಪದಾ  
<sup>7</sup> ನದಡೆಯೊಳುಸಾಚಪ್ರತಾಪಾರ  
<sup>8</sup> ದೊಳುನಿರುತಂನೋಪ್ಪಡೆನಾಗದೇವ  
<sup>9</sup> ನೆವಲಂಧನೈವೆಹದ್ಧನೈ || ಅನ್ನೆನಿ  
<sup>10</sup> ಪನಾಗದೇವನಕಾಂತೆ ಮನೋರಮಣ  
<sup>11</sup> ಸಕಲಗುಣಗಣಧರಣೀಕಾಂತೆಗವ  
<sup>12</sup> ಧಿಕಂನೋಪ್ಪಡೆಕಾಂತಿಯದೊರೆಯೆನಿಸಿ  
<sup>13</sup> ನಾಗಿಯಕ್ಕಂನೆಗಲ್ಲಳು || ಅನ್ನವರೀವ್ಯ  
<sup>14</sup> ರತನಯಂಸಂತಮುಖೀರ್ವಿಯೊಳ  
<sup>15</sup> ಗೆಜಸವೆಸವಿನೆಗಂಚಿಂತಿವಸ್ತು ವನೀ  
<sup>16</sup> ಯಲುಚಿನ್ನ ಮಣಿಕಾಮಧೇನುವನಿ  
<sup>17</sup> ಪಂಬಲ್ಲಿಂ || ಎನ್ನೆನ್ನುನೋಪ್ಪಡಗುಣವಂತಂ  
<sup>18</sup> ಕಲಿಸುಚಿದಯಾಪರಂಸತ್ಯವಿಡಂಭ್ರಾಂ  
<sup>19</sup> ತೆನುತಂಬುಧರಶಾಂತಂಕೀರ್ತಿಪುಡು  
<sup>20</sup> ಧಾತ್ರಿಯೊಳುಬಲ್ಲಣನಂ || ಆತನನು  
<sup>21</sup> ಜಾತಭುವನಾತ್ಮಿಯನೆಜಿತ್ತಾದನ  
<sup>22</sup> ಗುಣಮುನ್ನತಿಯೆಂಸೀತಾದೇವಿಗವಧಿಕಂ  
<sup>23</sup> ಭೂತದೊಳಗೇಚಿಯಕ್ಕ ನೆನೆಮೆಚ್ಚಿದ  
<sup>24</sup> ರಾರು || ವ || ಆ ಜಗಜ್ಜನನಿಯೊಡ  
<sup>25</sup> ಪುಟ್ಟದಂ || ಭಾವಿಸಿಪಂಚಪದಂಗಳನೋವ

- <sup>26</sup> ದೆವಜಿಹಿಕ್ಕಿ ಮೋಹಪಾಸದತೋಡರಂದೇ  
<sup>27</sup> ವಗುರುಸನ್ನಿ ಧಾನದಲಂವಿಭುಬಲದೇವ  
<sup>28</sup> ನಮರಗತಿಯಂಪಡೆದಂ ||  
<sup>29</sup> ಸಕವರುಷಂ ೧೦೮೧ನೆಯ ಸಿದ್ಧಾ  
<sup>30</sup> ತ್ರಿ ಸಂವತ್ಸರದ ಮಾಗ್ಗಸಿರಸು  
<sup>31</sup> ದ್ಧ ಪಾಡಿವನೋಮವಾರದಂ  
<sup>32</sup> ದುಮೋರಿಂಗಿಜಿಯತ್ತೀತ್ಥದ  
<sup>33</sup> ಲುಸನ್ಯಸನವಿಧಿಯಿಂಮು  
<sup>34</sup> ಡಿಪಿದ || ಆತನಜನನಿನಾಗಿಯು  
<sup>35</sup> ಕ್ಕ ಸುಯೇಚಿಯಕ್ಕ ನುಮರೋಕ್ಷ  
<sup>36</sup> ವಿನಯಕ್ಕೆ ಕಾಲ್ಪ ಪ್ಪುನಾಡೊಳ  
<sup>37</sup> ಮಾಗ್ಗಿಯಹ | ಇಲುಪದ್ಧಿ ಸಾ  
<sup>38</sup> ಲೆಯಮಾಡಿಸಿತಮ್ಮಗುರುಗಳ  
<sup>39</sup> ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತ ದೇವರಕಾಲಂ  
<sup>40</sup> ಕಟ್ಟಿ ಧಾರಾಪೂರ್ವಕಮಾಡಿಕೊ  
<sup>41</sup> ಟ್ಟರುಆರಯಕೆಜಿಯುಮಂ  
<sup>42</sup> ಆಕೆಜಿಯಮೂಡಣದಸೆ  
<sup>43</sup> ಯಲುಖಂಡುಗಟ್ಟಲೆ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ ಎರಡನೇ ಶಾಸನ.

(೧ನೇ ಮುಖ)

- <sup>1</sup> ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸನ್ಯಾಸಾಮೋಘ  
<sup>2</sup> ಲಾಂಛನಂ | ಜೀಯಾತ್ಮ್ಯೋಕ್ಯನಾಥ  
<sup>3</sup> ಸ್ವಕಾಸನೇಜಿನಶನಂ ||  
<sup>4</sup> ಸ್ವಸ್ತಾನವರತಪ್ರಬಲಿಪುಬವಿಪಮಸಮರಾ  
<sup>5</sup> ವನಿಮಹಾಮಹಾರಿಸಂಹಾರಕರಣಕಾರ  
<sup>6</sup> ಣಪ್ರಚಂಡದಂಡನಾಯಕಮುಖದರ್ಪಣಕರ್ಣೀಜಪಕಾ  
<sup>7</sup> ಭೃತ್ಯುಗಳಜಿನಧರ್ಮಾಹರ್ಮ್ಯಮಾಣಿಕ್ಯಕಳಕ  
<sup>8</sup> ಮಳಯಜಮಿಗಳತಾಸ್ತ್ರೀರಕಾಳಾಗರುಧೂಪ  
<sup>9</sup> ಧೂಮಧ್ಯಾಮಗೀಕೃತಜಿನಾಚ್ಚಾನಾಗಾರ | ನಿರ್ವಿ  
<sup>10</sup> ಕಾರಮದನಮನೋಹರಾಕಾರ | ಜನಗನ್ನೋ  
<sup>11</sup> ದಕವತ್ತೀಕೃತೋತ್ತಮಾಂಗವೀರಖ್ಯಾತರು  
<sup>12</sup> ಜಂಗನಾಹಾರಾಭಯಭೈಷಜ್ಯಾನ್ತದಾನವಿ  
<sup>13</sup> ನೋದಂಜಿನಧರ್ಮ್ಯಕಥಾಕಥನಪ್ರಮೋದನುಪು



- 14 ಪೃಥ್ವೀಮತುಬಲದೇವದಂಡನಾಯಕನೆನೆಗಟ್ಟಂ ||  
 15 ಸ್ಥಿರನೇಬಾಪ್ಪಮರಾದ್ರಿಯಿಂದವಧಿಕಂಗೆಂಭೀರನೇ  
 16 ಬಾಪ್ಪಸಾಗರದಿಂದಗ್ಗಲಮೆನ್ನುದಾನಿಯಸುರೋವ್ವೀ  
 17 ಜಕ್ಕಿ ಮಾಹಂಡಳಂಸುರರ ಜಂಗೆಣೆಯೆಂದುಕೀರ್ತ್ತಿ  
 18 ಪುದುಕಯ್ಯಾಣ್ಣಕ್ಕಣ್ಣಿಂಸಂತತಂಧರಯೆಲ್ಲಂಬಲದೇ  
 19 ವಮಾತ್ಯನಸಿಳಾಲೋಕೈಕವಿಖ್ಯಾತನಂ || ಬಲದೇವ  
 20 ದಂಡನಾಯಕನಲಂಘ್ಯಭುಜಬಳಪರಾಕ್ರಮಂಮು  
 21 ನುಚರಿತಂಜಲನಿಧಿವೇಷ್ಪಿತಧಾತ್ರೀತಳದೊಳುಸಮ  
 22 ನಾರೊಮಂತ್ರಿಚೂಡಾಮಣಿಯೊಳು || ಪಲರಂಮು  
 23 ನ್ನಿನಪುಣ್ಯದೊಂದೊದವಿನಿಂಭುಗ್ಯಕ್ಕೆಪಕ್ತಾದೊಡಂಜ  
 24 ಲದಿಂತೇಜದಿನೊಪ್ಪಿನಿಗುಣದಿನಾದಾದಾಯ್ಯದಿಂ  
 25 ಧೈರ್ಯದಿಂ | ಲಲನಾಚಿತ್ತಹರೋಪಚಾರವಿಧಿಯಿಂ  
 26 ಗಾಂಭೀರ್ಯದಿಂಶಾಯ್ಯದಿಂಬಲದೇವಂಗೆಸವಾನಮ  
 27 ಪುರೊಳರೇಮತ್ತನೈದಂಡಾಧಿಪರು || ಆಬಲದೇವಂಗೆಂ  
 28 ಮೃಗಶಬ್ದೇಕ್ಷಣೆಯನಿಪಬಾಚಿಕಟ್ಟೆಗವಳಿ  
 29 ಳೋವ್ವೀಬನ್ನಪುಟ್ಟಿದಂಗುಣಲೋಬರನದಟಿವ  
 30 ಸಿಂಗಿಮಯ್ಯನುದಾರಂ || ಜಿನಧವನ್ಮಾಂಬರತಿಗ್ಮರೋಚಿ  
 31 ಸುಚರಿತ್ರಂಭವೈವಂಕೋತ್ತಮಂಸಿಷ್ಟಿನಿಧಾನಂಮಂತ್ರಿ  
 32 ಚೂಡಾಮಣಿಬುಧವಿನುತಂಗೋತ್ರವಂಜ್ಯಂಬರಾ  
 33 ಕ್ಷಂವನಿತಾಚಿತ್ತಪ್ರಿಯಂಸಿಮ್ಮಳನನುಪಮನ  
 34 ತ್ರುತ್ತಮಂ ಕೂರಕೂರ್ಪಂವಿನಯಾಂಭೋರಾಸಿವಿ  
 35 ದ್ಯಾನಿಧಿಗುಣನಿಳಯಂಧಾತ್ರೀಯೊಳಿಸಿಂಗಿಮ  
 36 ಯ್ಯಂ ||

(ಎನೇ ಮುಖ.)

- 1 ಜಿನಪದಭಕ್ತನಿಷ್ಠಜನವತ್ಸಲನಾಶಿ  
 2 ತಕಲ್ಪಭೂರುಹಂಮುನಿಚರಣಾಂಬು  
 3 ಜಾತಯುಗಭೃಂಗನುದಾರನನೂನದಾನಿ  
 4 ಮತ್ತಿನಪುರುಷಗ್ಗೇಪೋಲಿಪುದದಾದ್ವಾರ  
 5 ಯೆಂಬನೆಗಂ ನೆಗಳ್ಳನೀಮನುಜನಿಧಾನನೆಂದು  
 6 ಪೊಗಳ್ಳಂಧರೆಪೇರ್ಗಡೆಸಿಂಗಿಮಯ್ಯನಾ ||  
 7 ಎನೆನೆಗಳ್ಳಸಿಂಗಿಮಯ್ಯನವನಿತಮನೋರಥನಲಕ್ಷ್ಮಿಯೆ  
 8 ನಿಪಳುರೂಪಿಂಜನವಿನುತಸಿರಿಯದೇವಿಯನನುನ  
 9 ಯದಿಂಪೊಗಳ್ಳದಖಿಳಭೂತಳವೆಲ್ಲಂ || ವ || ಆ ಮು  
 10 ಹಾಸುಭಾವನವಸಾನಕಾಲದೊಳು || ಪರಮಾಶ್ರಯಿ

- 11 ನಪಾದಪಂಕರುಹಮಂಸದ್ಭಕ್ತಿಯಿಂತಾಜ್ಞೆ ನಿಬ್ಬರಮಿ  
 12 ಪಂಚಪದಂಗಳಂನೆಯುತಂದುಮೋಕ್ಷಪ್ರಸಾದೋಪ  
 13 ಮಂತ್ವಂತಂಬುಡಿಸುತಂ ಸಮಾಧಿವಿಧಿಯಿಂಭವ್ಯ  
 14 ಬ್ರಹ್ಮನೀಭಾಸ್ತರಂನಿರುತಂವೇಗ್ಗಣಿಸಿಂಗಿಮಯ್ಯನಮರೇಂ  
 15 ದ್ರಾವಾಸಮಂಪೊಣ್ಣಿದಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಮ್  
 16 ಚಮಹಾಕಲ್ಯಾಣಾಪ್ಯಮಹಾ  
 17 ಪ್ರಾತಿಹಾರ್ಯಾಚತುಸ್ತೀಕದತಿ  
 18 ಶಯವಿರಾಜಮಾನಭಗವದರ್ಹ  
 19 ತ್ವರಮೇಶ್ವರಪರಮಾಭಿಷ್ಠಾರಕಮುಖ  
 20 ಕಮಳವಿನಿಗ್ಗಣತಸದಸದಾದಿವಸ್ತು  
 21 ಸ್ವರೂಪನಿರೂಪಣಪ್ರವಣರಾ  
 22 ದ್ಧಿನ್ಮಾದಿಸಕಳಲಾಸ್ತಪಾರಾವಾರಪಾರಗಪ  
 23 ರಮತಪಕ್ಷರಣನಿರತರುಮಪ್ಪ  
 24 ಶ್ರೀಮನ್ಮಂಡಲಾಚಾರ್ಯ ಪ್ರಭಾಚಂ  
 25 ದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಿ ನಾಗಿಯುಕ್ತನುಂಠಿ  
 26 ಯವೈಯುಂಸಕವರಂಪುಂಠಿಯುಂ ಸಿದ್ಧಾಂತಿ  
 27 ಸಂವತ್ಸರದ ಕಾರ್ತಿಕಸುಧದ್ವಾದಸ  
 28 ಸೋಮವಾರದಂದುಮಹಾಪೂಜೆಯುಂ  
 29 ಮಾಡಿನಿಃಕುಂಠಿಯುಂಘಟಿಸಿದಳ್ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ ಮೂರನೇ ಶಾಸನ.

(ಪೂರ್ವಮುಖ.)

- 1 ಶ್ರೀಮದ್ಭಾವವಂಶಮಂಜನಮಣಿಃಕ್ರೋಧೇಶ್ವರಶ್ಚ ಸೂರ್ಯ  
 2 ಕ್ಷೇತ್ರಾಕರಮಣಿನೀಶ್ವರಃಪೋತ್ತಂಗಬಂಧುಸ್ತನಃ | ಜೀವಾನ್ನೀತಿಗರ್ಭತ್ವ  
 3 ದರ್ಪಣಮಣಿಲೋಕಾಯು ಚೂಡಾಮಣಿಃಶ್ರೀವಿಷ್ಣುರ್ವಿಷ್ಣುರ್ವಿಷ್ಣುರ್ವಿಷ್ಣುರ್ವಿಷ್ಣು  
 4 ಕ್ಷೇತ್ರಚೂಡಾಮಣಿಃ || ಎರಡಮನುಜಂಗೆಸುರಭೂಮಿರುಹಂಶರಣಿಂಧವಂಗೆಕುಂಠಾಗಾರಂಪರಮಸಿ  
 5 ತಗನಿಲತನಯಂಧುರದೊಳುಪೊಣ್ಣಿದಂಗೆವೃತ್ತವಿನೆಯಾದಿತ್ಯ || ವೃತ್ತ || ಎನೆತನುಂಕಪುರ  
 6 ಗುಲಂಗಳನೆತಾನುಂಜ್ಞೆನೀಡಂಗಳಂತೆನುಂನಾಕ್ತುಳಸೂಗ್ಗಣವಂಪ್ರಜೆಗಳಂ ಸುತೋಪದಿಸುಮಾಡಿಮಡಿ  
 7 ನೆಯಾದಿತ್ಯನೃಪಾಳಪೂಜ್ಯನೇಸಂದಿಧ್ಯಂಬಲೀಂದ್ರಂಗೆಮೇಲಿನೆಂಪಂಪೊಗಳ್ಳನ್ನಸಾವನೊಮಾಡುಂ  
 8 ಭೀರನೆಂಧೀರನಂ || ಇಟ್ಟಗೆಂದಂಗೆಕುಂಠಿಗಳ್ಳು ಪಿಯಾದಪುಕಲ್ಲುಗೊಣ್ಣು ಪೇವ್ಯೆಟ್ಟುಧರಾತಳಕ್ಕೆ  
 9 ಸರಿಯಾದವುಸುಣ್ಣು ದಭಂಡಿಬಂದವೆವ್ಯೆಟ್ಟಿಯಪಳಮಾಡುವೆನೆಮಾಡಿದಂಜನರಾಜೋಪಮಾನೆಟ್ಟ  
 10 ನೆಪೂಜ್ಯನೀಶನೇಬಣ್ಣಿ ಪರಾಮೃತಲೀಲಾಜನಂ || ಕ || ಅಪೂಜ್ಯಳಭೂಪಂಗೆಮುನೀಶ  
 11 ಳಕುವಾರನಿಕರಚೂಡಾರತ್ನಂ ಶ್ರೀಪತಿಸುಭೂಪದಿಜಯಮುನೀಶಪತಿಸುಂಠಿಸಿದನಧಿಪತಿ  
 12 ಪಿಯಂಗಳನು || ವೃ || ವಿನೆಯಾದಿತ್ಯನೃಪಾಳನಾತ್ಮಜನೀಲೋಕ್ತಕಳ್ಯಾಣಮಂಜನಮಾಂಗ್ಗಣ

- <sup>13</sup> ಜಗದೇಕವೀರನೇಷಿಯಂಗುವಿಘ್ನೇಶ್ವರಂಮಿಕ್ಕನಾತನಪುತ್ರಂರಿಪುಭೂಮಿಪಾಳಕಮದಸ್ಸಂಮದ್ಧ  
<sup>14</sup> ನಂವಿಷ್ಣು ವರ್ಧ್ಧವಭೂಪಂನೇಗೃಂಧರಾವಳಯದೊಳುಪ್ರೇರಾಜಕಣ್ಣೀರವಂ || ಕಂ || ಅನೇಗೃಂಜಿ ಯಂ  
<sup>15</sup> ಗನ್ತ ಪಾಳನಸೂನುಬ್ರಹ್ಮವೈರಿವಜ್ಜಿನಂಸಕಳಧರಿತ್ರೀನಾಥನರ್ಥಿಜನತಾಭಾನುಸುತಂವಿಷ್ಣು ಭೂ  
<sup>16</sup> ಪನುಮಯಂಗೈಯ್ದಂ || ಅನರಪನಿರಾಸ್ಥಳನಕರನುಧೃತವೈರಿಮಂಡಳೇಶ್ವರಮದಸಂಹರಣಂನಿಜಾ  
<sup>17</sup> ನ್ವಯೈಕಾಭರಣಂಜಿಟ್ಟಿದೇವನೀವರದೇವ || ಸ್ವಸ್ತಿ ಸಮಭಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇ  
<sup>18</sup> ಶ್ವರ | ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರ | ಯಾದವಕುಳಂಬರದ್ವೈಮಣಿ | ಸಮೃಕ್ಷತ್ವಚೂಡಮಣಿ | ಮಲಪ್ಪ  
<sup>19</sup> ರೊಳ್ಗಂಡ | ಚಲಕೆಬಲುಗಂಡ | ನಾಳೆಮುನ್ನಿಜಿವ | ಸಾಯ್ಕಮಂಮೆಜಿವ | ತಳಕಾಡುಗೊಂಡ | ಗಂಡಪ್ರಚಂಡ |  
<sup>20</sup> ಪಟ್ಟಿಪೆರಾವಾಳನಿಜಾಜ್ಯಾಭ್ಯುದಯಯ್ಯರಕ್ಷಣ ದಕ್ಷಕ | ಅವಿನಯನರಪಾಳಕಜನಿಕ್ಷಕ | ಚ  
<sup>21</sup> ಕ್ರಗೊಟ್ಟವನದಾವಾನಳ | ನಹಿತಮಂಡೇಕಕಾಳಾನಳ | ತೊಂಡಮಂಡಳಿಕಮಂಡಳಪ್ರಚಂಡದಾವ್ಯಾಸ  
<sup>22</sup> ಳ | ಪ್ರಬಳರಪುಬಳಸಂಹರಣಕಾರಣ | ವಿದ್ವಿಷ್ಣುಮಂಡಳಕಮದನಿವಾರಣಕರಣ | ನೊಳಂಬವಾಡಿ  
<sup>23</sup> ಗೊಂಡ | ಪ್ರತಿಪಕ್ಷನರಪಾಳಲಕ್ಷ್ಮಿಯನಿಕ್ಕುಗಳಗೊಂಡ | ತ್ವತಪ್ಪುವ ಜರುಗೀಕಾಂತೆಯನಪ್ಪಿ  
<sup>24</sup> ವ | ಕೂರಕೂರ್ಪಸಾಯ್ಕಮಂತೋರ್ಪ | ವೀರಾಂಗನಾಲಿಂಗಿತದಕ್ಷಿಣಮೋರ್ಧ್ವಗಂಡ | ನುಡಿದಂತೆಗಂಡ | ಅದಿ  
<sup>25</sup> ಯವನಪ್ರದಯಶೂಲ | ವೀರಾಂಗನಾಲಿಂಗಿತಲೋಲ | ಉದ್ಧತಾರಾತಿಕಂಜವನ ಕುಂಜರ | ಸರ  
<sup>26</sup> ಳಾಗತಪ್ರಪಂಜರ | ಸದಪ್ರೇತ್ರಿಗಧ್ವಜ | ಸಂಗ್ರಾಮವಿಜಯಧ್ವಜ | ಜಂಗಿರಯಮನೋಭಂಗ | ವೀ  
<sup>27</sup> ರಪ್ರಸಂಗ | ನರಸಿಂಹವಮ್ಮನಿಮ್ಮೂಳನಂ | ತಳಪಾಳಕಾಳಾನಳಂ | ಹಾನುಂಗಲಗೊಂಡ | ಚತುರ್ಮುಖ  
<sup>28</sup> ಗಂಡ | ಚತುರಚತುರ್ಮುಖನವಪೂಜ್ಯುಖ | ಸರಸ್ವತೀಕರ್ಣವತಂಸ | ನುನತವಿಷ್ಣು ವಂಸ | ರಿಪು  
<sup>29</sup> ಪೃದಯಕಲ್ಪ | ಭೀತರಂಕೋಲ್ಲ | ದಾನವನೋದ | ಚಂಪಕಾಮೋದ | ಚತ್ಸಮಯಸಮುದ್ಧರಣ | ಗಂಡ  
<sup>30</sup> ರಾಧರಣ | ವಿವೇಕನಾರಾಯಣ | ವೀರಪಾರಾಯಣ | ಸುಹಿತ್ಯವಿದ್ಯಾಧರ | ಸಮರಧಾರಂಧರ |  
<sup>31</sup> ಪೊಯ್ಯವನ್ಮಯಭಾನು | ಕವಿಜನಕಾಮಧೇನು | ಕಲಿಯುಗಪಾತ್ಯ | ದುಷ್ಕರ್ಗಧೂರ್ತ | ಸಂಗ್ರಾಮರಾ  
<sup>32</sup> ಮ | ಸಾಹಸಭೀಮ | ಹಯವತ್ಸರಾಜ | ಕಾಂತಾಮನೋದ | ಮತ್ತಗಜಭಗವತ್ತ | ನಭಿನವಚಾರುದ  
<sup>33</sup> ತ್ತ | ನೀಲಗಿರಿಸಮುದ್ಧರಣ | ಗಂಡರಾಧರಣ | ಕೊಂಗರವಾರಿ | ರಿಪುಕಳತಳಪ್ರವಾ  
<sup>34</sup> ರ | ತರೆಯೂರನಲೆವ | ಕೊಯತೂರತಳಿವ | ಹೆಂಜಿವದಿಸಪಟ್ಟ | ಸಂಗ್ರಾಮಜತಳ  
<sup>35</sup> ಟ್ಟ | ಪಾಂಡ್ಯನಂಬೆಕೊಂಡ | ಉಚ್ಚಂಗಿಗೊಂಡ | ಏಕಾಂಗವೀರ | ಸಂಗ್ರಾಮಧೀರ | ಪೊಂಬುಚ್ಚನಿದ್ಧಿಗಟಣ | ಸಾ  
<sup>36</sup> ವಿಮಲನಿಲ್ಲೊಳಟಣ | ವೈರಿಕಾಳಾನಳ | ನಹಿತದಾವಾನಳ | ಶತ್ರುನರಪಾಳರಿಣಪಟ್ಟ |  
<sup>37</sup> ಮಿತ್ರನರಪಾಳಲಾಟಪಟ್ಟ | ಘಟ್ಟವನಳಿವ | ತುಳುವರಳಿವ | ಗೋಯಿಂದವಾಡಿಭಯಂ  
<sup>38</sup> ಕರ | ನಹಿತಬಳಸಂಬರ | ರೊವ್ವವತುಳಿವ | ಕಿತಗರಂಪಿಳಿವ | ರಾಯರಾಯಪುರಸೂ  
<sup>39</sup> ಜಿಕಾಣ | ವೈರಿಭಂಗಾಜವೀರನಾರಾಯಣ | ಸಾಯ್ಕಪಾರಾಯಣ | ಶ್ರೀಮತುಕೇರ  
<sup>40</sup> ವದೇವಮಾರಾಧಕ | ರಿಪುವಂಡಳಿಕಸಾಧಕಾದ್ಯನೇಕನಾಮಾವಳಿನಮಾಳಂಕೃತ  
<sup>41</sup> ನುಂಗಿರಿದುಗ್ಗವನದುಗ್ಗಜವದುಗ್ಗಾದ್ಯನೇಕದುಗ್ಗಂಗಳನಶ್ರಮದಿಂಕೊಂಡಚಂಡಪ್ರಾ  
<sup>42</sup> ಪದಿಂಗೆಗವಾಡಿತೊಂಬತ್ತಲುಸಾಸಿರಮುಮಂರೊಕ್ಕಿ ಗೊಂಡಿವರಮುಣ್ಣಿಗಸಾಧ್ಯಂಮಾಡಿ |  
<sup>43</sup> ಮತ್ತಂ || ವೃ || ಎಳೆಯೊಳುದುಷ್ಕರನುಧೃತಾರಿಗಳನಾಡಂದೊತ್ತಿಬೆಂಕೊಂಡುದೋರ್ಬುಳದಿಂ  
<sup>44</sup> ದೇಶಮಾನವಗತನಗಸಾಧ್ಯಂಮಾಡಿರಲೆ | ಗಂಗೆಮಂಡಲಮೆಂದೋಲಗಿತತ್ತುಮಿತ್ತು ೭ ಸನಂ  
<sup>45</sup> ಪೂಣ್ಣಿಪ್ಪಿನಂವಿಷ್ಣು ಪೊಯ್ಯನಿದ್ಧಿಗಂಸುಖದಿಂದರಾಜ್ಯದೊದವಿಂದಂಸಂತೋಷ್ಣಾಹದಿಂ || ಹ  
<sup>46</sup> ತ್ತಿ ದನತ್ತಲತ್ತಲಿದಿರಾದನೈಪಾಳಕರಳ್ಳಿ ಬಳ್ಳಿ ಕಣ್ಣಿತ್ತು ಸಮಸ್ತವಸ್ತುಗಳನಾಳುತ  
<sup>47</sup> ನಮಸಲೆಪೂಣ್ಣ ಸಂತತಂಸುತ್ತುಲುಮೋಲಗಿದ್ದರನೆಮುನ್ನಿ ನವಗ್ಗಮನೇಕರಾದವಗ್ಗ

<sup>48</sup> ತ್ರೃಗಂ ಭೂತೈರ್ಗಣೇಣೈ ಪನಾವನೋವಿಪ್ಲವಃ || ಅಂತುತ್ರಿಭುವನಮ್ಭಿತೃಕಾ

<sup>49</sup> ಜುಗೋಂಢಭುಜುಳವೀರಗಂ ವಿಪ್ಲವೈರ್ವನಭೂಷ್ಣೈರ್ವೇವರ ವಿಜಯರಾಜ್ಯಮು

<sup>50</sup> ತ್ರಲೋಕ ರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಕಮಾನಮಾಚಂಧ್ಯಾಕೃತಾರಂಬರಸುತ ಮೀತ

<sup>51</sup> ತ್ವದಪಮೋಽಪಜೀವಿಪಿರಿಯರೇಪಟ್ಟಮಹಾಪೇಷಿಸಾಂತಲದೇವಿ |

(ದಕ್ಷಿಣಮುಖ.)

<sup>1</sup> ಸ್ವಸ್ತೃನವರತದರಮಕಲ್ಯಾಣಭ್ಯುಪ

<sup>2</sup> ಯನಪ್ರಭುಭೋಗೋಗಿನಿವ್ವಿತೀಯ

<sup>3</sup> ಲಕ್ಷ್ಮೀಲಕ್ಷಣಸಮಾನೇಯುಂ | ಸಕಲಗುಣಗ

<sup>4</sup> ಣಾನೂನೇಯುಂ | ವ್ಯಾಪನವರಕುವೀರದೇವಿಯುಂ | ಪತಿ

<sup>5</sup> ಹಿತಸತ್ಯಭೂಮೇಯುಂ | ವಿವೇಕೈಕ ಬ್ರಹ್ಮಸ್ವತಿಯುಂ | ಪ್ರ

<sup>6</sup> ತ್ಯುತ್ಪನ್ನ ವಚಸ್ಪತಿಯುಂ | ಮುನಿಜನವೀಯಜನವಿ

<sup>7</sup> ನೀತಿಯುಂ | ಚತುಸ್ಸಮಯಸಮುಧರಣೇಯುಂ | ಬ್ರಹ್ಮ

<sup>8</sup> ಗುಣೋಲೂರಿತ್ಯಂತಃ ಕರಣೇಯುಂ | ಲೋಕೈಕವಿ

<sup>9</sup> ಖ್ಯಾತೇಯುಂ | ಪತಿಬ್ರಹ್ಮಪ್ರಭಾವಪ್ರಸಿದ್ಧಸೀತೆ

<sup>10</sup> ಯುಂ | ಸಕಲವಂದಿಜನಹಿತಾಮೋನಿಯುಂ | ಸಮ್ಯಕ್ತ್ವ

<sup>11</sup> ಚೂಡಾಮೋನಿಯುಂ | ಮುದ್ದೃತ ಸವತಿಗೋಧವಾರ

<sup>12</sup> ಣೇಯುಂ | ಪುಣ್ಯೋಪಾಜ್ಞಾನಕರಣಕಾರಣೇಯುಂ | ಮ

<sup>13</sup> ನೋಪರಾಜವಿಜಯಪತಾಕೇಯುಂ | ನಿಜಕಲಾಭ್ಯು

<sup>14</sup> ಪಯದೀಪಿಕೇಯುಂ | ಗೀತವಾಕ್ಯಸೂತ್ರಧಾರೆ

<sup>15</sup> ಯುಂ | ಜಿನಸಮಯಸಮುದಿತಪ್ರಕಾರೇಯುಂ |

<sup>16</sup> ಜಿನಧರ್ಮಕರ್ತೃಕರ್ತೃಧನಪ್ರನೋದೇಯುಂ | ಮಾ

<sup>17</sup> ಹಾರಾಭಯಭೈಪಜ್ಯಾಪ್ತರಾನವಿನೋದೇ

<sup>18</sup> ಯುಂ | ಜಿನಧರ್ಮನಿರ್ಮಲೇಯುಂ | ಭವ್ಯಜನಪಚ್ಛ

<sup>19</sup> ಳೇಯುಂ | ಜಿನಗಂಧೋದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂ

<sup>20</sup> ಗೇಯಮಪ್ಪ || ಕ || ಅನೇಗೈವಿಪ್ಲವೈರ್ವನಮ

<sup>21</sup> ನೋನಯನಪ್ರಿಯಚಳಾಳನೀಳಾಳಚಂದ್ರಾ

<sup>22</sup> ನನೇಕಾಮನರತಿಯಲತಾನೇತೋಣಕಂ

<sup>23</sup> ಸಮಾನೇಶಾಂತಲದೇವೀ || ವೃ || ಧರದೊಳವಿಪ್ಲವೈ

<sup>24</sup> ಪಾಳಕಂಠವಿಜಯಶ್ರೀವಕ್ಷದೊಳುಸಂತತಪ

<sup>25</sup> ರಮಾನಂದದಿಶೋತುನಿಲ್ವವಿಪ್ಲವೈರೇಜಮ

<sup>26</sup> ದ್ವಾನಿಯುಂ ವರದಿಗ್ವಿತ್ತಿಯನೆಯ್ವಸಲ್ವಜಿವಕೀರ್ತಿ

<sup>27</sup> ಕೀಯನುತಿಪ್ಪುರೀಧರೋಳಾಂತಲದೇವಿ

<sup>28</sup> ಯಾನೇಪಿಯಲಿಪ್ಪಿಪ್ಪನ್ನನೇಪ್ಪಿಪಂ || ಕಲಿಕಾಲ

<sup>29</sup> ವಿಪ್ಲವಕ್ಷಸ್ಥಳದೊಳುಕಲಿಕಾಲಲಕ್ಷ್ಮೀನೇಲಿ

- 30 ದಳನೆಹಾನ್ತ ಲದೇವಿಯಸಾಭಾಗ್ಯಮನೆಲೆಗಳಬ  
 31 ಣ್ಣಿ ಸುವನೆಂಬನೇವಣ್ಣಿ ಸುವಂ || ಹಾನ್ತ ಲದೇವಿಗೆಸದ್ಗುಣ  
 32 ವಂತಿಗೆ ಸಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗೆವಚ: ಕ್ರೀಕಾಂತೆ  
 33 ಯುಮಗಜೆಯುಮಚ್ಯುತಕಾಂತೆಯುಮೇಣೆಯ  
 34 ಲ್ಲದಳಿದಸತಿಯದ್ವೈರಯೇ || ಅಕ್ಕರ || ಗುರುಗ  
 35 ಳುಪ್ರಭಾತಂದ್ರಸಿದ್ಧಾನ್ತ ದೇವರುಚೆತ್ತ ತಾಯಿಗು  
 36 ಣಿನಿಧಿಮಾಚಿಕಟ್ಟೆ ಪಿರಿಯವೆಗ್ಗ ಫಡೆಮಾರಸಿಂಗಯ್ಯಂ  
 37 ತನ್ನೆ ಮಾವನಂವೆಗ್ಗ ಫಡೆಸಿಂಗಿಯುಂಅರಸಂವಿಷ್ಣು  
 38 ವಧ್ವ ಫನನೈ ಪಂವಲ್ಲಭಂಜಿನನಾಥಂತನಗೆಂದುವಿಷ್ಣು ದೆ  
 39 ಯ್ಯಂಅರಸಿಹಾನ್ತ ಲದೇವಿಯಮಹಿಮೆಯಂಬಣ್ಣಿ ಸಲು  
 40 ಬಕ್ಕು ಮೆಭೂತಳದೊಳು || ಸಕವರುಪಂ ೧೦೫೦ ಮೂಜಿ  
 41 ನೆಯವಿರೋಧಿಕ್ಕೃತ್ಸಂವತ್ಸರದ ಚೈತ್ರಸುನ್ದ ಪಚ  
 42 ವೀ ಸೋಮವಾರದಂದು ಸಿವಗಂಗೆಯತೀರ್ಥದಲು ಮುಡಿಪಿ  
 43 ಸ್ವರ್ಗತೆಯಾದಳು || ವೈ || ಈಕಲಿಕಾಲದೊಳುಮನು  
 44 ಬ್ರಹ್ಮಪ್ರತಿವಂದಿ ಜನಾಸ್ರಯಂಜಗದ್ವ್ಯಾಪಿತಕಾಮ  
 45 ಧೇನುಮುಖಮಾನಿಮಹಾಪುಭುಪಣ್ಣಿ ತಾತ್ರಯಂಲೋ  
 46 ಕಜನಸ್ತು ತಂ ಗುಣಗಣಾಭರಣಂಜಗದೇಕದಾನಿ  
 47 ಯವ್ಯಾಕುಳಮಂತ್ರಿಯೆಂದುಪೊಗ್ಗಂಧರವೇಗ್ಗ ಫಡೆಮಾ  
 48 ರಸಿಂಗಂ || ದೋರಯೇವೇಗ್ಗ ಫಡೆಮಾರಸಿಂಗವಿಭುವಿಂಗೀಕಾಲ  
 49 ದೊಳುಪುರುಷಾರ್ಥಗಂಗಳೊಳತ್ಯುದಾರತೆಯೊಳಂಧವ್ಯಾಫನು  
 50 ರುಗಂಗಳೊಳು ಹರಪಾದಾಬ್ಜ ಭಕ್ತಿಯೊಳುನಿಮಮದೊ  
 51 ಳುಗೊಳಂಗಳೊಳುತಾನೆನಲುಸುರಲೋಕಕ್ಕೆ ಮನೋಮುಂದಿಂ  
 52 ರಸುಪೋದಂಭೂತಳಂಕೀರ್ತ್ತಿ ಸಲು || ಕ || ಅನುಪಮಸಾನ್ತ ಲ  
 53 ದೇವಿಯುಮನುನಯದಿಂತಂದೆಮಾರಸಿಂಗಯ್ಯನುಮೆಂಬೀಪ  
 54 ನಿತಮಾಚಿಕಟ್ಟೆ ಯು.ವಿನಿಬರು ಮೊಡನೊಡನಮುಡಿಪಿ  
 55 ಸ್ವರ್ಗತರಾಧರ || ಲೀಲಿಕದೋರಿಮಯ್ಯ ||

(ಪ್ವಮಮುಖ.)

- 1 ಅರಸಿಸಂದಗತಿಯನಯ್ಯ ದಳರಲಾಗೆನಗೆಂದುಬಂ  
 2 ದುಡಳುಗೊಳದಲುದುಧ್ವ ಫರಸನ್ನಾಸನದಿಂಪರಿ  
 3 ಣತತಾಯಿಮಾಚಿಕಟ್ಟೆ ತಾನುಂತೊಜಿದಳ || ವೈ || ಅ  
 4 ರಿಮಗುನ್ನೈ ದ್ವರ್ತಕಣ್ಣಿಲಗ್ಗ ಫೋದುವಪಚಪದಂಜಿನೇಂದ್ರನಂಸ್ತು ರಿಯಿಸುಪೋಜಿಬ  
 5 ನ್ನು ಜನಮಂಜಿಪುನ್ನ ತಿಸನ್ನೈಸಕ್ಕೆ ವಂದಿರಲೋಸೆದೊಂದುತಿಂಗಳುಪವಾಸದೊಳಂಬ  
 6 ನೆಮಾಚಿಕಟ್ಟೆ ತಾಸುರಗತಿಗೆಯ್ದಿ ದಳುಸಕಳಭವ್ಯರಸನ್ನಿ ಧಿಯೊಳಸಮಾ  
 7 ಧಿಯೆಂ || ಕ || ಅವಾರಸಿಂಗದುಯ್ಯನಕಾಮಿನಿಜಿನಚರಣಭಕ್ತಿ ಗುಣಂ

- <sup>8</sup>ಯುತವುದ್ದು ಮಪತಿಬ್ರತಯೆನ್ನಿ ಭೂಮಿಜನಂಪೊಗಳೆ ಮಾಚಿಕಪ್ಪೆಯ  
<sup>9</sup>ನೆಗಳ್ಳೆ || ಜನಪದಭಕ್ತೆ ಬಂಧುಜನಪೂಜಿತಯಾಶ್ರಿತಕಾಮಧೇನುಕಾ  
<sup>10</sup>ಮನಸತಿಗಂಮಹಾಸತಿಗುಣಾಗ್ರಣಿದಾನವಿನೋದೇಸಂತತಮಂ  
<sup>11</sup>ಸಿಜನಪದಪಂಕರುಹಭಕ್ತೆ ಜನಸ್ತುತಮಾರಸಿಂಗಮಯ್ಯನಸತಿ  
<sup>12</sup>ಮಾಚಿಕಪ್ಪೆಯನೆಕ್ಕಿತ್ತಿ ಸುಗುಂಧರಮೆಚ್ಚೆ ಸಿತ್ತಲಂ || ಜನನಾಥಂತನ  
<sup>13</sup>ಗಾಪ್ತನಾಗೆಬಲದೇವಂತಂನವೆತ್ತಪ್ಪೆ ಸದ್ವಸಿತಾಗ್ರೇಶರೇಚಿಕಪ್ಪೆ  
<sup>14</sup>ಯೆನೆತಂಮಂಸಿಂಗಣಂಸಂದಮಾಂತನದಿಂದಗ್ಗದ ಮಾಚಿಕಪ್ಪೆ ಸುರಲೋಕ  
<sup>15</sup>ಕ್ಕೋದಳೆಂದೆಂದುಮೇದಿಸಿಯಿಲ್ಲಂಪೊಗಳುತ್ತಮಿಪುರದನೆಬಣ್ಣಿ ಪುಣ್ಣಿ  
<sup>16</sup>ನೇವಣ್ಣಿ ಪಂ || ವೃ || ಪಂಡಿಸ್ಸನನ್ನಿಸಮಂಗೊಂಡವರೊಳಗಿಸಿತಂಬ್ಬರಾ  
<sup>17</sup>ರಂಜಿನಂಕೈಕೊಂಡಾಗಳೆ ಭೋರವೀರವ್ರತಪುಣತೆಯಂ ಮೆಚ್ಚೆ  
<sup>18</sup>ಸಂತೋಪದಿಂದಂಪಾಂಡಿತ್ವಂ ಚಿತ್ತದೊಳೆತ್ತರಿಜನಪದಪಂಕೋ  
<sup>19</sup>ಜಮಂಭಂವಿಸುತ್ತಂಕೊಂಡಾಡಲೆಧಾತ್ರಿತನ್ನಂಸುರಗತಿವೆ  
<sup>20</sup>ಡಿದಳೆಲೀಲಿಯೆಂಮಾಚಿಕಪ್ಪೆ || ದಾನಮನನೂನಮಂ  
<sup>21</sup>ಕಾಕೇನಾಪ್ತಿ ಯೆಂದುಕೊಟ್ಟುಜನನಂಮನದೊಳೆಧ್ಯಾನಿಸು  
<sup>22</sup>ತಂಮುಡಿಪಿದಳೆನ್ನೇನೆಂಬುದೊಮಾಚಿಕಪ್ಪೆಯೊಂದುನ್ನ  
<sup>23</sup>ತಿಯಂ || ಇಂತುತಮ್ಮಗುರುಗಳುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಿ  
<sup>24</sup>ಸ್ತದೇವರಂವದ್ಧಮಾನದೇವರಂವಿಜಂದ್ರದೇವರಂಸ  
<sup>25</sup>ಮಸ್ತುಭವ್ಯಜನಂಗಳಸನ್ನಿಧಿಯೊಳುಸನ್ನಿಸನಮಂಕೈ  
<sup>26</sup>ಕೊಂಡವರಪೇಳ್ವಸಮಾಧಿಯಂಕೇಳುತ್ತಮುಡಿಪಿದಳು ||  
<sup>27</sup>ಪಂಡಿತಮರಣದಿನೀಭೂಮಂಡಲದೊಳುಮಾಚಿಕಪ್ಪೆಯಂತೆ  
<sup>28</sup>ವೈಲಾಂಕೈಕೈಕೊಂಡಿತುನೆಗಳ್ಳೆಗಳರಿಗಬಂಡಿತಮಂಭೋರವೀ  
<sup>29</sup>ರಸನ್ನಾನಿಸನಮಂ || ಅವರವಂಜವತಾರಮೆಂತೆಂದೆಡೆ || ಕ || ಜಿ  
<sup>30</sup>ನಧಮ್ಮನಿಮ್ಮನಿಮ್ಮಗಳಂಭವ್ಯ ನಿಧಾನಂಗುಣಗಣಾಶ್ರಯಂ ಮನುಜರಂತ  
<sup>31</sup>ಮುನಿಚರಣಕಮಳಭೃಂಗಂಜನವಿನುತಂನಾಗವಮ್ಮದಂಧಾಧೀಶಂ || ವೃ ||  
<sup>32</sup>ಅನುಪಮನಾಗವಮ್ಮನಕುಳಂಗೆನೆಂಬಿನಂತಂದಿಕಪ್ಪೆ ಸಜ್ಜನಮತ  
<sup>33</sup>ಮಾನಿದಾನಿನಗುಣಮಿಕ್ಕ ಪತಿಬ್ರತೆಸೀಲದಿಂದೆಮೇದಿಸಿತುತ  
<sup>34</sup>ಗಂಮಿಗಿಲೆಪೊಗಳಲಾನಳಿಯೆಂಗುಣದಂಕಕಾತ್ಮೆಯಂಜನೆ  
<sup>35</sup>ಪದಭಕ್ತಿಯಂಭುವನಸಂಸ್ತುತಯಂಜಗದೇಕದಾನಿಯಂ || ಅವರ್ಗಿಸು  
<sup>36</sup>ಪ್ರತ್ರಂಬುಧಜನನಿವಹಕ್ಕಾತ್ತೀವಕಾಮಧೇನುವೆನುತ್ತಂಭುವನ  
<sup>37</sup>ಜನಂಪೊಗಳಲು ಮಿಕ್ಕ ವನುದಯಂಗೈಯ್ದನುತ್ತಮಂಬಲದೇವಂ || ವೃ ||  
<sup>38</sup>ಸಕಳಕ್ಕಳಾಶ್ರಯಂಗುಣಗಣಾಭರಣಂಪ್ರಭುಪಂಡಿತಾಶ್ರಯಂಸು  
<sup>39</sup>ಕವಿಜನಸ್ತುತಂಜನಪದಾಬ್ಜನಿಭೃಂಗನನೂನದಾನಿಲಂಕಿಕಪರಮಾ  
<sup>40</sup>ತ್ಥಮೆಂಬರಡುಮೆನೆಜಿಬ್ಬನನುತ್ತದಂಡನಾಯಕಬಲದೇವನಂಪೊ  
<sup>41</sup>ಗಳ್ಳೆದಂಬುಧಿವೇಷ್ಟಿತಭೂಭೂತಳಂ || ಮುನಿನಿವಹಕ್ಕಾಭ  
<sup>42</sup>ವ್ಯನಿಕರಕ್ಕೆ ಜಿನೇಶ್ವರಪೂಜೆಗಳ್ಳೆ ಮಿಕ್ಕನುಪಮದಾನಧಮ್ಮ

- 43 ದೊಡವಿಂಗಿನಿರಂತರವೊಂದೆ ಮಾಗ್ಗದಿಂಮನೆಯೊಳನಾಕುಳಂ  
 44 ಮದುವೆಯಂದದಪಾಂಗಿನೊಳುಣ್ಣು ದೆಂದದಿಂಮನುಜನಿಧಾನನಂ  
 45 ಪೊಗಳ್ವನೇ ಪೊಗಳ್ವಂಬಲದೇವಮಾತ್ಮನಂ || ಸ್ಥಿರನೇಮೇರಾಗಿರೀಂದ್ರದಿಂದೆ  
 46 ಮಿಗಿಲೇಗಂಭೀರನೇಭಾಪ್ಪುಸಾಗರದಿಂದಗ್ಗಲಮೆಂತುದಾನಿಯೆಸು  
 47 ರೋವ್ವೀಜಕ್ಕೆ ಮೇಲೆಭೋಗಿಯೇಸುರರಾಜನೆಡೆಯೆಂದಕೀರ್ತ್ತಿಪುದು  
 48 ಕಯ್ಯೊಡಳ್ಳು ಉಂಸಂತತಂಧರೆಯೊಳಕ್ರೀಬಲದೇವಮಾತ್ಮನನಿ  
 49 ಳಾಲೋಕ್ಯೈಕವಿಖ್ಯಾತನಂ || ಕ || ಬಲದೇವದಂಡನಾಯಕನಲಂಘ್ಯ  
 50 ಭುಜುಳಪರಾಕ್ರಮಂಮನುಚರಿತಂಜಲಸಿಧಿವೇಷ್ವಿತಥಾ  
 51 ತ್ರೀತಳದೊಳುಸಮನಾರೊಮಂತ್ರಿಚೂಡಾಮಣಿಯೊಳು ||  
 52 ಕ್ರೀಮತುಚಾರುಕೀರ್ತ್ತಿದೇವರಗುಡ್ಡಲೇಖಕಪೋಕಿಮಯ್ಯಬರಹಬಿ  
 53 ರುದರೂಪರಿಮುಖತಿಳಕಗಂಗಾಚಾರಿಯತಂಮಕಾಂವಾಚಾರಿಕಂಡರಿಸಿದ ||

(ಉತ್ತರ ಮುಖ.)

- 1 ಸ್ವಸ್ತ್ಯನವರತಪ್ರಬಳರಿಪುಬಳವಿ  
 2 ಪಮಸಮರಾವನಿಮಾಹಾಮಹಾರಿ  
 3 ಸಂಹಾರಕರಣಕಾರಣಪ್ರಚಂಡದಂಡನಾ  
 4 ಯಕಮುಖದರ್ಪಣ || ಕಥಕಮಾಗಧಪುಂಜ್ಯ  
 5 ಪಾತಕ || ಕವಿಗಮಕಿವಾದಿವಾಗ್ವಿಜನತಾದಾ  
 6 ರಿದ್ರಸಂತಪ್ಪಣ || ಜಿನಸಮಯ ಮಹಾಗ  
 7 ಗನಕೋಭಾಕರದಿವಾಕರ || ಸಕಳಮು  
 8 ನಿಜನನಿರಂತರದಾನಗುಣಾಶ್ರಯ || ಶ್ರೀ  
 9 ಯಾಂಸಸರಸ್ವತೀಕರ್ಣಾವತಂಸ || ಗೋತ್ರ  
 10 ಪವಿತ್ರ || ಪರಾಂಗನಾಪುತ್ರ || ಬನ್ಧುಜನಮನೋ  
 11 ರಂಜನ || ದುರಿತಪ್ರಭಂಜನ || ಕ್ರೋಧಲೋಭಾನ್ಯ  
 12 ತಥಯಮಾನಮದವಿದೂರಗತ್ತಚಾ  
 13 ರುದತ್ತ || ಜೀಮೂತವಾಹನ || ಸಮಾನಪರೋ  
 14 ಪಕಾರೋದಾರ || ಪಾಪವಿದೂರಜಿನಧರ್ಮ  
 15 ನಿರ್ಮೃಳಭವ್ಯಜನವತ್ಸಳ || ಜಿನಗಂಧೋದಕ  
 16 ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗ || ನನುಪಮಗುಣ  
 17 ಗಣೋತ್ತಂಗ || ಮುನಿಚರಣಸಂಸಿರುಹ  
 18 ಛಂಗ || ಪಂಡಿತಮಂಡಲೇಪುಂಡಲಕವನಪ್ರಸಂ  
 19 ಗ || ಜಿನಧರ್ಮಕಥಾಕಥನಪ್ರಮೋದನು  
 20 ಮಾಹಾರಾಭಯಭೈಷಜ್ಯ ಶಾಸ್ತ್ರದಾನವಿ  
 21 ನೋದನುಮಪ್ಪಕ್ರೀಮತುಬಲದೇವದಂಡನಾ  
 22 ಯುಕನೆನೆನೆಗಣ್ಣಿ || ಅಬಲದೇವಗಂವ್ಯುಗಸಾ

- 23 ಶೇಷಣಯನಿಸ ಬಾಚಿಕಪ್ಪೆಗವಖೋವ್ವೀ  
 24 ಬಂಧುಪುಟ್ಟದಂಗುಣಿಲೋಬರನಟಲೆವ ಸಿಂಗಿ  
 25 ಮಯ್ಯನುದಾರಂ || ವೃ || ಜಿನಪತಿಭಕ್ತನಿ  
 26 ಪ್ಪಜನವತ್ಸಳನಾಶ್ರಿತ ಕಲ್ಪಭೂರುಹಮು  
 27 ನಿಚರಣಾಂಬುಜಾತಯುಗಭೃಂಗನುದಾರನೂನ  
 28 ದಾನಿಮುತ್ತಿನಪುರುಷಗ್ಗೇ ಪೋಲಿಸುವ ದಾರ್ವರಯಂ  
 29 ಬಿನೆಗಂನೆಗಟ್ಟಿ ನೀಮನುಜನಿಧಾನನೆಂದುಪೋಗಳ್ಳಂಫ  
 30 ರವೇಗ್ಗೇಡೆಸಿಂಗಿಮಯ್ಯನ  
 31 ಸುಖಾತ್ರಂಭವ್ಯವಂಕೋತ್ರಮಂ ಸಿಪ್ಪನಿಧಾನಮಂತ್ರಿಚ  
 32 ನ್ತಾಮಣಿಬುಧವಿನುತಂಗೋತ್ರವಂಕಂಬರಾಕ್ಷ್ಯಂವನಿತಾ  
 33 ಚಿತ್ತಪ್ರಿಯನಿವೃತ್ಯಳನನುಪಮ ನತ್ಯುತ್ತಮಂಕೂ  
 34 ರಕೂಪ್ಯಂವಿನಯಾಂಭೋರಾಸವಿದ್ಯಾನಿಧಿಗುಣಿಸಿ  
 35 ಯಂಧಾತ್ರಿಯೊಳಸಿಂಗಿಮಯ್ಯಂ || ಕ || ಪ್ರಿಯಾದೇವಿ  
 36 ಗುಣಾಗ್ರಣಿಯಿಯುಗದೊಳುದಾನಧರ್ಮ  
 37 ಚಿಂತಾಮಣಿ ಭೂದೇವಿಯೊಳ್ಳೋದೇವಿಯದೊರೆಪಿನ್ನ  
 38 ಸಿಂಗಿಮಯ್ಯನವಧುವ || ಸ್ವಸ್ತ್ಯನವರತಪರಮ ಕ  
 39 ಲ್ಯಾಣಾಭ್ಯುದಯಸತಸಹಸ್ರಳ ಭೋಗಭಾಗಿವಿದ್ಯತೀಯ  
 40 ಲಕ್ಷ್ಮೀಸಮಾನಯುಂಸಕಳಕಳಗಮಾನೂನಯುಂ ವಿನೀ  
 41 ಬ್ರಹ್ಮಪ್ರತಿಯುಂಮುನಿಜನವಿನೇಯಜನವಿನೀತಿಯುಂಪತಿಬ್ರಹ್ಮಾಪ್ರಭಾ  
 42 ವಪ್ರಸಿದ್ಧಸೀತೆಯುಂಸಮೃಕ್ಷ್ಯಜಗದಾಮಣಿಯುಮಯ್ಯತ್ತನ  
 43 ತಿಗಂಧನಾರಣಿಯುಮಾಹಾರಾಭಯಚ್ಛೇಷಜ್ಯಾಸ್ತ್ರದಾನವಿ  
 44 ನೋದೆಯುಮಪ್ರೀಮದ್ವಿಪ್ಲವದ್ಧಗನಪೋಯ್ಯಳದೇವರ ಬರಿಯರಿಸಿಪಟ್ಟ  
 45 ಪಾದೇವಿಪಾಂತಲದೇವಿಯರತ್ತೀಡೆಗಳ್ಳ ತೀರ್ಥದೊಳು ಸವತಿಗಂಧವಾರಾ  
 46 ಜಿನಾಲಯಮಂಮಾಡಿಸಿದಕ್ಕೆ ದೇವತಾಪೂಜೆಗಂಬಿಸಿದಮುದಾ  
 47 ಯಕ್ಕಾ ಹಾರದಾನಕ್ಕಂಜೀಶ್ವರಾದ್ವಾರಕ್ಕಂಕಲ್ಪಣಿಪಾಡಮಾಟ್ಟನ  
 48 ವಿಲೆಯುಮಂಗಂಗಸಮುದ್ರದನೆಡುಬಯಲಯು ತು ಕೊಳಗಗದ್ದೆ  
 49 ಯತೋಟಮುಮಂ ನಾಲ್ವತ್ತು ಗದ್ಯಾಣಪೊನ್ನಸಿಕ್ಕಿ ಕಟ್ಟಿಸಿಹರುಗಿಂ  
 50 ವಿಳಸನಕಟ್ಟಮುಮಂಶ್ರೀಮದ್ವಿಪ್ಲವದ್ಧಗನ ಪೋಯ್ಯಳದೇವರಂ  
 51 ಪೇಡಿಕೊಂಡು ಸಕವರುಷ ಸಾಯಿರದನಾಲ್ವತ್ತಯ್ದಿನೇಯ ರೋಢಕೃ  
 52 ತ್ತಂವತ್ಸರದ ಚೈತ್ರಸುದ್ಧಪಾಡವಬ್ರಹ್ಮಪ್ರತಿನಾರದಂ  
 53 ತಮ್ಮಗುರುಗಳಾಶ್ರಿಮೂಲಸಂಘದ ದನಿಯಗಣದಪೊನ್ನ  
 54 ಕಗಚ್ಛದ ಶ್ರೀಮನ್ಮೇಘಚಂದ್ರಶೈವಿದ್ಯ ದೇವರಸಿದ್ಧರಪ್ಪ  
 55 ಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರ್ಗ್ಗ ಪಾದಪ್ರಜಾಲನಂಮಾಡಿ  
 56 ಸರ್ಬ್ಬ ಬಾಧಾಪರಿಹಾರವಾಗಿಬಿಟ್ಟದತ್ತಿ || ವೃತ್ತ || ಪ್ರಿಯ  
 57 ದಿಂದಿಂದಿನೆಯ್ದಿ ಕಾವಪುರುಷಗ್ಗಾಯುಂಮಹಾಶ್ರೀಯುಮಾಳ್ಳ



<sup>58</sup>ಯಿದಂಕಾಯದೇಕಾಯ್ವಾಪಾಹಿಗೇಕುರುಕ್ಷೇತ್ರೋವ್ಯಯೋಃ

<sup>59</sup>ಬಾರಣಾಸಿಯೊಳೊಳೊಳ್ ಟಮನೀಂದ್ರರಂಕಪತಿಯಂವೇದಾಧ್ಯರಂ

<sup>80</sup>ಕೊಂದುದೊಂದಯಕಂಸಾಗ್ಗು ಒಮಿದೆಂದು ಸಾಳಿದಪುದೀಶೈ

<sup>61</sup> ಚಾಕ್ಷುರಂಸಂತತಂ || ಕ್ಲೋಕ್ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಽಪ

<sup>82</sup>ರೇತವಸುಂಧರಾಂ । ಪಪ್ಪಿವ್ಯುರ್ನುಪಸಹಸ್ರಾಣಿ ವಿಪ್ರಾಽನಾಂಜಾಯ

63 ತ್ರೈಕೃಮಃ ||

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ಪೌರ್ವನಾಥಸ್ವಾಮಿ ಬಸ್ಸಿಯಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

<sup>1</sup>ಶ್ರೀಮನ್ನಾಥಕುಲೇನ್ದ್ರರಿಂದ, ಪರಿಪದ್ಯಂದ್ಯಕೃತಶ್ರೀಸು

<sup>2</sup>ಧಾಧಾರಾಧೌತಜಗತ್ ಸೋಪಹಮಹಃಪಿಣು ಪ್ರಕಾಣಂ

<sup>3</sup>ಮಹತ್ | ಯಸ್ಯಾಸ್ತಿ ವ್ಯುತ್ಪತ್ತಿವ್ಯಾಧಿವ್ಯಾಧಿವಿಪುಲ ಶ್ರೀವ್ಯರ್ಥವಾನಾ

<sup>4</sup>ಸತಾಂಭತು ಫಲ್ಗುಣ್ಯ ಚಕೋರಚಕ್ರಮವತುಶ್ರೀವದ್ಗುಣಮಾನೋಜಿನಃ || ಜೇಯಾ

<sup>5</sup>ದರ್ಶನಯುತೇನ್ದ್ರಭೂತಿವಿದಿತಾಭಿಶ್ಚೋಗಣೇಗಾತಮಸ್ಯಾವಿಸಾಸಪ್ತಮಃ

೧೦೫೫. ಧೃತಿಭಿಃ ಸ್ವರೂಪಗತೀವಾಸಾದರ್ಯಪಾದಯೋಃ | ಯದ್ವ್ಯಾಧಾಂಬುಧಿವೇ

<sup>7</sup>ತ್ಯಾವೀರಹಿಮವತ್ತು ತ್ರೀಳಕಣ್ಣಾದ್ವೈಧಾಂಭೋದಾತ್ಮಾಭುವನಲಪುನಾತಿವಚ

<sup>8</sup>ನಸ್ಯಚ್ಛನ್ದಮನ್ಯಾಕಿಸೀ || ತೀರ್ತ್ಯೇಶವಶನಫವನ್ತ ಯದ್ವಕ್ರಹಸ್ಯವಿಸ್ತು

<sup>9</sup>ಪೋಧನಪುಷ್ಕುತೇವಲಿಂಗದ್ವಾಃ | ನಿರ್ಬಿಂಧತಾಂನಿಬುಧಬನ್ತಃ ಪರೋಜನಂ

<sup>10</sup>ದ್ವ್ಯಸೂಜಃ ಫದ್ವಚಃಕುಕಿರತಃಕುವತಾದ್ರಿಮುದ್ಯಾಃ || ವಸ್ಯಾಃಕಕ್ಷಮುಮಹಿ

1' ಮಾಭಣಪದ್ಯಾಹೋಮೋ, ಫೋಹೋರುಮಲ್ಲವುದಪದ್ಯಾ, ಫನವ, ತ ಬ್ಯಾಹೋಃ |

<sup>12</sup>ಯಟಿ ಪೂತಾವ ಸುಕ್ತೇನಸಚಂದ್ರಗುಪ ಶುಕ್ರಾ ಪೂತೇಸ, ಸುಚಿರಂ

<sup>13</sup>ವನದೇವತಾಃ || ವಂದೋವಿಭುಃ || ವಿನಕ್ರೇಷಕೋಣ ಕುನಃ ಕುನಃ ಪ ಭಾ

<sup>14</sup>ಪ್ರಣಯಿಸ್ತೀತಿ ಧವಿಭೂಷಿತಾಃ | ಯಾಃ ಸುಖಾದೃಣಕರಾಃ ಸುಖಾಃ ಸುಖಾಃ

<sup>15</sup> ಕೃತ ಕೇಶುತಪಃಪರಶೇಷಯತಃಪತ್ರಿಸಾತ್ || ಪುನಃಪುನಃ ಕೇಶವ ಸಾತ್

<sup>10</sup>  $\frac{1}{\sqrt{\pi}} \int_{-\infty}^{\infty} f(x) e^{-x^2} dx = \frac{1}{\sqrt{\pi}} \int_{-\infty}^{\infty} f(x) e^{-x^2} dx$

[illegible]

<sup>18</sup>ಮುಷ್ಣು ಮುಷ್ಣು ಮುಷ್ಣು ಮುಷ್ಣು || ಮುಷ್ಣು ಮುಷ್ಣು ಮುಷ್ಣು ಮುಷ್ಣು || ಮುಷ್ಣು ಮುಷ್ಣು ಮುಷ್ಣು ಮುಷ್ಣು ||

<sup>19</sup>ಶ್ರೀಮದ್ಭಗವತ್ಗೀತೆಯಲ್ಲಿರುವ ಅನೇಕ ಶ್ಲೋಕಗಳನ್ನು ಈ ಪುಸ್ತಕದಲ್ಲಿ ವಿವರಿಸಿರುವಂತೆ.

ದೀರ್ಘನಿರ್ದೇಶನದಿಂದಾಗಿ, ಈ ಪುಸ್ತಕವು ಸುಮಾರು ೧೦೦ ಪುಟಗಳಷ್ಟು ಹೆಚ್ಚು ಆಗಿದೆ.

<sup>21</sup> ಇದರಲ್ಲಿಯೂ ಮುಂದೆ ಹೇಳಿರುವಂತೆ ಸ್ವಾಮೀಶ್ವರನು ಬಹುಮಟ್ಟಿಗೆ ವ್ಯಕ್ತನಾಗಿದ್ದಾನೆ.

ಶ್ರೀ ವಿದ್ಯಾಕೇಶವೇಂದ್ರವಿಠಲಾಚಾರ್ಯ | ಪ್ರವೃತ್ತಿಹಂಕರಹಾಸ್ಯಕವಿಕಾಂಕ್ಷಾಪುಂ

[illegible]

ಅನುಮತಿಯಿಲ್ಲದೆ ಯಾವುದೇ ಸ್ಥಳದಲ್ಲಿಯೂ ವಾಹನವನ್ನು ನಿಲ್ಲಿಸಬಾರದು |

ಯಾವುದನ್ನೂ ತಪ್ಪೆಂದು ತಿಳಿದುಕೊಳ್ಳುವುದಿಲ್ಲವೆಂದು ಹೇಳುವುದು || ಯೋಗಸಾಧನವೆಂಬ

ದ್ವಿಪದ್ಯ ಲಃಲಃಸ್ತು ಚಾವಲೇಖಣ್ಡ ನಧ್ಯನಾಗಿಸಮುಂಹತೋಭಗವತಸ್ಸು

- <sup>26</sup> ಸ್ವಪ್ರಸಾದೀಕೃತಃ | ಛಾತ್ರಸ್ಥಾನಸಂಪದನ್ನಿಮಾನಿಸಾಂನೋಚೇತಾಕಥಂವಾಚಿ  
<sup>27</sup> ಬ್ರಹ್ಮಾಭೀಂದ್ರಾಚ್ಯರಮಾಗಮಾಭ್ಯವರಣಾನ್ವೇನಾಸಿಬಿಣ್ವಾಭಾಸಃ || ವಕ್ರಗ್ರೀವ  
<sup>28</sup> ಮಾಮಾಸೇಂದ್ರಾಕರತಗ್ರೇಪ್ರಾಕೃತೋಮೋಯುಧಾಜಾತಂಸ್ತೋತಮಾಂವಯೋರಲ  
<sup>29</sup> ವಾಸಾಕಿಂಘಗ ವಾಗ್ವಿಬ್ರಹ್ಮಂ | ಯೋಸಾಣಸನದೇವತಬಿಜುಮತೋಬ್ರೀವಕ್ರಗ್ರಾಃ  
<sup>30</sup> ಗೃಹಗ್ರಾಪ್ರೇಕ್ಷಿಸ್ವಾಫರಬ್ಧವಾಚ್ಯಮವದದ್ವಾಸಾಃ ಸಮಾಸೇನಬದ್ಧಿ || ನವಸ್ತೋ  
<sup>31</sup> ತ್ರಾತತ್ರಾಸವತಿಕವೀಂದ್ರಾಕಥವಸಿಪ್ರಾಃಮಾನಪ್ರಾಪಾಂತಮತಃ  
<sup>32</sup> ರನ್ನೇವನಿಮುನಾ | ನವಸ್ತೋತ್ರಯೇನವ್ಯರಚಿಸಿಕಾಂಘ್ರಾಪ್ರವಚನಪ್ರಬಂಜಾ  
<sup>33</sup> ವ್ರಬ್ಧಾ ವಪ್ರವಣವರಸನ್ನಬ್ಧಿಗಮುಘಗಾ || ಮುಮಾಸುಃ ತ್ರಾಕೇಸುಗಮೋಪರಂ  
<sup>34</sup> ಭವತಿಯುಸ್ಯಾಭಕ್ತಾಸ್ತೀತಃ | ಪದ್ಮಾವತೀಸಹಾಯಾತ್ರಿಲೋಕವತ್ಸರ್ವಸಂಕರ್ತೃಂ || ಸು  
<sup>35</sup> ಮತೀವೇವಮಾಸುತಯೇನವಸ್ತುಮತಿಸಪ್ತಕಮಪ್ತತಮಾತ್ಮತಃ | ಪುಪ್ಪ  
<sup>36</sup> ತಾವದತತ್ವಪದಾರ್ಥಿನಾಂ ಸುಮತಿಕೋಟಿವಿವತ್ತಿಫಲವತ್ತಿಫಲತಃ || ಉದೇತ್ಯಸಂಮೃಗ್ನಿಃ  
<sup>37</sup> ದಕ್ಷಿಣಸ್ಥಾಂಕುಮಾರಸೀಮೋಮುನಿರಸ್ತವಾಪ | ತತ್ತ್ವವಚಿತ್ರಂಜಗದೇಕಭಾಸೋ  
<sup>38</sup> ಸ್ತಪ್ತತ್ವಸಾತಸ್ಯತಫಾಪ್ರಕಾಶಃ || ಭವಸ್ತಾಫಲಕಂಮುನಿವೃತ್ತಿವಿಶಾರದಾಚಿವ್ರ  
<sup>39</sup> ನ್ವಾಮೋಗೈಶ್ಚಿಸಿಕೇತಮಾಕುಮೋನ | ಸಸ್ತುಯಾಚೀವರಸನ್ನಬ್ಧಿಫಲಜಾಃ  
<sup>40</sup> ಜಾತವ್ರಿಂತಾಮೂನಿಮೃಗಾಸಿವೃಷೋನಕಥಂಜನೇನ || ಚೂ  
<sup>41</sup> ಜಾಮೋಕವೀಂದ್ರಾಚ್ಯಾಡಾಮೂನಿವಾಸುಸೇವ್ಯತಾಪ್ರಕಮಃ | ಪ್ರೇವರ್ಧೇವೇನಮಿತ್ಯತಸ್ಥಾಂಕೀತಿ  
<sup>42</sup> ಮಾಪತ್ವಂ || ಚೂರ್ಣ || ಯಾದಿಮೂನಿಮೃಗೀತೋವಗ್ನಿನಾ || ಜಪೋಕವ್ಯಾಪಯಜಾಂ  
<sup>43</sup> ಲಂಬಾಚೀವರಮೃದ್ವಾಃ | ಪ್ರೇವರ್ಧೇವೇವಸಂಪತ್ತೀವದ್ವಾಂಕೀಣಸಂಪತ್ತೀಂ || ಪುಪ್ಪ  
<sup>44</sup> ಸ್ತಾಸ್ಯಾಡಮೋಗಾಂಕೃತಫಲಾಂಭೂಫಲೈಶ್ಚಾಭಾಪ್ತನಂಪದ್ಧಿಮಾಸ್ತುಮಾಪೇಶ್ವ  
<sup>45</sup> ರಸ್ತದಮಪ್ರಾಪ್ತಂಶುಃವಿಗರ್ಭಾಃ | ಯಾಸ್ಯಾಂಕೃತಕಾಂವತೋವ್ಯವಿಳಸನ್ನಿಷ್ಠ  
<sup>46</sup> ಲಮಾಲಿಸ್ತಲತ್ತಿತ್ತಿಫಲಸ್ತಸ್ಮತೋಮಾಪೇಶ್ವರಾಪಸ್ತತ್ವಸ್ತಕೈಸ್ಸನ್ನಿವ್ರಾಂ ||  
<sup>47</sup> ಯಸ್ಯಸ್ತುತಿಮಾಪಾಧಾನಿಗಾಂಯಾಸ್ಯಾಫಲಾಂಕಾಃ | ಬ್ರಹ್ಮಾಚ್ಯೋಚ್ಚೇತಾತಸ್ತೋಚ್ಚೇ  
<sup>48</sup> ಮಚೇಶ್ವರಮುನೀಶ್ವರಃ || ತಾರಾಯೇನವಿವಿಧೇತಾಫಲಕೋಗೋಧಾಪತಂರಾಸಮಂ  
<sup>49</sup> ಬಾಹ್ಯೇಶ್ವರೋದೈತುಷೋದಿತಕುವೃಗೈವಾತ್ಮಸೇವಾಂಜಲಿಃ | ಪ್ರಾಯ್ಸ್ತುತಮಾಂಭಿ  
<sup>50</sup> ವಾರಿಜರಜಾನ್ನೇನಚಯಸ್ಯಾಚರತದೋಪಾಸಾಂಸುಗತಸ್ತಕಸ್ಯವಿವಯೋದೇವಾ  
<sup>51</sup> ಕಳಂಕಾಕೃತಿ || ಚೂರ್ಣ || ಯಶ್ಚೇವಮಾತ್ಮನೋನವ್ಯಸಂಪಾದ್ಯನಿರವಧ್ಯವಿಧ್ಯವಿಧ  
<sup>52</sup> ಪ್ರೇಪವನ್ನಿಫನಮಾಕೋಶೇ || ರಾಜಾಸಂಪದಸಂತುಂಗಸಂತಿಬವಸ್ಯೇತಾತಪತ್ರಾನ್ಯ  
<sup>53</sup> ಪಾಃಸಿನ್ವತ್ಯತೃದ್ವಾರಣೇವಿಜಯಿನಸ್ತಾಗೋನ್ನತಾದ್ವರ್ಗಭಾಃ | ತದ್ವತ್ಸನ್ನಿವಿ  
<sup>54</sup> ಧಾನಸನ್ನಿವಯೋವಾಃಬಿಲ್ವವಾಗ್ವಿನೋನಾನಾಧಾನ್ವಿನಿಚಾರಿಣಾತುರಧಿಪಾಃ  
<sup>55</sup> ಕಾಲೇಕಲಂವದ್ವಿಧಾಃ || ನಮೋಮಲ್ಲಪೋಮಲಧಾಂವೇವಾಯ ||

(ಪೂರ್ವ ಮುಖ.)

- <sup>1</sup> ರಾಜಾಸಂಪದಾರ್ಥಪ್ರವಿಲನಪಟಸ್ತ್ವಂಯುಧಾತ್ಮಸನ್ನಿಧ  
<sup>2</sup> ಸ್ತದ್ವತ್ಯಾಚ್ಯೋದಮಸ್ಯಾಂಭವಿನಿವಿಳಮದೋತಪ್ಪಟನಸನ್ನಿಧಾನಾಂ |  
<sup>3</sup> ನೋಚೇದೇಶೋಪಮೇತೇತವಸದಸದಾಸ್ತು ಸಸ್ತೋಮಾನ್ಮೋವಕ್ತುಂಯು

- <sup>4</sup>ಸೃಷ್ಟಿ ರಕ್ತಿ ಸ್ವವದತುವಿದಿತಾರೇಷಣಸ್ಮೃಯದಿಸೃಷ್ಟಿ || ನಾಶಂಕಾರ  
<sup>5</sup>ವೇದೇಶತೇನಮನಸಾನದ್ವೇಷಿಣಾಕೇವಲಂನೈರಾತ್ಮ್ಯಂಪ್ರತಿಪದ್ಯನಶ್ಯತಿಜನೇಕಾ  
<sup>6</sup>ರಾಣ್ಯಬುದ್ಧ್ಯಮುಯಾ | ದಾಜ್ಞಾಶ್ರೀಹಿಮ ತತಃಸ್ಯಸವಸಿ ಪ್ರಾಯೋ  
<sup>7</sup>ವಿದಗ್ಧಾತ್ಮನೋಬುದ್ಧಿಘಾತಕರ್ತಾ ವಿಜಿತ್ಯಕುಗತೇಪಾದೇನವಿಸ್ಥೋ  
<sup>8</sup>ಟತಃ || ಶ್ರೀಶ್ವಪ್ನಸೇನಮುನಿರೇವಪದವ್ಯಹಿಮೋದೇವಸ್ವಯಸ್ಯಸ  
<sup>9</sup>ಮಂಭೂತ್ಸಫವಾಸಧಮಾರ್ತಾ | ಶ್ರೀವಿಭ್ರಮಸ್ಯಫವನನ್ನನುಪದ್ವಮೇವಕೃ  
<sup>10</sup>ಪ್ನೇಪುಮಿತ್ರಮಿಹಯಸ್ಯಸಹಸ್ರಧಾಮಾ || ವಿಮಳಚಂದ್ರಮು  
<sup>11</sup>ನೀಂದ್ರಗುರೋಗ್ಗುರರಾಸ್ರಮಿಹಖಿಳವದಿಮದಂಪದಂ | ಯದಿಯಥಾ  
<sup>12</sup>ವದವ್ಯಪ್ಯತಪಃಶ್ರೇಷ್ಠೈರ್ನುತದಾನ್ಯಾದಿಪ್ಯತವಾಗ್ನಿಭೋಃ || ಚೂರ್ಣಿ ||  
<sup>13</sup>ತಥಾಹಿ | ಯಸ್ಯಾಯಮಾಪಾದಿತಪರವಾಹಿಪದಯಶೋಕಸತ್ಯಾಲಂ  
<sup>14</sup>ಚಿನೋಕಃ || ಪತ್ರಂಶತ್ಪ್ರಭಯಂಕರೋರುಭವನದ್ವಾರೇನದಾಸಂಚರಣಾನಾರಾ  
<sup>15</sup>ಜಕರೇನ್ದ್ರಬ್ರಹ್ಮದತುರಗವಾಶಾಕುಲೇಸ್ಥಾಪಿತಂ | ಶೈವಾಪಾರುಪತಾಂ  
<sup>16</sup>ಸ್ತುಫಾಗತಸುತಾ ಕಾಮಾಲಿಕಾಕಾಪಿಲಾನುಬ್ಧಿಕ್ಯೋದ್ಯತಚೇತಸಾವಿಮ  
<sup>17</sup>ಳಚಂದ್ರಾಚಂಬರಗಂಧರಾತಃ || ದುರಿತಗ್ರಹನಿಗ್ರಹಾಧ್ಯಯಂಯದಿಭೋ  
<sup>18</sup>ಭೂರನರೇನ್ದ್ರವಂಶಿತಂ | ನನುತೇನಮಿಭವ್ಯದೇಹಿನೋಭಜತಶ್ರೀಮು  
<sup>19</sup>ನಿಮಿಂಧ್ರನನ್ದಿತಂ || ಘಟಿಸಂದಘಟಃಕೋಟಿಕೋವಿದಂಕೋವಿದಾಂಪ್ರವಾಹ | ಪರವಾ  
<sup>20</sup>ದೀಮಲ್ಲದೇವೋದೇವಮವನಸೇಶಯಃ || ಚೂರ್ಣಿ || ಯೇನೇಯಮಾತ್ಮನಾ  
<sup>21</sup>ಮಂಧೇಯನಿರಕ್ತಿರುಕ್ತಾನಾಮಸೃಷ್ಟವಂತೈಶ್ಚಪ್ನರಾಜಂಪ್ರತಿ ||  
<sup>22</sup>ಗೃಹೀತಸತ್ತ್ವಾದಿತಃಪರಸ್ಪೃಶ್ಯತದ್ವಾದಿನ ಸ್ತೇಪರವಾದಿನಸ್ಸುತಃ |  
<sup>23</sup>ತೇಷಾಂಹಿಮಂಜ್ವಲಪರವಾದಿಮಲ್ಲಸ್ತನ್ನಾಮಮನ್ನಾಮವದನ್ತಿಸಂತಃ || ಆ  
<sup>24</sup>ಚಾರ್ಯವರ್ಯೋರಯತಿರಾರ್ಯದೇವೋರಾದ್ಧಾಂತಕರ್ತೃಭ್ರಿಯತಾಂ  
<sup>25</sup>ಸಮೂರ್ಧ್ನಿ | ಯಸ್ಯೈಗ್ಗಯಾನೋತ್ಸವಸೇಮ್ನಿಕಾಯೋತ್ಸರ್ಗಸ್ಥಿತಃ  
<sup>26</sup>ಕಾಯಮುದುತ್ಸವಜ್ವ || ಕ್ರನಣಕೃತತ್ವಶೋಸಾಸಂಯಮಂ  
<sup>27</sup>ಜ್ಞಾತುಕವೈಶಯನಮಿಹತನೇಲಾ ಸುಪ್ತಲುಪ್ತವಧಾನಃ | ಕು  
<sup>28</sup>ತಿಮಂಫಸಪೃತ್ಯೋನ್ಮೃಜ್ಯಮಿಂಚ್ಛೇನಶಿಶ್ನೇಕೀಮೃದುಪರಿ  
<sup>29</sup>ವೃತ್ಯಾವತ್ತತ್ತಿಟಿವತ್ಕಾ || ವಿಶ್ವಂಯಶ್ಮತವಿನ್ದನಾವರುಂಧೇ  
<sup>30</sup>ಭಾವಂಕುಣಗೀಯಯಾಬುಧೈವಾತಿಮಹೀಯಸಾಪ್ರವಚ  
<sup>31</sup>ಸಾಬದ್ಧಂಕಾಧೀಶ್ವರೈಃ | ಶಿಷ್ಯಪ್ರತ್ಯನುಕಂಪಯಾಕೃಶಮತೀನ್ಯ  
<sup>32</sup>ದಂಯುಗೀರ್ನಾಸುಗೀಸ್ತಂವಾಚಾಚ್ಚತಚಂದ್ರಕೀರ್ತಿಗಣಿನಂಚಂದ್ರಾಭಕೀರ್ತಿಂಬು  
<sup>33</sup>ಧಾಃ || ಸದ್ಧಮ್ಮಕಮ್ಮಪ್ರಕೃತಿಂಪ್ರಣಾಮಾದ್ಯಸೋಗ್ರಕಮ್ಮಪ್ರಕೃತಿ  
<sup>34</sup>ಪ್ರಮೋಕ್ಷಃ | ತನ್ನಾಮ್ನಿಕಮ್ಮಪ್ರಕೃತಿನಮಾಜೋಭಟ್ಟಾರಕಂಧಪ್ಪಕೃ  
<sup>35</sup>ತಾಂತಪಾರಂ || ಅಮಿಸ್ವವಾಗ್ಯಸ್ತಸಮಸ್ತವಿದ್ಯಸ್ತೃವಿದ್ಯಶಬ್ದೇಪ್ಯನು  
<sup>36</sup>ಮನ್ಯಮಾನಃ | ಶ್ರೀಮಲದೇವಪ್ರತಿಪಾಲನೀಯಸ್ಸತಾಂಯತ  
<sup>37</sup>ಸ್ತತ್ಸವೀಚನೀಧೀಃ || ತೀರ್ಥಂಶ್ರೀಮತಿಸಾಗರೋಗುರುರಿಕಾಚಕ್ರಂಚಕಾರ  
<sup>38</sup>ಸ್ಥಿರಜ್ಞೈತಿಪೀತತವಂಜಯಃಪ್ರವಿತತೀಪೂತಂಪ್ರ

<sup>38</sup>ಭೂತಾಶಯಃ | ಯಸ್ಯಾಧ್ಯಾತ್ಮರೂಪಾಭಾವಗುಣೋತ್ಪತ್ತಿವರ್ಧನಮಾ

<sup>40</sup>ನೋಜ್ಞಸ ದ್ರಶೋತ್ಪತ್ತಿರೀತಃತುಲಾಶೇಖರಶೃಂಗಾರಕಾ

<sup>41</sup>ರೋಭೂತಃ | ಯತ್ಪ್ರಾಭವೋಕ್ತಲಿಖ್ಯೋಫುಲಭಃಮುಖೋ

<sup>42</sup>ಮುಖವ್ಯಯೋಭೃತಸಚಫವತ್ಯುಪಿಫೂತಿಫೂಮಿಃ | ವಿದ್ಯಾ

<sup>43</sup>ಧನಂಜಯಪದವಿರದವಧಾನೋವಿಶ್ವಸ್ತನವನುರಾ

<sup>44</sup>ಮುಖೋಮನೋನಃ || ಚೂರ್ಣ || ಯಸ್ಯಾಯಮವನುತಿ

<sup>45</sup>ಪರಿಪದಿಸಿಗ್ರವಮುಖನಿಪಃತಫೇತಿದಾಸ್ಥಮಗ್ಗವ್ಯವವ್ಯವ

<sup>46</sup>ತಾರೂಫಪ್ರತಿವಾದಿಲೋಕಃಪ್ರತಿಕ್ಷಾಲ್ಪೋಕಃ || ತಕ್ಷೇವ್ಯಕರಣೇ

<sup>47</sup>ಕೃತೃಮತಯಾಧೀಮತ್ತಯಾಪ್ರೃಥ್ವತೋಮಧ್ಯಕ್ಷೀಮಮ

<sup>48</sup>ನೇಷಿಸುಪ್ತಿಫೃತಮಗ್ರೇಮಯಾಸ್ವರ್ಧಯಾ | ಯಃಕೃಷ್ಣಿಪ್ರತಿ

<sup>49</sup>ವೃತ್ತತಸ್ಯವಿದುಷೋವಾಗ್ವೇಯಫಲಗಂಪರಂಕುಸ್ವ್ಯವಸ್ಥೆವಿತಿಪ್ರತೀನೃ

<sup>50</sup>ಪತೇಜೇಹೃವಃಸೇನಮತು || ಹಿತ್ಯೇಷಿಣಾಂಯಸ್ಯವೃಣಮುದಾ

<sup>51</sup>ತವಾಣಿನಿಬದ್ಧಹಿತರೂಪಸಿದ್ಧಿಃ | ಮದ್ಯೋಪಯಾಪಾಲಮು

<sup>52</sup>ನೀಸವಾಚಾಸಿದ್ಧಸ್ತತಾಂಮೂರ್ಧನಿಯಃಪ್ರಭಾಪೈಃ ||

<sup>53</sup>ಯಸ್ಯೇವಮತಿಸಾಗರೋಗುರುರಸಾಚಂಚದ್ಯಕ್ಷಂಜ

<sup>54</sup>ನೂಶ್ರೀಮಾನ್ಯಸ್ಯಸವಮಿರಾಜಗಣಭೃತಸಬ್ರಹ್ಮಚಾರಿವಿ

<sup>55</sup>ಭೋಃ | ಏಕೋತಿವಕ್ತೃವೀನವಮಿದಯಾಪಾಲವ್ರತೀಯನೃಪಸ್ಯ

<sup>56</sup>ಸ್ಥಾ ಮವ್ಯವರಿಗ್ರಹಗ್ರಹಕಥಾಪ್ತೇವಿಗ್ರಹೇವಿಗ್ರಹಃ || ತ್ರೈಲೋಕ್ಯ

<sup>57</sup>ದೀಪಿಕಾಃವಾಣೀದ್ವಾಭ್ಯಾಪೇವೇದಗಮಿತಃ | ಜನರಾಜತುಕಸ್ತದೇಕ

<sup>58</sup>ಸ್ತಾದ್ವಾದಿರಾಜತಃ ಆರುದ್ಧಾಂವರಮಿದು ಬಿಂಬರಚಿತಾತ್ಮ

<sup>59</sup>ಕೃಂಸದಾಯಧ್ಯಕ್ಷತ್ರಂವಾಕ್ತ್ಯಮರೀಜರಾಜಿರಾಚಯೋರ್ಭಗ್ನುಂ

<sup>60</sup>ಚಯತಃಕರ್ಣಯೋಃ | ಸೇವ್ಯೋಸಂಪದಮೇಷ್ಟ್ಯೋಪೀಶವಿಫವಃ

<sup>61</sup>ಸವ್ಯಪ್ರವಾದಿಪ್ರಜಾಪತ್ನೋಚ್ಚೈಷ್ಟ್ರಯಕಾರಸಾರಮಹಿಮಾಶ್ರೀ

<sup>62</sup>ವಾದಿರಾಜೋವಿದಾಂ || ಚೂರ್ಣ || ಯದೀಯಗುಣೋಚರೋಯಂ

<sup>63</sup>ವಚನವಿವಾಸಪ್ರಸರಃಕವೀನಾಂ || ನಮೋರ್ಹತೇ ||

(ದಕ್ಷಿಣಮುಖ.)

<sup>1</sup>ಬ್ರಹ್ಮಾಚ್ಯುತಕೃತ್ಪರಜಯ

<sup>2</sup>ಕಟಕೇವಾಗ್ಯಧೂಜನ್ತುಭೂಮಾ

<sup>3</sup>ನಿಷ್ಕಾಣ್ಡಿಣ್ಡಿಣ್ಡಿಮಾಪಯ್ಯತಿಪಟುರತೋವಾದಿರಾಜಸ್ಯಜಿವೋಃ | ಜಪ್ಯಧ್ಯದ್ವಾ

<sup>4</sup>ದಪದ್ವೋಜಹುಹಿಗಮಕತಾಗವ್ಯಭೂಮಾಜಹುಹಿವ್ಯಾಧಾರೇಪೋಗೇ

<sup>5</sup>ಜಹೀಹಿಸ್ಥುಟಮೈದುಮಧುರಬ್ರವ್ಯಕಾನ್ಯವಲೇಪಃ || ಪಾತಾಳವ್ಯಾಃ

<sup>6</sup>ರಾಜೋಪಸತಿಮವಿದಿತಂಯಸ್ಯಜಿವ್ಯಾನಪಸ್ಯೋನಿಗ್ಗಂತಾಸ್ವಗ್ಗತೋಸಾಪ

<sup>7</sup>ಭವತಿಧಿಪೋವಪ್ರಭೃದ್ಯಸ್ಯಃಪ್ರಃ | ಜೀವೇತಾಂತಾವದೇತಾನಿವಯುಳವಣ

<sup>8</sup>ದ್ವಾದಿನಕೇತ್ರನಾನ್ಯೇಗವ್ಯಂನಿಮ್ಮುಚ್ಯತವ್ಯಂಜಯಿನಮಿನಸಭೇವಾದಿರಾಜಂನಮಸ್ತಿ

- <sup>8</sup>ವಾಗ್ದೇವೀಂಸುಚಿರಪ್ರಯೋಗಸುದೃಢವೇಮೋಹಮುಪ್ಯದರಾದಾದತ್ತೇಮಮಮಾ  
<sup>10</sup>ಕೃತ್ಯತೋಯಮಧುನಾಶ್ರೀವಾದಿರಾಜೋಮಾನಿಃ | ಭೋಭೋಸಪ್ತತಸಕೃತ್ಯೈಷಯಿಮಿ  
<sup>11</sup>ನಾಂಕಿಂಧಮ್ನಾತ್ಯುಚ್ಚಕೈರಬ್ರಹ್ಮಣ್ಯಪರಾಃಪುರಾತನಮುನೇರ್ವಾಗ್ವಿ  
<sup>12</sup>ತೈಷಾಃಪಾತುಮಃ || ಗಂಗಾವನೀಶ್ವರೇರೋಮಣಿಬದ್ಧಸನ್ಧ್ಯಾರಾಗೋಲ್ಲಸಚ್ಛೇ  
<sup>13</sup>ರಣಚಾರುನಶೇನ್ದ್ರಲಕ್ಷ್ಮೀಃ | ಶ್ರೀಣ್ಣುಪೂರ್ವ್ಯವಿಜಯಾನ್ತವಿನೂತನಾಮಾಧೀ  
<sup>14</sup>ಮಾನಮಾನುಷಗುಣೋಸ್ತತಮಾಪ್ರಮಾಂಶುಃ || ಚೂರ್ಣ || ಸ್ತುತೋಽಪಿಪ  
<sup>15</sup>ವಾಸೇಷ್ವೇವಾದಿರಾಜದೇವೇನ || ಯದ್ವಿದ್ಯಾತಪಸೋಃಪ್ರಶಸ್ತಮುಭಯಂಪ್ರೀತೇಮಸೇ  
<sup>16</sup>ನೇಮುನಾಪ್ರಾಣಸೀತುಚಿಂಭಯೋಗಬಲತೋನೀತಂಪರಾಮುನ್ಮತಿಂ || ಪಾ  
<sup>17</sup>ಯ್ರೇವಿಜಯೇತದೇತದಬಿಲಂತದ್ವೀಧಿಕಾಯಾಂಸ್ಥಿತೇಸಂಕ್ರಾಂತಂಕಥಮನ್ಯಥಾನ  
<sup>18</sup>ತಿಚರಾದೀವೃಗ್ವಿಧೇವೈಶ್ವಃ || ವಿದ್ಯೋದಯೋಸ್ತುನಮದೋಸ್ತುತಪೋಸ್ತುಭಾಸ್ತುನೋ  
<sup>19</sup>ಗ್ರತ್ವಮಸ್ತಿವಿಭುತಾಸ್ತುನಚಾಸ್ತಿಮಾನಃ | ಯಸ್ಯಾಶ್ರಯೇಕಮುಳಭದ್ರಮುನೀಶ್ವ  
<sup>20</sup>ರಂತಯಾಃಖ್ಯಾತಿಮಾಪದಿಪರಾವ್ಯದಭೃಗುಣಾಭೃಃ || ಸ್ಮರಣಮಾತ್ರವಿ  
<sup>21</sup>ತ್ರತಮಂಮನೋಭವತಿಯಸ್ಯಸತಾಮಿಹತೀರ್ಥಿನಾಂ | ತಮತಿನಿರ್ಮುಳ  
<sup>22</sup>ಮಾತ್ಮವಿಶುದ್ಧಯೇಕಮುಳಭದ್ರಸರೋವರಮಾಶ್ರಯೇ || ಸರ್ವಾಂಗೈರ್ಯುಮಿಹಾಲಿಲಿಂ  
<sup>23</sup>ಗೇಸುಮಹಾಭಾಗಂ ಕುರಾಭಾರತೀಭಾಸ್ವಂತಗುಣರತ್ನಭೂಷಣಗಣೈರಪ್ಯಗಿ  
<sup>24</sup>ಮಂಯೋಗಿನಾಂ | ತಂಸಂತಸ್ತು ವತಾಮಲಂಕೃತದಯಾಪಾಲಾಭಿಧಾನಮುಹಾ  
<sup>25</sup>ಸೂರಿಂಭೂರಿಧಿಯೇತ | ಪಣಿ ತಪದಂಯತ್ರೈವಯುಕ್ತಂಸ್ತೃತಾಃ || ವಿಜಿ  
<sup>26</sup>ತಮದನದಪ್ರಸಾದಮಾಪಾಲವೇಶೇವಿದಿತಸಕಲಶಾಸ್ತ್ರೋನಿಜ್ಞೇತಾರೇವಾ  
<sup>27</sup>ದೀ | ವಿಮಳತರಯೋಭಿವ್ಯಾಪ್ತಾಽರಿಷ್ಟಕ್ರಮಾಳೋಜಯತಿನತಮುಖೇನಾಶ್ರಿ  
<sup>28</sup>ರತ್ನಾ ರುಣಾಂಭಿಃ || ಯಸ್ಯೋಪಾಸ್ಯಮಿತ್ರ ಪಾದಕಮಲದ್ವಂದ್ವಂನೃಪಾಃಪಿ  
<sup>29</sup>ಯುಳೋಲಕ್ಷ್ಮೀಂಸಂಸಿಧಿಮಾನಯತಃಸವಿನಯಾಽಪ್ಯೇಕೈತಾಣ್ಣುಭುವಃ | ಕಸ್ತಸ್ಯ  
<sup>30</sup>ಹೃತಿಶಾನ್ತಿರ್ದೇವಯಮಿನಃಸಾಮತ್ಯೈಮಿತ್ಥಂತಫೇತ್ಯಾಭ್ಯಾಶ್ರಿತಂ ವಿರಚಃಖಲುಸ್ತು  
<sup>31</sup>ರದುರುಚೋತಿರ್ದೃಶಾಸ್ತದೃಶಃ || ಸ್ವಾಮಿತಪಾಣ್ಡುಪೃಥಿವೀಪತಿನಾಸಿಪ್ತ  
<sup>32</sup>ಪ್ಪನಾಮಾಪ್ತಪ್ರಪ್ತಿವಿಭವೇನನಿಜಪ್ರಸಾದಾತ್ | ಧನ್ಯಸ್ಯವಿವಮುನಿರಾಹವಮ  
<sup>33</sup>ಲ್ಲಭೂಭುಗಾಸ್ಥಾನಿಕಾಪ್ರಥಿತಶಬ್ದಚತುರ್ಮುಖಾಶ್ವಾಃ || ತ್ರೇಮುಳ್ಳಾರವಿ  
<sup>34</sup>ಡೂರಸಾರವಸುಧಾರತ್ನಂಸನಾಭೋಗುಣೇನಾಶ್ಚೋಣೇನಮಹೀಕ್ಷಿತಾಮುರು  
<sup>35</sup>ಮಹಾಖಿಣ್ಣಸಿರೋಮಣ್ಣನಃ | ಆರಾಧ್ಯೋಗುಣಸೇನಪಣ್ಣಿತಪತಿಸ್ತಸ್ಯಾಸ್ಥೈರಿಕಾಮೈರ್ಜ್ಞಾನಾ  
<sup>36</sup>ಯತಃಸೂಕ್ತಾಗಮಗನೈತೋಪಿಗಳಿತಗ್ಲಾನಿಂಗೀತಿಲಂಬಿತಾಃ || ವನ್ದೇವನ್ದಿತಮಾದರಾಹರ  
<sup>37</sup>ಜಸ್ಯೈದ್ವಾದವಿದ್ಯಾವಿದಾಂಸ್ವಾಂತಧ್ವಾಂತವಿತಾನರ್ಥಾನವವಿಭಾಷಾಸ್ವಂತಮನ್ಯಂಭುವಿ |  
<sup>38</sup>ಧಕ್ತೋತ್ಪಾದಿತಸೇವಮಾನತಿಕ್ರತಾಯತ್ನನ್ನಿ ಯೋಗಾಂತನಃ ಪದ್ಮಂಸದೃಢವೇದ್ಯಿಕಾ  
<sup>39</sup>ಸವಿಭವಸೋಮುಕ್ತನಿದ್ರಾಭರಂ || ಮಿಥ್ಯಾಭಾಷಣಭೂಷಣಂಪರಿಹರೇತಾದೃತ್ಯ  
<sup>40</sup>... ಚತಸ್ಯಾದ್ವಾದಂವದತಾನಮೇತವಿನಯಾದ್ವಾದೀಭಕಣೈರವಂ | ನೋಚೇತ್ಯದ್ಗು  
<sup>41</sup>ಣನಿಜ್ಞೇತಶ್ಚ್ರತಿಭಯಭ್ರಾಂತಾಃಸ್ಥಯೂಯಂಯತಸ್ತುಣ್ಣಂನಿಗ್ರಹಚೇರ್ಣುಕೂಪ  
<sup>42</sup>ಕುಹರೇವಾದಿದ್ವಿಪಾಃಪಾತಿನಃ || ಗುಣಾಃಕುನ್ದಸ್ತಂದೋಡ್ಧಮರಸಮರಾವಾಗಮೃತವಾಃ  
<sup>43</sup>ವಮ್ರಯಂತ್ರೇಯಃಪ್ರಸರಸರಸಾಕೀರ್ತಿರವಸಾ | ನಶೇನ್ದ್ರಚೋತ್ಪಾಂಘ್ರೇನ್ದ್ರಪಚ

- <sup>44</sup>ಯಚಕೋರಪ್ರಣಯಿನೀನಕಸಾಂಶ್ಲಾಘಾಃಸಂಪದಮಜಿತಸೇನವ್ರತಃ || ಸಕಳ  
<sup>45</sup>ಭುವನಪಾಲಃನಮ್ರಮೂರ್ಧ್ವಾವಬದ್ಧಸ್ಥೂರಿತಮಕುಟಚೂಡಾಲೇಖಸಾದಾರವಿನ್ದಃ | ಮದ  
<sup>46</sup>ವದಖಿವಾದಿಭೇದದ್ರಕುಂಭಪ್ರಭೇದಿಗಣಾಭ್ಯವಜಿತಸೇನೋಭಾತಿಸಂವಿಧಿಸಂಯಃ ||  
<sup>47</sup>ಚೂರ್ಣಿ || ಯಸ್ಯಸಂಸಾರವೈರಾಗ್ಯವ್ಯಭವಮೇವವಿಧಾಸ್ತನ್ಮಾಚಸ್ತೂಚಯಃ || ಪ್ರ  
<sup>48</sup>ಪ್ರಾಂಜೀವಹಸಂಪ್ರಿಭವನೇಯದ್ವರ್ಣಾಭಂಪ್ರಣೀನಾಯತ್ನೋಸರಸಮುದ್ರ  
<sup>49</sup>ಮಗ್ನಜನತಾಪಸ್ತವಲಯಾಯಿತಂ | ಯತ್ಪ್ರಸುತಪರಿವೃತ್ಯಪೇಕ್ಷಸಕಳಾಭ್ಯನ  
<sup>50</sup>ಶ್ರಿಯಾಲಕೃತಾಸ್ತಸ್ಯತುಕಿಂಕವನಂಕುತೋಭಯವಕಾಶಾತ್ರವೇದಃ ||  
<sup>51</sup>ಅತ್ಯೈಶ್ವರ್ಯೋವಿವಿತಮಧುನಾನಂತಬೋಧಾದಿರೂಪಂತತ್ಸಂಪ್ರಪ್ತೈಶ್ವತದನುಸಮ  
<sup>52</sup>ಯಾವತ್ತೇತೈಶ್ವರವಚೇತಃ | ತ್ಯಕ್ತನ್ಯಸ್ತಿಸಮಪತಿಮೇವೇತುಸಾಂಶ್ಚೇತ  
<sup>53</sup>ಪ್ಪಾಂತತ್ಪ್ರಾಂಜೈಶ್ವರ್ಯಲಮಲಮಧೀಲೋಚನೈರ್ದೋಷಪ್ರತ್ಯೇ || ಅಜಾನನ್ನಾತ್ಮಾನಂಸಕಳವಿಷ  
<sup>54</sup>ಯಾತ್ಮಾನವಪ್ರಪಂಸದಾಂತಸ್ತನ್ತುಕರಣಮುತತ್ಪ್ರಧನತಯಾ | ಬಹಿರಾಗವೈಶ್ವೈಕ  
<sup>55</sup>ಬುಧತಮನಾಃಕಿಂಕಿಯತತಾಂಕಥಂಜಾನನ್ನೇನಂಶ್ಚೇನಮಂತತೋನ್ಯತ್ರಯತೇ ||

(ಪಟ್ಟಮ ಮುಖ.)

- <sup>1</sup>ಚೂರ್ಣಿ || ಯಸ್ಯಚಶಿಷ್ಯಯೋಷಕವಿತಾಕಾಂತಮಾಲೋಕಾಂಕುಷ  
<sup>2</sup>ರನಾಮಧೇಯಯೋಜಾಸ್ತಿಸಾಧಪದ್ಮನಾಭಪಣ್ಯತಯೋರಬಿಣ್ಣಸುಗ್ಧಿ  
<sup>3</sup>ತ್ಯಗುಣೋಪವರ್ಣನಮಿದಮಸಂಪೂರ್ಣಂ || ತ್ವಮಾಸಂಪ್ರಮಾಧಯಾ  
<sup>4</sup>ಪರಿಗತಾಯಾವಿಶ್ವವಿದ್ವಜ್ಜನಜೈಃಪ್ರಾರಾಧ್ಯಗುಣಾಚರೇಣಸರಸಾಪ್ಯ  
<sup>5</sup>ದ್ಭಾಗ್ಯಸಂಪದ್ಗಿಹ | ಕೃತಾಂಶ್ಚಂತರಿನ್ದ್ರೋದಿತಯಶೋಕಾಂತ  
<sup>6</sup>ನೇನತಾವಕ್ತುಂಸಂಪಿಸರಸ್ಯಪಿಪ್ರಭವತಿಯಾ)ಮಾಕಥಂತವಿಯಾ ||  
<sup>7</sup>ವ್ಯಾಪ್ತತ್ವಭೂಮಮದಸಂತಪಿಸ್ತೃತೇಷ್ಯಾಪಮಂಷ್ಯಮಾಪ್ತಕರುಣಾ  
<sup>8</sup>ರುತಿಕಾನ್ತಿಶೀಕಂ | ಧಾವಂತಿಹನ್ನಸರಸಾದಿಗಜಾಸ್ತಸನ್ನೇತ್ರದದ್ವನಾ  
<sup>9</sup>ಭಿಬುಧಗನ್ನಗಜಸ್ಯಗನ್ಧತಾ || ಬೀಕ್ಷಾಚಕ್ಷುಷಯತೋಯತೇ  
<sup>10</sup>ನಾಂಜೈನಂತಪಸ್ತುಸಪರನ್ನಧಾನಾತ | ಕುಮಾರಸೇನೋಪತು  
<sup>11</sup>ಯಚ್ಚರಿತ್ರಂಶ್ರೇಯಃಪಥೋದಾಹರಣಂಸಮಿತ್ರಂ || ಜಗದ್ಗುರಿ  
<sup>12</sup>ಮಘಸ್ತರಸ್ತರಮದಾನ್ಯಗನ್ನದ್ವಿಪದ್ವಿಧಾಕರಣಕೇಸರೇಚರಣಭೂಷ್ಯ  
<sup>13</sup>ಭೂಷ್ಯಚ್ಚಿಖಃ | ದ್ವಿಪದ್ಗುಣವಪ್ತಸ್ತಪ್ತರಣಚ್ಛಾಧಾಂಜೀ  
<sup>14</sup>ದಯೋದಯೇತಮಮುಖ್ಲಿಖೇಣಮಲಧಾರಿದೇವೇಗುರುಃ || ಸರ್ವೇತಮಲ  
<sup>15</sup>ಧಾರಿಣಂಮುಸಿತಮೋಜದ್ವಿಪದ್ವ್ಯಾಪತಿವ್ಯಾಪಾರವ್ಯವಸಾಯ  
<sup>16</sup>ಸಂರಕ್ತದಯಾಂಸತ್ಸಂಯಮೋರುಶ್ರಿಯಂ | ಯತ್ಪ್ರಾಯೋಪಚಯಾ  
<sup>17</sup>ಭವನ್ಮಲಮುಪಪ್ರವೃತ್ತಭಕ್ತಿಕ್ರಮಾನಮ್ರಾಕಮ್ರಮುನೋಮಿಳನ್ತ  
<sup>18</sup>ಳಮುಪ್ಪ್ರಪ್ತಾಂನೈಕಕ್ಷಮಂ || ಅತುಚ್ಛತಮಿರಚ್ಛಟಾಜುಬಜಪ್ತಜೀ  
<sup>19</sup>ಕ್ಷಾಟವೀದವಾನಳತುಳಾಜಾಪಾಂಶ್ಚಭುತಪಃಪ್ರಭಾವತ್ವಿಪಾಂ | ಸದಾ  
<sup>20</sup>ಪದಪಯೋರುಹಭ್ರಮಿತಭವ್ಯಭೃಂಗಾವಲಿಮ್ತಮೋಲ್ಲಸತಮು  
<sup>21</sup>ಖ್ಲಿಖೇಣಮುನಿರಾಣ್ಮನೋಮುಂದಿರೇ || ನೈವ್ಮುಲಭ್ಯಯಮಂವಿವಾಂಗ

- 22 ಮಖಿತ್ರೈಲೋಕ್ಯರಾಜ್ಯಯೇನೈಷ್ಠಿ ಯತಸ್ತಮತುಚ್ಛತಾಪ  
 23 ಪ್ತತಯೇನೈಷ್ಠಿ ದ್ವಿತ್ವಾಶ್ವತಃ | ಯಸ್ಯಾಸಂಗುಣರತ್ನರೋಹ  
 24 ಲೋಗಿರಿಶ್ರೀಮಲ್ಲಿಪೇಣೋಗುರುವ್ಯಂಧ್ಯೋಯೇನವಿಚಿತ್ರಚಾರುಚರಿ  
 25 ತೈದ್ಧಿತ್ರೀಪವಿತ್ರೀಕೃತಾ || ಯಸ್ಮಿನ್ನಪ್ರತಿಮಾಕ್ಷಮಾಭಿರಮ  
 26 ತೇಯಸ್ಮಿನ್ಮದಯಾಸಿದ್ಧಯಾಶ್ಚೇಪೋಯತ್ರಸಮತ್ಯಭೀಪ್ಯಣಯಿಸೀ  
 27 ಯತಾಸ್ತೃಪಾಸಸ್ತೃಪಾ | ಕಾಮನ್ನಿವೃತ್ತಿಕಾಮುಕಸ್ವಯಮ  
 28 ಭೋವ್ಯಗ್ರೇಸರೋಯೋಗಿನಾಮಾಶ್ವಯಾರ್ಯಯಕಥನ್ನನಾಮಚ  
 29 ರಿತ್ಯೇಮಲ್ಲಿಪೇಣೋಮುನಿಃ || ಯಃಪೂಜ್ಯಃಪೃಥಿವೀತಳೇ  
 30 ಯಮಸಿರಂಸಂತಸ್ತು ವನ್ತ್ಯಾದರಾತಯೇನಾನಂಗದನುಜ್ಜಿತಮುನಿ  
 31 ಜನಾಯಸ್ಯೈವಮಸ್ತು ವ್ಯತೇ | ಯಸ್ಮಾದಗಮನಿಣ್ಯಯೋಯಮ  
 32 ಭವದ್ಯಸ್ಯಾಸ್ತಿಜೀವೇದಯಾ ಯಸ್ಮಿನ್ಮೇವಲಭಾರಣಿಬ್ರ  
 33 ತಿಸತಾಧರ್ಮೋಸ್ತಿತ್ಯುತನಮಃ || ಧರ್ಮಸರಸತೀರ್ಥೇಸ್ಯಪಸ  
 34 ನ್ಯಾಸಧನ್ಯಾಂಪರಣಿತಿ ಮನುಷ್ಯೋನಂದಿವಾನಿಷ್ಠಿತಾತ್ಮಾ | ವ್ಯ  
 35 ಸ್ತಜತನಿಜವಂಗಂಧಂಗಮಂಗೋವ್ಯವಸ್ಯಗ್ರಾಧಿತುಮಿವಸಮೂ  
 36 ಲಂಭಾವಯಂಭಾವನಾಭಿಃ || ಚೋರ್ಣೈಃ || ತೇನೇವದವಿತಸೇ  
 37 ನ ಪಣ್ಡಿ ತದೇವದಿವ್ಯ ಶ್ರೀಪದಕಮಳಮಧುಕರೇಭೂತಭಾ  
 38 ವೇನ ಮಹಾನುಭಾವೇನಜೈವಾಗಮಪ್ರಸಿದ್ಧಸಲ್ಲೇಖನಾ ವಿ  
 39 ಧಿವಿಸ್ತೃಜ್ಯಮಾನದೇಹೇನ ಸಮಾಧಿವಿಧಿವಿಲೋಕನೋಚಿತ  
 40 ಕರಣಕುತೂಹಳಮಿಳಿತಸಕಳಸಂಘಸನ್ಮೋಷ ನಿಮಿತ್ತ  
 41 ಮಾತ್ಮಾಽತಃಕರಣಪರಣತಿಪ್ರಕಾರನಾಯನಿರವಧ್ಯಂ  
 42 ಪದ್ಯವಿವಮಾರುಪಿರಚಿತಂ | ಆರಾಧ್ಯರತ್ನತ್ರಯಮಾ  
 43 ಗಮೋಕ್ತಂವಿಧಾಯನಿರ್ದಲ್ಯಮರೇಷದನ್ಮೋಃ | ಕ್ಷಮಾಂಚಕ್ತ  
 44 ತ್ವಾಜಿನಪದಮೂಲೇದೇಹಂಪರಿತ್ಯಜ್ಯದಿವಂವಿಶಾಮಃ  
 45 ಶಾಕೇಶೂನ್ಯರಾಂಬರಾವನಿಮಿತೇಸವತ್ಸರೇ ಕೀಲಕೇಮಾಸೇ ಘಾ  
 46 ಲ್ಗುನಿಕೇ ತ್ರಿತ್ರೀಯದಿವಸೇ ವಾರೇಸಿತೇಭಾಸ್ವರೇ | ಸ್ವಾತಂತ್ರ್ಯೇತಸರೋವ  
 47 ರೇಸುರಪುರಂದಯಾತೋಯತೀನಾಂಪತಿಮ್ಯುಧ್ಯಾತ್ಮೇದಿವಸತ್ರಯಾ  
 48 ನಶನತಃ ಶ್ರೀಮಲ್ಲಿಪೇಣೋಮುನಿಃ ||  
 49 ಶ್ರೀಮನ್ಮಲಭಾರಿದೇವರಗುಡ್ಡಾಬಿರುದಲೇಖಕಮದನಮಹೇಶ್ವರಂ ಮಲ್ಲಿನಾ  
 50 ಫಲಬರದಂ ಬಿರುಪರೂವಾರಿಮುಖತಿಳಕಂಗಂಗಾಚಾರಿಕಂಡರಿಸಿದಂ ||

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ಪದ್ಮಾಪತಿರ ಬಸ್ತಿಯಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯದ್ವಾದಾಮೋಘ  
 2 ಲಾಂಛನಂ | ಜೇಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯಾಶಾಸ

- 3 ನಂಜಿನಶಾಸನಂ || ಭವ್ರಮಸ್ತುಜಿನಶಾಸ  
 4 ನಾಯಸಂಸದ್ಯತಾಂಪ್ರತಿವಿಧಾನಪೇತವೇ |  
 5 ಅನ್ಯವಾದಿಮದಹಸ್ತಿಮಸ್ತುಕಸ್ಥಾಟನಾಯ  
 6 ಘಟನೇಕುಟೇಯಸೇ || ಶ್ಲೋಕ || ಶ್ರೀಮತೋ  
 7 ವರ್ಧಮಾನಸ್ಯವರ್ಧಮಾನಸ್ಯಶಾಸನೇ | ಶ್ರೀ  
 8 ಕೊಂಡಕುಂದನಾಮಾಭೂನ್ಮೂಲಸಂಘಾಗ್ರ  
 9 ಷೇರ್ಗ್ಗಣೇ || ತಸ್ಯೈವೈವೇದಸ್ಯಾತೇವೇಕೇ [ಭವ್ರಮಾ  
 10 ಗಣೇ | ಗುಣೇದೇವೇಂದ್ರಸೈದ್ಧಿಂತದೇವೇವೇಂ  
 11 ದ್ರವಂದಿತಃ || ತಚ್ಚೈವೈರು || ಜಯತಿಚತು  
 12 ಮುಖದೇವೇಯೋಗೀಶ್ವರಸ್ಯವಯವನಜವ  
 13 ನದಿನನಾಥಃ | ಮದನಮದಕುಂಭಿಕುಂಭಸ್ತಳದ  
 14 ಳನೋಲ್ಪಣಪಟಪ್ಪಸಿಪ್ಪರಸಿಂಹಃ || ಯೋನ್ಯೊ  
 15 ನ್ವದಿಗ್ವಿಭಾಗದೋಳೊಂದೊಂದಮ್ಬೋಪವಾಸದಿಂಕಾ  
 16 ಯೋತ್ಸರ್ಗ್ಗಂ ದಲಿನೆನೆಗಳ್ಳಿತಿಂಗಳಿಸಂದಡೆಪಾ  
 17 ರಸಿಚತುಮುಕ್ತಾಶಾಖೈಯನಾಳ್ಳರು || ಅವ  
 18 ಗ್ಗಾಞ್ವರಾದರ್ಪವಿಮಳಗುಣರಮ  
 19 ಳಕೀರ್ತ್ತಿಕಾಂತಾಪತಿಗಳಕವಿಗಮಃ ವಾಬ  
 20 ಾಗ್ವಿಪ್ರವರನುತತ್ತ್ವತುರ ಸೀತಿಸಂಖೈಯನು  
 21 ಷ್ಠರ || ಅವರೊಳಗ ಗೋಪಣಂಬ್ರವರಗುಣರ  
 22 ಬಿಪ್ಪಮುದ್ಗರಾಘಾತಯಶಕ್ತವಿಶಾಖತಾ  
 23 ಮಹತ್ತ್ವಕರ್ತವರಿಪ್ಪವ್ಯಕ್ತಗಚ್ಚದೊಳಪಿಸರ್ವ  
 24 ಡೆದರ || ಜಯತಿಭುವಿಗೋಪನಸ್ತೀಜಿನಮತ  
 25 ಲಕದ ಮೃತಜಳಧಿತುಹಿನಕರಃ | ವೇದಯ  
 26 ಗಣಾಗ್ರಗಣ್ಯೋಭವ್ಯಾಯುಜಪಂಪಚೂತಕ  
 27 ರಃ || ವೃತ್ತ || ತುಂಗಯತೋಭಿರಾಮನಭಿವಾನ  
 28 ಸುವಣ್ಣಧರಾಧರಂತಪೋಮಂಗಳ ಲಕ್ಷ್ಮಿವಜ್ರಧ  
 29 ನಿಳಾತಳವಂದಿತಗೋಪನಂಬಿಯಾವಂಗಮಸಾಧ್ಯ  
 30 ಮಪ್ಪಪಲಕಾಲದೆನಿನ್ನಜಿನೇಂದ್ರಧಮ್ಮಮಂಗಂಗನೈ  
 31 ಪಾಳರಂದಿನವಿಭೂತಿಯರೂಢಿಯನೆಯ್ವಿಮಾ  
 32 ಡಿದಂ || ಜಿನಸಾದಾಂಭೋಜಭೃಂಗಂಮದನಮದಹ  
 33 ರಂಕಮ್ಮನಿಮೂರ್ತನಂ ವಾಗ್ವನಿತಚಿತ್ತಪ್ರಿಯಂವಾ  
 34 ದಿಕುಳಕುಂಭರವಜ್ರಾಯುಧಂ ಚಾರುವಿದ್ಯಜ್ಜನಪಾ  
 35 ತ್ರಂಭವ್ಯಚಿಂತಾಮಣಿ ಸಕಳಕಳಾಕೋವಿದಂಕಾವ್ಯಕಂ  
 36 ಜಾಸನ ನೆನ್ನಾನಂದದಿಂಪಂ ಪೊಗಳನೆಗಳ್ಳಿ ನೀಗೋಪಣಸ್ತಿ  
 37 ಬ್ರತೀಂದ್ರಂ || ಮಲೆಯದೇವಾಂಖ್ಯಮಟ್ಟವಿರುಭಾತಿ



- 38 ಕ ಪೊಂಗಿಕಡುಗಿಬಾಗದಿತ್ತೊಲತೊಲ ಮುದ್ದಬಾಧ್ಯ  
 39 ತಲೆದೋಪದೆ ವೈಷ್ಣವತಂಕುಗುವಾಗ್ಬಲದಪೊಡ  
 40 ಪ್ಪುವೇಡಗಡ ಚಾವ್ವಕಚಾವ್ವಕನಿಮ್ಮತರ್ಪಮಂಸಲಿ  
 41 ಪನಗೋಪಣ್ಣಿ ಮುನಿಪುಂಗವನಂಬಮದಾನ್ದಿನನ್ನರಂ ||

(ಎನೇ ಮುಖ.)

- 1 ತಗೇಲಲಿಜೈಮಿನಿಬಿಟ್ಟುಕೊಣ್ಣ ಪರಿಯ  
 2 ಲವೈಕೀಷಿಕಂಪೋಗದಂರಿಗೆಯೊತ್ತಲಸುಗ  
 3 ತಂಕಡಂಗಿಬಳಗೋಯಲ್ ಕಡ್ತಪಾದಂಬಿಡ  
 4 ಅಪ್ಪಗೋಕಾಯತನೆಯ್ದಿಶಂಖ್ಯವಡಸಲ್  
 5 ಕಮ್ಮಮ್ಮಪಟ್ಟರ್ಕ್ಕ ವೀಧಿಗಳೊಳ್ಳೊತ್ತಿ ತುಗೋಪಣ  
 6 ನ್ನಿದಿಗಿಭಪ್ರೋದ್ಧಾಸಿಗಂಧವ್ವಿಸಂ || ದಿಟನು  
 7 ಚಿವನೈವಾದಿಮುಖಮುದ್ರಿತನುದ್ಧತವಾ  
 8 ದಿವಾಗ್ವಳೋರೈಟ ಜಯರಾಳದಂಡನಪರಬ್ಬ  
 9 ಮದಾನ್ದಕುವಾದಿ ದೈತ್ಯಧೋರ್ಜಟಕುಟಿಳ ಪ್ರ  
 10 ಮೇಯಮದವಾದಿಭಯಂಕರನೆನ್ನ ದಂಡಂ  
 11 ಸ್ಥುಟಪಟು ಘೋಷದಿಕ್ಕಟಮನೈರಿತುವಾ  
 12 ಕಪಟಗೋಪನನ್ದಿಯಾ || ಪರಮತಪೋನಿ  
 13 ಧಾನವಸುಧೈಕಕುಟುಂಬಜೈನಣಸನಾಂಬರ  
 14 ಪರಿಪೂರ್ಣಾಚಂದ್ರನಕಳಗಮತತ್ಯಸದಾತ್ಮ  
 15 ಶಾಸ್ತ್ರವಿಸ್ತರ ವಚನಾಭಿರಮಗುಣರತ್ನ  
 16 ವಿಭೂಷಣಗೋಪಣಂಬಿನಿನ್ನೊ ರೆಗಿನಿ ಸಪ್ಪಡಂ  
 17 ದೊರಗಲಿಲಿಣಿ ಗಣನಿಣಿತಳಾಗ್ರೋ || ಕನ್ನ ||  
 18 ಪಿನನೇನನಿಲೇಳ್ವನ್ನೊ ಸನ್ಮಾನದಾನಿಯಗು  
 19 ಣವ್ರತಂಗಳಂ | ದಾನಕತ್ತಿಯಭಿಮಾನಕತ್ತಿವಿಜ್ಞಾ  
 20 ನಕತ್ತಿ ಸಲಗೋಪಣ್ಣಿಯ || ಅವರಸಧರ್ಮ  
 21 ರು || ಶ್ರೀಧಾರಾಧಿಪಭೋಜರಾಜಮಕುಟಪ್ರೋ  
 22 ತಾಶ್ವರೈಚ್ಚಟುಟ್ಟಾ ಯಾಕುಂಕಾಮಂಕಲಿಪ್ಪಚ  
 23 ರಣಾಂಭೋಜಾತಲಕ್ಷ್ಮೀಧವಃ | ನ್ಯಾಯಾಬ್ಜಾಕರಮಂ  
 24 ಡನೇದಿನಮಣೀಶಬ್ಬ ರೋಧೋಮಣೀಸ್ಥೆಯಾ  
 25 ತ್ವಣಿ ತಪೋದೇವ ತರಣಿಮಾನ್ಯಭಾ  
 26 ಚನ್ನಮಾ || ಶ್ರೀಚತುರ್ಮುಖ ದೇವಾನಾಂ  
 27 ಭೋಧೈಪ್ಯಪ್ಯಾ ಪ್ರವಾದಿಃ | ಪಂಡಿತಶ್ರೀಪ್ರಭಾ  
 28 ಚನ್ನೋರುಂದ್ರವಾದಿಗಳಾಂಕುಃ || ಅವರಸ  
 29 ರ್ಮರು || ಬಾದ್ಧೋವ್ಯೀಧರಕಂಠಾನ್ವಯಾಯಿ  
 30 ಕಕುಜಕುಂಬನಿಧುಬಿಂಬಾಃ | ಶ್ರೀದಾಮನನ್ನಿವಿ

- <sup>31</sup> ಬುದ್ಧೋದ್ರಮಹಾವಾದಿವಿಷ್ಣುಭಟ್ಟಫರ  
<sup>32</sup> ಟ್ಟಃ || ತತ್ಸಧಮ್ಮಾರು || ಮಲಧಾರಿಮುನಿಂದ್ರೋಸಾ  
<sup>33</sup> ಗುಣಹಂದ್ರಾಭಿಧಾನಕಃ | ಬಲಿಪುರೇಮಲ್ಲಿಕಾ  
<sup>34</sup> ಮೋದನಾನ್ತಿಲಕರಣಾಚ್ಚಕಃ || ತತ್ಸಧಮ್ಮಾರು ||  
<sup>35</sup> ಮಾಘನದ್ಧಿಸಿದ್ಧಾನ್ತದೇವೋದೇವಗಿರಿಘಟಃ | ಸಸ್ಯ  
<sup>36</sup> ದ್ವದಶದಧಿಸಿದ್ಧಾನ್ತವೇದಿವಾದಿಗಜಾಂಕುರಃ || ಸಿದ್ಧಾ  
<sup>37</sup> ನ್ತಾಪ್ಪುತವಾರ್ಧಿವರ್ಧನವಿಧುಸಾಹಿತ್ಯವಿದ್ಯಾ  
<sup>38</sup> ನಿಧಿಃಪಾದ್ಧಾದಿಪ್ರವಿತಕ್ತಕಕೃತಕಮತಿಃಕಬ್ಬಾ  
<sup>39</sup> ಗಮೇಭಾರತಿಃ | ಸತ್ಯಾದ್ಯುತ್ಸವಧಮ್ಮಾರು  
<sup>40</sup> ಮ್ಯಾನಿಳಯಸದ್ವಿಲತದೋಧೋದಯಸ್ಥಯಾ  
<sup>41</sup> ದ್ವಿಶ್ರುತ ಪೂರ್ವನದ್ಧಿಮುನಿಪಃಶ್ರೀವಕ್ತ  
<sup>42</sup> ಗಚ್ಛಾಧಿಪಃ || ಅವರಸಧಮ್ಮಾರು || ಜೈನೇಂದ್ರೋಪಾಜ್ಯ [ಪಂದಃ]  
<sup>43</sup> ಸಕಳಸಮಯತಕ್ತಕಚಫಟ್ಟಕಳಂಕಸಾಹಿತ್ಯೋಪಾ  
<sup>44</sup> ರವಿಸ್ವಾತ್ಮವಿಗಮಕಮಹಾವಾದವಾಗ್ನಿತ್ಯರುಂದ್ರಃ |  
<sup>45</sup> ಗೀತೇವಾದ್ಯೇಚನೃತ್ಯೋದಿವಿಚಿಚಸಂವತ್ತಿಸತ್ತ್ವೀತ್ರಿಮೂ  
<sup>46</sup> ತ್ತಿಃಕೋಶೋಚ್ಚೋದೋಗಿಬೃಹದ್ವಿಶ್ವತಪವಜನಕಂ  
<sup>47</sup> ದೋವಿತಂದೋಮುನಿಂದ್ರಃ || ಅವರಸಧಮ್ಮಾರು

(೨ನೇ ಮುಖ.)

- <sup>1</sup> ವಂಕಾಪುರಮುನೀಂದ್ರೋಪಾಜ್ಯವೇಂದ್ರೋರೇಂದ್ರ ಸದ್ಗು  
<sup>2</sup> ಣಃ | ಸಿದ್ಧಾನ್ತಾದ್ಯಾಗಮಾರ್ಥಜ್ಯೋತಿಸ್ಥಾನಾದಿಗುಣಾನ್ವಿತಃ ||  
<sup>3</sup> ಅವರಸಧಮ್ಮಾರು || ಪಾಸಪಹಂದ್ರಮುನೀಂದ್ರೋದ್ರಾಂ  
<sup>4</sup> ಸಸ್ಯದ್ವಾದತಕ್ತಕಕೃತಕಧಿಪಃ || ಚಾಳಂಕೃತಕಮಧ್ಯೇ  
<sup>5</sup> ಚಾಳಸರಸ್ವತೀತಿಪ್ರಸಿದ್ಧಿಂವಾಪ್ತಃ || ಅವಗ್ಗಸಮೋ  
<sup>6</sup> ದರ ಸಧಮ್ಮಾರು || ಶ್ರೀಮಾನ್ಯಾಕೀತಿವಿಶಾಲಃ  
<sup>7</sup> ತ್ತಿಃಸಸ್ಯದ್ವಾದತಕ್ತಕಕೃತಕಧಿಪಃ || ಚಾಳಂಕೃತಕಮಧ್ಯೇ  
<sup>8</sup> ದಿವ್ಯವಕುಮ್ಭಾಭೀಂದ್ರೋಪಾಜ್ಯಾಚ್ಚ ಕೃತಾಗ್ನಿವಾದ್ಯಃ ||  
<sup>9</sup> ಅವರಸಧಮ್ಮಾರು || ಮುಖ್ಯತ್ರಯಪ್ರಮಿತಾರನತು  
<sup>10</sup> ಟ್ಟಃಪ್ರಪ್ರಿಯಸ್ಥಿಮುಖ್ಯಮುನಿಂದ್ರಃ | ದುಪ್ಪಪರಮಾ  
<sup>11</sup> ಮಲೋತ್ಕಲಪ್ಪ ಶ್ರೀಗೋಪನದ್ಧಿಯತಿಪತಿವ್ಯಃ || ಅವರ  
<sup>12</sup> ಸಧಮ್ಮಾರು || ಮಲಧಾರಿಮುನೀಂದ್ರೋಗಣ್ಣವಿಮು  
<sup>13</sup> ಕ್ತಕೃತಗೌಳಮುನಿನಾಮಾ | ಶ್ರೀಗೋಪನದ್ಧಿಯತಿಪತಿ  
<sup>14</sup> ಶ್ರೀಮೋಘೋಚ್ಚದ್ಧದರ್ಶನಜ್ಞಾನಾದ್ಯಃ || ಕನ್ದ || ಧಾರಿಣಿ  
<sup>15</sup> ಯೋಳಮನುಜ ಸಂಹಾರಿಗಳಂನೆಯಬುಗ್ರಪಾ  
<sup>16</sup> ಪಂಕಿಡುಗುಂ ಸೂರಿಗಳನಮಳಗುಣಸನ್ಧಾರಿಗಳಂಗಾ

- 17ಳದೇವಮಲಧಾರಿಗಳಂ || ಅವರಸಧಮ್ಮರು || ಶ್ರೀಮೂ  
 18ಲಸಂಘೇಗತದೋಷಮೇಘೇದೇಶೀಗಣೇಸಚ್ಚರತಾದಿಸದ್ಗುಣೇ |  
 19ಭಾರತ್ಯತುಚ್ಛೇವರವಕ್ರಗಚ್ಛೇಷಾತಸ್ಸುಭಾವಕುಂಭಕೀರ್ತಿ  
 20ದೇವಃ || ಅಜೀರಗೀರ್ತಿ ನತ್ತಾಕಿ ಗಾಜಿರಭೂಗೋಳವಾಗೆಕು  
 21ಭಗೀರ್ತಿಬುಧಂ ರಾಜಾವಳಿಪೂಜಿತನೇರಾಜಿಸಿದನೋವಕ್ರಗ  
 22ಚ್ಛೇದೇಶಿಯಗಣದೋಳ || ಅವರಸಧಮ್ಮರು || ಶ್ರೀಮೂಘನಂದಿ  
 23ಸಿದ್ಧಾಂತಾ ಮೃತನಿಧಿಜಾತಮೇಘೇಚಂದ್ರಸ್ಯ | ಶ್ರೀಸೋದರಸ್ಯಭು  
 24ವನಖ್ಯಾತಾಭಯಚಂದ್ರಿಕಾಸುತಾಜಾತಾ || ಅವರಸಧ  
 25ಮ್ಮರು || ಕಲ್ಯಾಣಕೀರ್ತಿನಾಮಾಭೂದ್ಭವೈಕಲ್ಯಾಣಕಾ  
 26ರಕಃ | ಶಾಕಿನ್ಯದಿಗ್ರಹಾಣಾಂಚನಿದ್ಧಾಟನಧುರಂಧರಃ ||  
 27ಅವರಸಧಮ್ಮರು || ಸಿದ್ಧಾಂತಾ ಮೃತವಾದ್ಧಿಸೂತಸುವ  
 28ಚೋ ಲಕ್ಷ್ಮೀಲಲಾಟೇಕ್ಷಣಃಶಬ್ದವ್ಯಾಪ್ತಿನಾಯಿ  
 29ಕಾಂಬಕಚಕೋರಾನಂದಚಂದ್ರೋದಯಃ | ಸಾಹಿತ್ಯಪ್ರ  
 30ಮದಾಕಟಾಕ್ಷವಿಶಿಖವ್ಯಾಪಾರಕ್ಷಾಗುರುಸ್ಥೇ  
 31ಯಾದ್ವಿಶ್ರುತಬಾಲಚಂದ್ರಮುನಿಪಃಶ್ರೀವಕ್ರಗಚ್ಛೇತಿ  
 32ಧಿಪಃ || ಶ್ರೀಮೂಲಸಂಘೇಕಮಳಾಕರರಾಜಹಂ  
 33ಸೋದೇಶೀಯಸದ್ಗುಣಗುಣಪ್ರವರಾವತಂಸಃ | ಜೀಯಾಜ್ಜನಾ  
 34ಗಮಸುಧಾಣ್ಣವಪೂಣ್ಣಚಂದ್ರಶ್ರೀವಕ್ರಗಚ್ಛೇತಿ  
 35ಳಕೋಮುನಿಬಾಳಚಂದ್ರಃ || ಸಿದ್ಧಾಂತಾ ದೈವಿಳಾಗ  
 36ಮಾತ್ಮನಿಪುಣವ್ಯಾಖ್ಯಾನಸಂಕುಂಧಿಯಿಂಕುಡ್ಧಾಧ್ಯಾ  
 ತ್ಮಕತತ್ವನಿರ್ನ್ಯಯವಚೋವಿನ್ಯಾಸದಿಂಪ್ರಾಡಿಸಂಬದ್ಧ  
 ವ್ಯಾಕರಣಾತ್ಮಕಾಸ್ತ್ರಭರತಾಳಂಕಾರಸಾಹಿತ್ಯ  
 37ರಾದ್ಯಂತೋತ್ತಮಬಾಳಚಂದ್ರಮುನಿಯಂತಾಖ್ಯಾ  
 38ತರೇಲೋಕದೋಳ || ವಿಜ್ಞಾಪಾಭರಿತಸ್ವಶೀತಳಕರ  
 39ಪ್ರಭಾಜಿತಸ್ವಗರಪ್ರೋದ್ಭೂತಸ್ಸಕಳಾನತಃ  
 40ಕಾವಳಯಾನಂದ ಸ್ತುತಾಮಿಶ್ವರಃ | ಕಾಮಧ್ಯಂಸನಭೂ  
 41ಷಿತಃಕ್ಷಿತಿತಳೇಜಾತೋಯಧಾತ್ಮಾಹ್ವಯಸ್ಸೋಯಂ  
 42ವಿಶ್ರುತಬಾಳಚಂದ್ರಮುನಿಪಃಸಿದ್ಧಾಂತಚಕ್ರಾ  
 43ಧಿಪಃ ||

(೩ನೇ ಮುಖ.)

- 1ಶ್ರೀಮೂಲಸಂಘೇದೇಶೀಯಗಣದವ  
 2ಕ್ರಗಚ್ಛೇದಕೋಣ ಕುಂದಾನ್ವಯದಪರಿಯಳ  
 3ಯವಡ್ಡದೇವರಬಳಿಯ || ದೇವೇಂದ್ರಸಿದ್ಧಾಂತದೇ  
 4ವರು | ಅವರಸಿವ್ಯರುವ್ಯಪಭನಂಧ್ಯಾ





ಕಂಠನಾರಣ ಬಿಸ್ತಿ ರವಿಮುರು ಕಂಠವಲ್ಲಿ.

(ರವೀಣ ಮುಖ.)

- <sup>1</sup>ಶ್ರೀಗವಿಯುಳ್ಳ ಪಿನ್ನೆ ಗಣಾಂಗಳ್ಳ ಮುಂ
- <sup>2</sup>ಗಾಡಸತ್ಯವಿಗನಿತಕ್ಕರ್ಗದಮಿದನ್ಯು ಕಣ್ವ
- <sup>3</sup>ಕದಗಮದೊಳನಗಣ್ವ ಮುಲ್ತಿಯರವ
- <sup>4</sup>ಲ್ಲಂ || ಬಳಗಂದಪ್ಪಣಿಸುಕರದಪ್ಪ ರಮಂ ಪೂಂ
- <sup>5</sup>ಗಣಿಸುಕರದಪ್ಪ ರಭೇದಮುಂ ಬಳಗಂ
- <sup>6</sup>ಮದವಿಪಮಮನಲ್ಲಿಯ ವಿಷಮದಪ್ಪ
- <sup>7</sup>ರಮಂ ನಿನ್ನ ರೂಪೋಗಗ್ಗ ಕೆಯೆನಿಪ
- <sup>8</sup>ತಿವಿಪಮನುಂ ವಿವಿಪವಿಪಮ
- <sup>9</sup>ಪ್ಪ ರಮಂನುಂ ಪುರಮಂ ಬಳಗಂನುಂ
- <sup>10</sup>ವ್ಯರ್ಥನೇಯಾಂನುಂನುಂನುಂ ನಾಲ್ಕು ಪ್ರಕ
- <sup>11</sup>ರಣಮುಮಾನುಂನುಂನುಂನುಂ || ಹೂಂ
- <sup>12</sup>ನಾಲ್ಕು ಪ್ರಕರಣಾಂನುಂನುಂ
- <sup>13</sup>ನೂಂನುಂನುಂನುಂನುಂನುಂನುಂ
- <sup>14</sup>ಪ್ರಾರಣೆಗಳನುಂನುಂನುಂನುಂನುಂ
- <sup>15</sup>ಕೊಟ್ಟಿರದಿಂನುಂನುಂನುಂನುಂ || ಬಳ
- <sup>16</sup>ಸುನೇಯವನುಂನುಂನುಂನುಂನುಂ
- <sup>17</sup>ನದೊಪಮೆನ್ನ ಕಪ್ಪೆಟ್ಟುಪಟ್ಟುಗಳೂ ನುಂ
- <sup>18</sup>ನಾಗೂಗಿಲೆಯೆಳೊಲ್ಕಿಮಿಗಲೂ ನುಂ
- <sup>19</sup>ಮುಮನುಂನುಂನುಂನುಂನುಂನುಂ
- <sup>20</sup>ರಪೋನುಂನುಂನುಂನುಂನುಂನುಂ
- <sup>21</sup>ಳುಪೆನ್ನ ಬಿಪ್ಪುದುಳುಯನ್ನ ಪಳ ನುಂ
- <sup>22</sup>ಸುನೇಯವನುಂನುಂನುಂನುಂನುಂ
- <sup>23</sup>ಮಿಳುನುಂನುಂನುಂನುಂನುಂನುಂ
- <sup>24</sup>ಯಂಕೂಳೊಳೊಪೋಗಣೆಮಿಂನುಂನುಂ
- <sup>25</sup>ರವರಚರವುಪರಿಕಯವಳು ಕ
- <sup>26</sup>ವಳಮೆತ್ತಿ ನಾರಾಯಣನಂ || ಗಿರಿಗೆಮ
- <sup>27</sup>ಳುನುಂನುಂನುಂನುಂನುಂನುಂ
- <sup>28</sup>ಗಿರಿಗೆಮನುಂನುಂನುಂನುಂನುಂ
- <sup>29</sup>ಳಯಮುಂನುಂನುಂನುಂನುಂನುಂ
- <sup>30</sup>ಕೊ ಗಿರಿಗೆಯ್ಯವಳಯಮಿನ್ನಿನಿತ್ತಿಮಂ
- <sup>31</sup>ಬಗೆನಾಗೆಕರಮಂನುಂನುಂನುಂ

- 32 ದಪತ್ತ್ವಾಣ್ಯವಳಯಂಬರಿಸದನ್ನಂ ಭೋಗ  
 33 ಮಿಕ್ಕವನಲ್ಲನಿದ್ದರಾಜಂ || ಕಡುಪ್ರಗದ್ಧ  
 34 ವಲಂಗದಡಂಗುಗಳಚ್ಚಿಬಿಭಂಗಗಳ  
 35 ಬಲವ್ಯಗಳೆಂಕಡುಜಾಣನೆಬದಿಕಯ್ಯರ  
 36 ಮಡುದ್ದಪ್ಪಳನೆಬಿದ್ದಮೆವರುಮೆಲಾವ  
 37 ಬಿದೆಗಂ || ನೆಗಟ್ಟಿಮಣ್ಣಳಮಾಳಿತ್ರಿಮಣ್ಣ  
 38 ಳಯಮಕಮಣ್ಣಳಮಾಳಚಿತ್ತಮಾಗ್ಗಂ ಬ  
 39 ಗೆವಾದರದಪ್ಪಸವ್ವಾಸ್ತಿಭದ್ರಮುಳ್ಳವಲಂ  
 40 ಚಕ್ರಪ್ರಾಹಂಬಲೆಗಳಪೋಗಲಾಸಲ್ಲ  
 41 ಕ್ಕಪಲವದುಪ್ಪರದಲಿಪಂಗಳನಾಶ್ರಮ  
 42 ದಿನೆಹಿದ . . ಜಗದೊಳಿಹಿವೆಡೆಂಗಂ  
 43 . . . . . ನ್ತಾರಾಳಂ . . . . .

(ಪಕ್ಷಿಮ ಮುಖ.)

- 1 ಉದ್ದವೆಲಮೇಲಾವರಂಬುದಮಿ  
 2 ದ್ಧಮುನ್ನುಲ್ಲಿಕಡುಬನೆಳ್ಳಂಬಹು  
 3 ವಿಧದಿಂದುಳ್ಳವೆಲಮೆ | ಅದುಮಾ  
 4 ರಿರುಂಬಳುಮೆನಲೆಬಲಳ್ಳವೆ  
 5 ಲಗನೆಲಿವೆಡೆಂಗಂ ||  
 6 ಎಲಕಮಲ್ಲದೆಪೊಲ್ಲದಾಗೆಲ  
 7 ಗಿಬೆರೆಕೊಣ್ಣ ಕೊಳ್ಳತೆಲನಲ್ಲ  
 8 ದನೆಹಿಯೆಬರಲೆತಕ್ಕಡಿ  
 9 ಯಾಣ್ಣ ಬೀಸುವಲ್ಲಿಯೆಬಿಸ  
 10 ಲಱುಪಯಲ್ಲಪಱಿಯನಾ  
 11 ದಿಟ್ಟಿಮುರಿವಲ್ಲಕಡುಪಿನೊಳ  
 12 ಮುರಿದಂಯಿಲ್ಲಿಲ್ಲಿಯೆಬಿನ್ನಾ  
 13 ಣವನ್ನೆಹಿಯೆಕಲ್ಪದಬೀ  
 14 ರರಬೀರನಂಗಿಡೆಗಳಾಭರಣ  
 15 ನಂನೆಬಕಲ್ಲಾಸೂದನ . .  
 16 ಕೂಸುವನ್ನೆರನ್ನವನ್ನೆಗದ  
 17 ಯನೆಗಟ್ಟರೆಕ್ಕಡಿಯೊಳ  
 18 ವುತ್ತಾಸದಿಯುಳ್ಳೆಂಕದೆಯುಂ  
 19 ಬಿಸಂದೆಯುಬಿದಮೆಲಿ  
 20 ಸುಮೆಲಿವಬೆಲೆಗಂಎಲ  
 21 ಗಲಱಿಯದೆಮೆಣ್ಣುಕಮ್ಮಗುಟ್ಟಂ  
 22 ನಿಳ್ಳಲನಾಮುಱಿಯದೆತಪ್ಪಂಜಿ

- 23 ನ್ನ ತೊನನಟಿಯದೆಭಗವಾ  
 24 ನೀಯುಂ ಮುಂಪದಗಲ್ಲದೆಕುನ್ನಡಿ  
 25 . . . . .ಯಿ . . . . .ಯಿಗಿ . . . . .  
 26 ಕಯಕಾವ . . . . .ತಗಗಾವ  
 27 ಯಿವನೆನಿಸದೆನಪಿಯರ  
 28 ಕಬಾನನೆನಿಸತ್ತೆ ಬಕ್ಕು ಮಗ  
 29 ಂಗಳಾನರಣನಕಲ್ಲದನ್ನಾಗ  
 30  
 31 ಆತಿನೆನ್ನಗಳಂಗಳೆಬಂಚಿಸು  
 32 ತಿಲೆಸ್ವಿಂಗೆಲ್ಲಮನೆನೆಗಟ್ಟ ಮಾ  
 33 ಗ್ಗದೆನೆಲ್ಲಮೆಬನೊದಲ್ಲೀತ್ತಿನಾ  
 34 ರಾಯಣನಂ || ವನಧನಭೊನಿ  
 35 ಧಿಪ್ರಮಿತಸಂಖ್ಯೆಕಾವನಿ  
 36 ಪಾಳಕಾಳಮಂನೆನೆಯಿಸೆ ಚಿತ್ರ  
 37 ಭಾನುಪಂವರ್ತಿಸೆ ಚೈತ್ರಸಿತೇತ  
 38 ರಾಷ್ಟ್ರಮಾದಿನಯುತ ಸೋಮವಾರ  
 39 ದೊಳುನಾಕುಳಚಿತ್ತದೆನೊನ್ನುತಾಳಿದರ  
 40 ಜನನುತನಿನ್ನ ರಾಜನಖಿಳಮು  
 41 ರರಾಜಮಹಾವಿಭೂತಿಯಂ ||

(ಉತ್ತರ ಮುಖ.)

- 1 ಸಂಸಾರವನಮಧ್ಯೇಸ್ಥಿನ್ನೊಜಾಂಸ್ತದ್ಧಾನಜನದ್ರಮಾನ |  
 2 ಆಳೋಕ್ಯಾಳೋಕ್ಯಸದ್ವೃತ್ತಾಂಽಪಿ ಸತ್ತಿಯಮತಕ್ಷಕಃ ||  
 3 ಶ್ರೀರಾಜರಕ್ತಪ್ಪಣರಾಜೇಂದ್ರನಮಗನಮಗಂ  
 4 ಸತ್ಯರಾಜದ್ವಯಾಳಂಕಾರಂಪ್ರೇಗಂಗಗಾಂಗ  
 5 ಯನಮಗಳಮಗಂ ವೀರಲಕ್ಷ್ಮಿವಿಳಸಂಗಾರಂ  
 6 ಶ್ರೀರಾಜಚೂಡಾಮಣಿಯಳಿಯ  
 7 ನಿರೇಂವೆಂಪೊಸೇತೆಂದಲಂಬಂ ಮುಕ್ತಿಹೃದ್ಧಿ  
 8 ಚಕ್ರಮುಂಬಣ್ಣಿ ಸಸಲೆನೆಗಟ್ಟಿಂ ರಟ್ಟಕನ್ನ  
 9 ಪೂದೇವಂ || ಪರಭೂಮಿಾರ್ಥರಭೀಕರಂ ಕರನಿಶಾ  
 10 ತೋಗ್ರಾಸಿರತ್ತಿಹೈತೀಶ್ವರವಿಧ್ವಂಸಕ  
 11 ರಂಪರಾಕ್ರಮಗುಣಾಟೋಪಂ ವಿಪಕ್ಷಾಪನೀ  
 12 ಕ್ವರಪಕ್ಷಪ್ರಯಕಾರಣಂ ರಣಜಯೋ  
 13 ದ್ಯೋಗಂದ್ವಿಪನ್ನೇದಿನೀಶ್ವರಸಂಹಾರಕವಿಭೂ  
 14 ಜಂಭುಜಬಳಂ ಶ್ರೀರಾಜಮಾರ್ತಗ್ಗನಾ ||



- 15 ಉಯ್ಯು ಉಯ್ಯು ವರೇಯಲಾಜರರಬರಿ  
 16 ಪೂಣ್ಣೀವರಾರಾನುಮಾನಿ ಉಯ್ಯು ಉಯ್ಯು ರದಾ  
 17 ವಗಣ್ಣ ಗುಣಮಾದಾದಾರ್ಯಮೆನ್ನೆಳ್ಳ ದಾನ್ತಿ  
 18 ಉವಣ್ಣಂ ಮಿರದವವೆವುಮೆನೆದೊಪ್ಪಿ  
 19 ಪುನಾಬ್ಬ ಣ್ಣಿ ಸತ್ತಿ ಉವಬ್ಬಿ ರದಾಜಾಗದುನ್ನ  
 20 ತಿಕೆಯಂತ್ರೇರಾಜಮಾತ್ರ್ ಣ್ಣ ನಾ || ಕಿಡದಜ  
 21 ಸಕ್ಕೆ ತಾನೆಗಟ್ಟು ಯಾದಚಲಂನೆರೆದತ್ತಿ ಗತ್ತದಿಂ  
 22 ಕುಡುವಚಲಂತೊದಳ್ಳ ದೀಯಳಿಪ್ಪುಣಚಲಂಪರವೆ  
 23 ಣ್ಣಾಳೊತೊದಂಬಳದಚಲಂತರಣ್ಣ ವರೇಕಾವಚಲಂ  
 24 ಪರಸೈನ್ಯಮಂಬಿಜಂಗಿಡೆಕುಳದಟ್ಟಿಕೊಲ್ವಚಲ  
 25 ಮಾಳ್ವದಲಂಚಲದಂಕಕಾಜನಾ || ಧಿರುಪಿಜದೇನ  
 26 ನಿಂಪೊಗಲುತಿಲ್ಲ ಪುದೀವನೆಗಟ್ಟು ಕಳ್ಳಭೂ  
 27 ಮಿರುಹದಿನಗ್ಗ ಳನುಡಿಸುರಾಜಳದಿನ್ನಚಳ  
 28 ಪರಾಕ್ರಮಖರಕರತೇಜದಿಂಬಿಸಿದುರಾಮಾ  
 29 ಗಳನನ್ನಿ ಯಬೀರದನ್ನ ಮಿದೊರೆತನೆಬಿಟ್ಟಿ ಸ  
 30 ಲ್ಲಿ ಉರಾರಿವನಂಚಲದಂಕಕಾಜನಂ || ದಿಗಾ  
 31 ಸುಗೆಮಲ್ಲದುದದನಲೆಲ್ಲ ವೆನೆ  
 32 ನ್ನಿರಂತಕ್ಷ್ಮಾ ವಿಕ್ರಮಂಮೃಗಪತಿಗ  
 33 ಜನಿಲೆಗದಸನ್ನ ಗಭೀರತವಾರ್ಧಿಗ  
 34 . . ದಿಲ್ಲ ಪ್ಪಿಜಗತ್ಪ್ರಸಿದ್ಧಿಗೆ . .  
 35 . . . . ಮಹೋನ್ನತಿ . . . .  
 36 . . ಲಮಳವಾನಱುವೆ . . . .

(ಪೂರ್ವ ಮುಖ.)

- 1 ದುಸ್ಥಿತಲೋಕಕಲ್ಪತರುವೆಂ  
 2 ಬುದುವೈರಿನರೇನ್ನ ಕುಂಭೀ  
 3 ಕುಂಭಸ್ಥಳಪಾಟನಪ್ರವೀಣ  
 4 ಕೇಸರಿಯೆಂಬುದುಕಾಮಿನೀ  
 5 ಜನೋರಸ್ಥಳಹಾರಮೆಂಬುದುಮೆ  
 6 ಹಾಕವಿಚಿತ್ತ ಸರೋರುಹಾಕರಾ  
 7 ವ್ಯಕ್ತಹಂಸನೆಂಬುದುಸಮೆ  
 8 ಸ್ತಮಹೀಜನಮಿನ್ನರಾಜನಂ ||  
 9 ಪುನಿಪುದತಕ್ಕ ಕೊಟ್ಟುಬಿಟ್ಟುಕೊಳ್ಳ  
 10 ದಮನ್ತನಾಮನ್ಯನಾರಿಗಾಳಿ

- 11 ಸೈವುಡೆಚಿತ್ತ ಜಯದುಡೇಬಿ  
 12 ಸ್ನೇಹವೂರುಪನೆಯ್ಯ ಕೂರ್ತು ಬಂ  
 13 ಚಿಸುವುಡೆಕಲ್ ಕಲ್ಪಯನೆ  
 14 ಮತ್ತ ಪರಂಪೆಸಗೊಣ್ಣ ದೆನ್ನು ಪೊ  
 15 ಲಿಸುವುಡೂವೇಣಿವಿಾಗಡಿನರಾ  
 16 ಜತನೂಜರೋ ನ್ಬರಾಜನಂ ||  
 17 ನಿಖಿಳವಿನಮುನ್ನ ರೇಲ್ವರಮು  
 18 ಬಾಬು ನೇತ್ರೋತ್ಪಳಂಕಳೋಳಂ  
 19 ಇಮುಖನಿಕರನಿಸವುದು  
 20 ಪದನುಕಮಳಂಕರವಿಳಂಸ  
 21 ಮಹಿತರಜವನ || ಮನ್ನಿಸಿ  
 22 ರಿದೀವಂತೂದಳಂನ್ನು ಡಿಯೆನ್ನೂ ದಳು  
 23 ಮಾಣನದಟುನ್ನೆಮಿದೇನುನ್ನ ತಿ  
 24 ವಡೆದುಡೂಲೂಗವನನ್ನಿ ಯಬೀ  
 25 ರವನೆಗತ್ತೆ ಚಲದಗ್ಗಣಯಾ ||  
 26 ಕರದಮೃತಕಿರಣರುಚಿಯಾ ಚ  
 27 ರಾಚರವ್ಯಾಪ್ತಿಯಿಂಜಗಜ್ಜ ನನು  
 28 ತಿಯಿಂಕರಮೊಬಿಟ್ಟಿ ಪ್ರದನೀ  
 29 ಶ್ವರಮೂರ್ತಿ ಯೇಶೀಶ್ವರೇಶ್ವರನಾರಾಯ  
 30 ಣನ || ನುಡಿವರರ್ಚೀರಮನೂನ್ದಗ  
 31 ಣ್ಣುನೆಡೆವರಚಂಗಕ್ಕಿ ವೈಯ್ಯಾಪ  
 32 ರವೆಡೆಪಲ್ಲಚ್ಚ ವರಾವಸವೀ  
 33 ಗಳಮೆನ್ನಿ ಪರ್ಪರ್ಪರಸ್ತೀಯರೊಳ  
 34 ಡಣಂನನ್ನಿ ಗೋರುವರನುಡಿ ತೊ  
 35 ದಳದೊಸಕ್ಕು ಪಕ್ಕು ದೆಂಬದಗ  
 36 ಣ್ಣ ರಕಲಿಕಾಲದೊಳಕಲಿಗಳೊ  
 37 ಇಣ್ಣಂಪೆರಂಗಣ್ಣರೇ ||

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ತೇರಿನ ಬಸ್ತಿಯು ಪಶ್ಚಿಮದಲ್ಲಿರುವ ಕಂಭದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

.....

- 1 ಸ್ವಲುಚ್ಚ ಟೂದುನಿಜಾಧಿ  
 2 ಪಂಪೆಸದೆಬ್ಬ ರಸನಂಕು  
 3 ಸಿದಿವ್ವುಳೆಳ್ಳಬಿಟ್ಟಿ ಣ್ಣ

- <sup>4</sup>ననన్యవస్థితననోవ్యసక  
<sup>5</sup>ళ్ళవయోళగళ్ళరంపటాయ  
<sup>6</sup>దేయిల్లదోళ్ళొలీయతి  
<sup>7</sup>ప్యృదమవావనగన్ధహస్తి  
<sup>8</sup>యం || పరబళవేయిశే  
<sup>9</sup>య్యవేదేయాడువతాణ  
<sup>10</sup>దోళల్లిబిరమం పర  
<sup>11</sup>వధువట్టేకాతరదేయా  
<sup>12</sup>మవతాణదోళల్లిసాళ  
<sup>13</sup>మంపరికిసెనన్దరిల్లి  
<sup>14</sup>వజరొబ్బరవేన్నలద  
<sup>15</sup>ఘ్నూసూయపేంబరదలవళ  
 . . . . .

(దక్షిణ ముఖ.)

- <sup>1</sup>ప్రదందోరేగవళ్ళ మమవా  
<sup>2</sup>నగన్ధహస్తియం || బడనే  
<sup>3</sup>యనాయకరూపుతాగుమ  
<sup>4</sup> . . . . ముట్టివక్కదోళ్ళొగ్గొన్ని  
<sup>5</sup>దువిన విల్వోనస్పృశవకట్ట  
<sup>6</sup>ఘోదల్లిగేనాంకిబిరమన్దే  
<sup>7</sup>తివినమామేత్తజ్జరమబ  
<sup>8</sup>ట్టివరాతియనేన్నుశ్శోక్త  
<sup>9</sup>అనుతివలంగల్లరంనగు  
<sup>10</sup>ప్రదోట్టజినకవనగన్ధ  
<sup>11</sup>హస్తియం || అణుగిగళరా  
<sup>12</sup>లదోడామయోళ్ళదేమల్లి  
<sup>13</sup>సయగొల్లిలేపదయిన్నా  
 . . . . .

(హృదయ ముఖ.)

- <sup>1</sup>అలంకార్యుపాణువల్లి  
<sup>2</sup>దిత్తరిసుప్రదరయంగరి  
<sup>3</sup>యనేం ! పినసెగల్లిపళ్ళగ

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1 ಶ್ರೀಮತ್ಪರಮಂಭರನಾಥಸ್ವಾಮೀಘೋಷಾಭಿನಂ | ಜೀವೋತ್ಪ್ರಾಳೋತ್ಥವಾಘಸನಜಿ  
 2 ನಕಾಸನಂ || ಭವ್ಯಮಸ್ತು ಜನಶಸನಾಯಸೂರಪ್ರತಾಪಪ್ರತಿಧಾ ನಪಿತವೇ | ಅನ್ಯಾಸು  
 3 ಮದಹಸ್ತು ಮಸ್ತು ಕಸುಘಟನಾಯಾಘಟಿನೀಪಟೀಯಸೇ || ನಮೋವೀತರಗಾಮನಾಮಸ್ತುತ್ಯೇ ||  
 4 ಸ್ತುತು ಸಮಾಧಿತಪಾಂಡುಮಾಹುತು ಮಹಾಮಂಜುಷೀಶ್ವರದ್ವಂದ್ವಾ ವೀಶ್ವರವಾಧೀಶ್ವರಾಯ ನಮಕು  
 5 ಳಂ ಬರವ್ಯಮನಿಸಮ್ಯಕ್ತ್ವ ಜೋಡಾಮಣಿಮಲಸರೋಗ್ಗ ಜಾಧ್ಯನೀಕನಾಮಾಣೀಸನಾ ಲಂಕೃತಕವ್ಯೋ  
 6 ಮಸ್ತು ಪ್ರಾಮಂಜಲೇಶ್ವರಂ ತ್ರಿಭುವನವ್ಯಾಪಕಾ ಮಗೋಣ್ಯ ಭುವನವೀರೋಗವಿದ್ಯಾ ವರ್ಧನಮೋಹವ್ಯ  
 7 ಳ ವೇದವಿದಮಾರಾಜ್ಯಮಾಶ್ರೀಶೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರಸಾದ್ವರಮಾನಮಾರಾಧ್ಯಾ ಕೃತಾರಂ ಸಲ್ಲತಮಿರೆ  
 8 ತತ್ಪದವದೋಗುಜೀವಿ || ವೃತ್ತ || ಜನತಾಧಾರನಮಾಂನವ್ಯವನೀಚೂರಂಮಣೀನೂರಂಭನವೃತ್ತಸ್ತು  
 9 ನಹಾರನುಗ್ರರಣೋರಂವರನೇನಂದಪೈಜನಕಂತಾನೇನಾಕಂಠ್ವಿ ನಿಖಂಧಪ್ರಾಕೃತಭವ್ಯ  
 10 ಪ್ರಯುಕ್ತ ನಿಶಾಮಾಶ್ರಿತರತ್ನಾಯಾನಲಿದೇನೇಚಂಮಹಾಧನ್ಯೋ || ಕಂದ || ವಿಶ್ವಸ್ತ ಮಂಗಳಬಿಜ  
 11 ನಮಿತ್ರಾಬ್ಧಿಜುಕಳವವಿತನೇಚಂಜಗದೊಳಂಪತ್ತರಂವೃತಕಂಕಂಠಘೋತಂಕಳೇಸ್ವಗೋತ್ರನಮಂಚರ  
 12 ತ್ರಂ || ಮನುಚರತನೇಚಂಗಾಂಕನಮನೇಯೋಳಂಮುಖಜನಸಮೂಹಮೂಂಬಿಭವನಮೂಂಜಿನಪೂ  
 13 ಜನಜನವಂದನೇಜನಮುಖವೆಂಗಳವಕಾಲಮೂಂಸೂಂಭಿಸುಗು || ಅತ್ತ ಮಗೂಂತರಿವೀತವೃತ್ತಿಯ  
 14 ನೋಳಕೋಣ್ಯ ದೇವಜಗಮೋಚಯ್ಯತ್ತ ವಿನಮಂಗಳಗೂಂಸೂಂಪತಿ ಗದಗದೋಳಗೋಚಕವೈಯ  
 15 ನೋನ್ತಳು || ಅನ್ತೆನಿಸಿದೇಚಿಡಾಜನಪೋಚಿಕವೈಯಪ್ರತನವೀಚೀರ್ಥಕರವರಮಂದೇ ಸರಮಾಚರತಾ  
 16 ಕನ್ನೊನೋದೀನ್ನೊವಿಪುಳಪುಳಕರಕಂತಮಾರಾಜಾನುವಸವನಮದರಸನಕಸ್ತುಪವಪ್ರಸ್ತಪಕ  
 17 ಳಾಮಾಲೇಪಲೋಪಲೋಲಕೃಪಾಣನುವಾಡಾರಾಭಯಭೈಷಜ್ಯಾಡಸ್ತಾದಾನವಿನೋದನೂಂಕಳಲೋಕ  
 18 ಕೋಕಾಪನೋದನಂ || ವೃತ್ತ || ವಪ್ರಂವಪ್ರಭೃತೋದಂಹವಭೃತತ್ಯಕ್ರಂತ್ಯಾಚೀಗ್ಗತ್ತಿ ಕ್ಕತ್ತಿಧರಸ್ತೂಂ  
 19 ಧಿವಧನುಗ್ಗಾಡಿವಕೋದೇದಿನಃ | ಯಸ್ತು ದ್ವಂದ್ವಿತನೋವಿಮ್ಲನೃಪತೇಪ್ಪಾಯ್ಯಾಂಕಥಂವದ್ಯಶೈಗ್ಗಂಗೋಗಾಂ  
 20 ತರಂಗರಂಜಿತಯೋರಾಶಿಸ್ತವಣ್ಯೋಭವೇತ | ಅನ್ತೆನಿವೇನುಪ್ಪಹಾಧಾನಂದನಯಾಕಂ  
 21 ದ್ರೋಗುಪುರಬ್ಧಿಗಂಗದಾಜಂಚಾಳಾಕೃತಕವತ್ರೀತಿಭುವನವ್ಯಾಪವದ್ಯೋಗದೀವನವಳಂಜಿನೈ ವ್ಯಗಸ್ತಮನ  
 22 ವ್ಯಗರಸುಕಂಠೋಗಾಲಬಿಡಿನಲಬ್ಧಿರೆ | ಕಂದ || ತೇವಾರವಮಂಹಾರವಂಗಳೀತನಗಿರಳು

- <sup>23</sup> ಪರಮನುತನವಂಗೆಂಬುಗುವಕಟಕಿಗರನೇಳಿಂಪುಗಿಸಿದುದುಭಜಾಂಗಂಗೆದಂಡಾಧಿಪನ || ವಚ ||
- <sup>24</sup> ಎಂಬಿನಮವಸ್ಥೆ ದಳೇಳಿಯಿಂದಮನಿಬರುಂಸಾಮಸ್ತರುಮಂಭಂಗಿಸಿತದೀಯವಸ್ತು ವಾಹನ ಸಮೂಹ
- <sup>25</sup> ಮುನಿಜನ್ಮಮಿಗತಂದುಕೊಟ್ಟುನಿಜಭುಜಾವಪ್ಪಂಭಕ್ಕೆ ಮೆಚ್ಚಿ ಮೆಚ್ಚಿ ದಂಬೇಡಿಕೊಳ್ಳಿ ಮನೆ || ಕಂದ || ಪರಮಪ್ರಸಾದ
- <sup>26</sup> ಮಂಪಡೆದುದಾಜ್ಞಮಂಥನಮನೇನುಮಂಜೇಡದನಕ್ಕರಮಾಗೆದೇಡಿಕೊಂಡುಂಪರಮನಿನದನಕ್ಕರದೇವಾಂಚಿತ
- <sup>27</sup> ಚಿತ್ತಂ || ಅನ್ನು ಬೇಡಿಕೊಂಡು || ವೃತ್ತ || ಪನಸಕೀರ್ತನಂಜನನಿಪೋಚಲದೇವಿಯರತ್ನಿ ಕವಟ್ಟುಮಾಡಿಸಿದವನಾ
- <sup>28</sup> ಲಯಕ್ಕೆ ಮೊಸದಾತ್ಮಮನೋರಮಲಕ್ಷ್ಮಿ ದೇವಿಮಾಡಿಸಿದಜನಾಲಯಕ್ಕೆ ಮಿದುಪೂಜನಯೋಜಿತ
- <sup>29</sup> ಮೆಂದುಕೊಟ್ಟುಸನ್ನಿ ಸಮನಜಸ್ರಮಾಂಪನೆನೆಗಂಗಳೆಮೂಪನಿದೇನುದಾತ್ತನೋ || ಅಕ್ಕರ || ಆದಿಯಾ
- <sup>30</sup> ಗಿಪ್ಪುದಾರ್ಹತನಮಯಕ್ಕೆ ಮೂಲಸಂಘಿಕೊಂಡಕುಂದಾನ್ವಯಂಬಾದುವೆಡದಂಬಳಿಯಿಪುದಲ್ಲಿ
- <sup>31</sup> ಯದೆನಿಗಗಣದಪುಸ್ತಕಗಳೆ ಪೂರವಿಧವದ ಕುಕ್ಕು ಟಾಸನಮಲಧಾರದೇವರಕ್ತಪೂರಿಸದ
- <sup>32</sup> ಬೆಂಗಳಾದಮೆನಿದಪ್ಪಕರುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಗಂಗಳೆಮೂಪತಿ || ಗಂಗವಾಡಿಯಬಸದಿಗ
- <sup>33</sup> ಕನಿತೋವನಿತಾನೆಯೈ ಪೊಸಯಿಸಿದಂ : ಗಂಗವಾಡಿಯಗೊಮ್ಮೆಟದೇವಗ್ರೆಸುತ್ತಾ ಲಯಮನೆಯೈ
- <sup>34</sup> ಮಾಡಿದಂ || ಗಂಗವಾಡಿಯತಿಗುಳರಬೆಂಕೊಂಡು ವೀರಗಂಗೆನಿಮಿಚ್ಚಿ ಕೊಟ್ಟಂ || ಗಂಗರಾಜನಾಮುನ್ನಿನ
- <sup>35</sup> ಗಂಗರಾಯಂಗೆಂನೂಮ್ರದಿಧನ್ಯನಲ್ಲಿ || ಎತ್ತಿದನಲ್ಲಿಗಲ್ಲಿನಲವೀಡನೆಮಾಡಿದನಲ್ಲಿಗಲ್ಲಿಕಟ್ಟಿ ದು
- <sup>36</sup> ದಲ್ಲಿಗಲ್ಲಿಮನಮಾವೆಡೆಯೈ ದುದಲ್ಲಿಗಲ್ಲಿಸಂಪತ್ತಿನಜೈನಗೇಹಮನೆಮಾಡಿಸದೇಡೋ
- <sup>37</sup> ಕಲ್ಲಿಗಲ್ಲಿಗತ್ತೆ ಲುವವನಂಗೆಂಪಳಯಮಾಳ್ಳಿ ಪೊಲಾದುದುಗಂಗರಾಜನಿಂ || ಜಿನಧರ್ಮಾಗ್ರ
- <sup>38</sup> ಣಿಯತ್ತಿ ಮುಟ್ಟ ರಸಿಯಂಲೋಕಂಗುಣಂಗಳೊಳ್ಳುದೇ ಕನೆಗೋದಾವನಿಂದಕಾರಣನಿಗಳು
- <sup>39</sup> ಗಂಗೆದಂಡಾಧಿನಾಥನುಮಂಕಾವೇರಬೇಚ್ಚಿ ಸುತ್ತಿ ಪಿರಮನೀರೂತ್ತಿ ಯುಂಮುಟ್ಟಿತಿಲ್ಲಿ ನೆಸಮೃತ್ತದವಂಪನಿನೆಜಿಯೆಂಬಂ
- <sup>40</sup> ಣಿಪ್ಪಂಣನೆವಂಚಿದಂ || ಇಂತನಿಪದೊ ನಾಯಕಗಂಗೆರಾಜಂಸಕವರ್ಷಂ ಗಂಗಳಿನಯ ಹೇಳುಣಂಬಿನಂ
- <sup>41</sup> ವತ್ಸರದ ಫಾಲ್ಗುಣಶುಭ ೫ ಸೋಮವಾರದಂದುತಂಮಗುರುಗಳುರುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರತಾ
- <sup>42</sup> ಲಂಚೆಚ್ಚಿ ಪರವನಂಕೊಟ್ಟು || ದಂಡನಾಯಕವಿಚಿರಾಜನುತನಗಭಿವೃದ್ಧಿಯಾಗಸಲಿಸಿದಂ || ಪರಮ
- <sup>43</sup> ನೋವದಂತರಂಮೂಡಲುಸಲ್ಲದಕಲ್ಲಹಳ್ಳವೇಗಡಿ || ತೆಕಲಕಡಿದಕುಂಮೂಜೊಳಗಾಗಿ || ಹಡವಲುಬ
- <sup>44</sup> ಕ್ಕ ನೋಳಗೆಜಿಯಮಾವಿನಕೆಜಿಯಗದ್ದೆ ಯೊಳಗಾಗಿ || ಪಳುಗೊಳಕ್ಕೆ ಹೋದಬಟ್ಟಿಗಡಿ || ಬಡಗಲಮೇ
- <sup>45</sup> ರ || ನೇಣಿಲಕೆಜಿಯಮೂಡಲೋಡಿಯಿಂ ತೆಕಣಜೊಸಗೆಜಿಯಬ್ಬುಗಟ್ಟಿದುದೆಲ್ಲಂ || ಆಚೊಸ
- <sup>46</sup> ಗೆಜಿಯಬಡಗಣಕೋಡಿಯಿಂದಂ ಮೂಡಲೋದನೀರುವಕ್ಕೆ ಯಿಂದಂ || ಅಯ್ಯನಕಟ್ಟಿದತಾಣವಳ್ಳದಿಂ
- <sup>47</sup> ದಂ || ತೆಕಲಾದುದೆಲ್ಲವಿನಿತುಂ ಪರಮಂಗೀಮೆಯಾಗಿಬಿಟ್ಟದತ್ತಿ || ಈಧರ್ಮಮಂ ಪ್ರತಿಪಾಳನ
- <sup>48</sup> ದಗ್ಗಮಹಾಪುಣ್ಯಮಕ್ಕುಂ || ವೃತ್ತಂ || ಪ್ರಿಯದಿಂದಿಡಿದನೆಯೈ ಕಾವಪುರುಷಗ್ಗಯುಂಮಹಾಪ್ರೀ
- <sup>49</sup> ಯಮಕ್ಕು ಯಿದಂಕಾಯದಕಾಯ್ತುಪಾಟಕುರುಚ್ಚೇತ್ರೋವ್ವಿಯೋಳಿಬಾಣರಾನಿಯೋಳೇಳ್ಕೊಟ್ಟ
- <sup>50</sup> ಮುನೀಂದ್ರರಂಕವಲಿಯಂವೇದಾಚ್ಯರಂಕೊಂಡುದೊಂದಯಸಂನಾಗ್ಗು ಮಿದೆಂದುಮಾಣಿದಪುದಿಳೈಳಾಚ್ಚರಂಸ
- <sup>51</sup> ನ್ತತಂ || ಕೊಳಕ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂನಾಯೋಹರೇದ್ವಸುಂಧರಾಂ ಪಪ್ಪಿವ್ವರ್ಷಸಹಜಾಣಿವಿವ್ಯಾಯಾಂ
- <sup>52</sup> ಜಾಯತೇಕ್ರಮಿ || ಬಹುಭಿವ್ವಸುಧಾದತ್ತಾಂಜಾಭಿಗನಗರಾಭಿ || ಯಾನಿಯಾನಿಯಥಾದ
- <sup>53</sup> ಮ್ತಕಾನಿತಾನಿತಥಾಫಲಂ || ಬಿರುದೊವಾರಮುಖತಿಳಕಂವರ್ಧಮಾನಾಚಾರುಂಬಿಟ್ಟಿದಂ ||

<sup>1</sup> ಶ್ರೀಗಾತ್ರಯವನಿತೇಳಕ್ಕು ಗರವನಿನಿಗ್ಗ  
<sup>2</sup> ಗಂಗೆದಪ್ರನಲೀಂಕಟ್ಟಿಯೈ ನೆಂಪಕವೊಳ್ಳೊಳಿಯೊ

- <sup>1</sup>ವ್ಯಾಪ್ತಗೋಪನೋಪನೋ ನಬಂಧನ || ರಕ್ತ ಸಮಾನೋಕ್ತೋ
- <sup>2</sup>ಕೇಯಗಂಧಕಾಳಿಗದೋಷ್ಣ ಸ್ವ ಸಂ ನಿಶ್ಚಯ್ಯಕಾಳಗ
- <sup>3</sup>ಬಿಂಬದೇವ್ಯ ಸಮಾನೋಕ್ತೋ ತನ್ನ ಬಲವ್ಯವಸ್ಥಾಪನಾ
- <sup>4</sup>ಪತನ್ವ ಸಮಾನೋಪನೋಪನೋ ಗಬಿಯಿಸಿದಭೋಷಯ
- <sup>5</sup>ಲಕ್ಷ್ಯಗೋಪನೋಪನೋ ಲಲಯೋಪನೋಪನೋ ಕರಿ
- <sup>6</sup>ಸಿತನ್ನ ಬಲವ್ಯವಸ್ಥಾಗದೋಪನೋಪನೋಪನೋಪನೋ
- <sup>7</sup>ಬೇಯೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>8</sup>ಹೇಯೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>9</sup>ಅಕವಣ್ಯ ರನಕಾಶ್ರಯಗಂಧನವೆತ್ತ ಮೊಮ್ಮನೆಯದು
- <sup>10</sup>ಹುವಿನಂತರ್ದಿ ಪಲರಂತೂಪಂತೂಪ್ಪ ನಿಶಿತನ್ನ ಬೀರವಾ
- <sup>11</sup>ಲದೇಯೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>12</sup>ಅದ್ವಿದಾನೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>13</sup>ಲಗ್ರವೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>14</sup>ಬದಿರೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>15</sup>ಬಿಟ್ಟಬಿಟ್ಟವೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>16</sup>ಗೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>17</sup>ಲಗದಯೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ

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ಅದೇ ಸ್ಥಳವ ಯೆರಡನೇ ವೀರಗಲ್ಲು.

- <sup>1</sup>ಶ್ರೀಯುಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>2</sup>ಸೀರೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>3</sup>ಬೀನೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>4</sup>ನೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>5</sup>ಯರೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>6</sup>ಅವರೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>7</sup>ನೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>8</sup>ರೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>9</sup>ರಿಧರೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>10</sup>ಪಿಂಪುರೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>11</sup>ಮೃದೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>12</sup>ಜ್ವನೋಪನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>13</sup>ಕರುಂಧತಾನೋಪನೋಪನೋಪನೋಪನೋಪನೋ
- <sup>14</sup>ನದೇವತಾನೋಪನೋಪನೋಪನೋಪನೋಪನೋ

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ಗಂಧವಾರಣ ಬಸ್ತಿಯ ಶಾಸ್ತ್ರೀಶ್ವರ ಸ್ವಾಮಿಯ ಪಾದಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಪ್ರಭಾಚಂದ್ರಮುನೀಂದ್ರಸ್ಯಪದಸಂಕಪಟಪದಾಶಾಸ್ತ್ರಲಾಠಾ

<sup>2</sup>ಸ್ವಿಜ್ಞಾನೇಂದ್ರಸ್ಯತಿಬಿಂಬಮಕಾರಯೇತ' ।

ಈ ದೇವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಉಕ್ತಾ ವಕ್ರಗುಣಂದ್ರಕೋಸ್ತರಳತಾಂ ಸದ್ವಿಭ್ರಮಂಭ್ರೂಯುಗೇಕಾಣ್ಯಾಂ ಕುಚಯೋರ್ನಿಫತಂಃಫಲಕೇಧತ್ನೇತಿಮಾತ್ರಕ್ರಮಂ  
ದೋಷಾನೇವಗುಣೇಕರೋಷಿಸುಭಾಗ್ಯಾಭಾಗ್ಯವೈವ

<sup>2</sup>ವ್ಯಕ್ತಂಶಾಂತಲದೀವಕ್ತು ಮವನಾರಕೇ ತಿಕ್ಕೋವಾಕಮಿಃ । ರಾಜತೇರಾಜಸಿಂಹವಪಾರ್ಥ್ಯವಿದ್ವ್ಯ ಮಹೀಭೃತಃ ವಿಖ್ಯಾತಾಃ  
ನೈಲಾಖ್ಯಸಾಜಿನಾಗಾರಮಕಾರಯೇತ' ॥

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ಎರಡು ಕಟ್ಟೆ ಬಸ್ತಿ ಅದೀಶ್ವರಸ್ವಾಮಿಯವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಉಭಾಚಂದ್ರಮುನೀಂದ್ರಸ್ಯಸಿದ್ಧಾಂತೈರಸಿದ್ಧನಂದಿನಃ ಪದಪದ್ಮಂಮುಗೇಲಕ್ಷ್ಮಿ ತ್ರಿಲಕ್ಷ್ಮಿಗ್ರಿವವಿರಾಜತೇ । ಯಾಸ್ವಿತಾಪದೀವತಾವ್ರತ  
ವಿಧಾಚ್ಚಾಂತಾಕ್ಷಿತಿರಾಭುನುರಾಜಾಚ

<sup>2</sup>ವಚನೇಜಿನಾರ್ಥವಿಧಾಯಾಚ್ಚೇನೀಕೇವಳಂ ಕಾವ್ಯೇನೀತಿವಧೂರಣೀಜಯವದೂರಾಂಗಂಸೇನಾಪತೇಸಂಬಕ್ಷ್ಮಿರ್ದೃಶಸೇಗುಣೈ  
ಕವಸಿರಾಭ್ಯಾತಿತನನ್ಮೃತನಾಂ ॥

<sup>3</sup>ಶ್ರೀಮೂಲಸಂಘದೇಕಗಣವಸ್ತುಕ್ತಾನ್ವಯ

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ಕತ್ತಲೆ ಬಸ್ತಿ ಮೇಲೆಯಿರುವ ಅದೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಭದ್ರಮಸ್ತುಶ್ರೀಮೂಲಸಂಘದೇಕಗಣವಃ ಉಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇ

<sup>2</sup>ವರಗುಡ್ಡಂಧಾ ನಾಯಕಗ . . . . . ದ್ವೈತಮೃತಮೃತಾಯು ಪೋಚವೈಗಮಾಡಿಸಿದಿಬನದಿ ಮಂಗಳಂ ॥

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ಶಾಸನ ಬಸ್ತಿಯ ಅದೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಆಚಾರ್ಯಕೃಷ್ಣಚಂದ್ರದೇವಯಃ ಪೋರಾಧ್ಯಾಂತತ್ವಾ ಕರಸಾ ತೋಸಾಬುಧಮಿತ್ರನಾಮನದಿತೋಮಾತಾಚೇಪೋಬಾಂಬಿಕಾ

<sup>2</sup>ಯಸ್ಯಾಸಾಜಿನಧರೈರ್ದೃಶ್ಯಕರಾಚಿಗ್ರಂಗಳೇವಪತಿರ್ಜ್ಞಾನಮಂದಿರಮಿಂದಿರಾಕಾಳಗೃಹಸಂಸ್ಥಿತೋಜೀಕರತ' ॥

66

ಬಾಹುಮಂಡರಾಶನ ಬಸ್ತಿಯ ನೇಮಿಶ್ವರ ಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಗಂಗಳೇನಾಪತೇಸ್ಯಾನರೇಚಕೋಭಾರತಿಲೇಚಾಃ ತ್ರೈಲೋಕ್ಯರಂಜನಂಜೈನಾಜೈತ್ಯಾಲಯಮುಜೀಕರತ'

<sup>2</sup>ಬುಧಬುಧಸ್ವತಾಂಬುಧರೇಚಾಃ ಕವುಲಾಚಾಃ ಬೊಪ್ಪಣಾಪರನಾಮಾಂಕೋಜೈತ್ಯಾಲಯಮುಜೀಕರತ' ।

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ಇದೇ ಬಸ್ತಿಯ ಮೇಲಿನ ಪಾರ್ಶ್ವತೀರ್ಥಕರರ ಪಾದಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಜನಗೃಹಮಂಜುಗೋಳದೊಳ ಜನಮೆಲ್ಲಂಜೊಗಳಮಂತ್ರಿ

<sup>2</sup>ಬಾಹುಮಂಡನನಂದನಲೆಮಾಡಿಸಿದಂ ಜಿನಭವನಮನಜಿತಗೇನಮುನಿವರಗುಡ್ಡಂ ॥

ಕಂಚಿನದೊಣೆಯಲ್ಲಿ ನೀರಿನಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕಂಭ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮತ್ಪರ
- <sup>2</sup>ಮಗಂಭೀರಸ್ಯ
- <sup>3</sup>ದ್ವಿದಾವೋಘಲಾಂ
- <sup>4</sup>ಭನಂ | ಜೇಯಾತ್ಮ್ಯರೋಕ್ಯ
- <sup>5</sup>ನಾಥಸ್ಯಕಾಸನಂ ಚಿನಕಾಸನಂ |
- <sup>6</sup>ಸ್ವಸ್ತಸಮಸ್ತಗುಣ
- <sup>7</sup>ಸಂಪನ್ನರಪ್ಪಶ್ರೀಮ
- <sup>8</sup>ತ್ರಿಭುವನಮಲ್ಲಜಲದಂಕ
- <sup>9</sup>ರಾವಹೂಯ್ಸಳಸಟ್ಟ
- <sup>10</sup>ಯರುಅಯ್ಯಾವೊಳಯ
- <sup>11</sup>ಯುಂಡಿಗೆಯದಮ್ಮಿಸಟ್ಟ
- <sup>12</sup>ಯಮಗಂವುಲ್ಲಿಸಟ್ಟಗೆ
- <sup>13</sup>ಜಲದಂಕರಾವಹೂಯ್ಸ
- <sup>14</sup>ಳಸಟ್ಟಿಯೆಂದುವಸರು
- <sup>15</sup>ಕೊಂಡರಿಂತುಸಕವರ್ಕ
- <sup>16</sup>ಂಗೋನೆಯ ಸಾವ್ಯಸಂವತ್ಸರ
- <sup>17</sup>ದಮಾಘಮಾಸದರು
- <sup>18</sup>ಕ್ಲಪ್ತದಸಂಕ್ರಮ
- <sup>19</sup>ಣಾದಂತನ್ನವಸಾನ
- <sup>20</sup>ಮನಱಿದಂತನ್ನಬಂಧುಗಳಂ
- <sup>21</sup>ಬಿಡಿಸಮಚಿತ್ತದೊಳು
- <sup>22</sup>ಮುಡಿಹಿಸ್ವರ್ಗಸ್ಥನಾದಂ ||

(೨ನೇ ಮುಖ.)

- <sup>1</sup>ಆತನಸತಿವಿಂತ
- <sup>2</sup>ಪುರೆಂತೆಂದೊಡೆ || ತುರವಮ್ಮ
- <sup>3</sup>ಸಗಸುಗ್ಗ ವೇಗಸುಘ
- <sup>4</sup>ತ್ರಿಸ್ವಸ್ತಕ್ರೀಡಿನಗಂ
- <sup>5</sup>ಧೋದಕಪವಿತ್ರೀಕ್ರತೋ
- <sup>6</sup>ತ್ತಮಾಂಗಿಯುಮಂಟಪ
- <sup>7</sup>ರಾಘಯಭೈಸಜ್ಯಸಾ
- <sup>8</sup>ಸ್ತದಾನವಿನೋದೆಯರ



<sup>9</sup>ಪುಚ್ಚಿದ್ಧಿ ಕಪ್ಪೆತನ್ನ ಪುರು

<sup>10</sup>ಪಚಲದಂಕದ ವಹೋಯ್ಸು

<sup>11</sup>ಳ ಸಟ್ಟುಗಂವನಗಂತನ್ನ ಮಗ

<sup>12</sup>ಬೂಚಣಂಗೆ ಪರೋಕ್ಷವಿ

<sup>13</sup>ನಯಮಾಗಿ ಮಾಡಿಸಿ

<sup>14</sup>ದನಿಸಿಧಿಗೆ ||

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ಕಂಚಿನದೋಣೆಗೆ ಹೋಗುವ ಬಾಗಲಿನ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರದ ಕಲ್ಲು.

(೧ನೇ ಮುಖ.)

<sup>1</sup> . . . ವ್ಯಾವೃತ್ತವಿಚ್ಛಿತ್ತಯೇಂಕ್ರ

<sup>2</sup> ನೇಕಲಿಕಲ್ಮಪತ್ಯನುದಿನಂ | ಲಯಾ

<sup>3</sup> ಳಚಂದ್ರಮುನಿಂಪಶ್ಯಮುಖುತರ

<sup>4</sup> ತ್ನರೋಷಣಧರಂಧನ್ಯಸ್ತುನಾನ್ಯೇ

<sup>5</sup> ವಯಂ || ಭ್ರಮರಕಳಾಸ್ವಿತರಕುಟ

<sup>6</sup> ಳರಚಂಚಳಸ್ತುರ್ದಪತ್ಯವೃತ್ತದ್ವೋಷಾ

<sup>7</sup> ಪಚಯಪ್ರಕಾಶರನೇಬುಳಚಂದ್ರದೇ

<sup>8</sup> ವಪ್ರಭಾವಮೇನಚ್ಚರಿಯೇ || ೪೬

<sup>9</sup> ಬುಳಚಂದ್ರ . . . . .

(೨ನೇ ಮುಖ.)

<sup>1</sup> . . . . . ಭದ್ರಮಪ್ಪತ್ರಿಳೋ . .

<sup>2</sup> ವರವಿಹಿತಪೂರ್ತುನಿತ್ಯಕೀರ್ತಿಂಚಿತ್ಯಸಮು

<sup>3</sup> ಚಿತಚರತೋಯ . . . . . ರಥ್ಯತಪ್ಪ

ಧುವಿನೂ . . . . . ಯಿತ್ವಾಹಂ

<sup>5</sup> ಭುಜಾಂಬಿಚಿತಮಣಿ . . ಕರತ್ವಂಚಿರಾ

<sup>6</sup> ದಿಮು . . . . .

<sup>7</sup> ಸಮಾ . . . . .

<sup>8</sup> ಗತಿಭಿಸ್ಸ . . . ಹತ್ತಿರರುದ್ಧಪ್ರೀಕವಿ

<sup>9</sup> . . . ಸನಧ . . ಪ್ರೀವಪ್ಪ . . . . .

(೩ನೇ ಮುಖ.)

<sup>1</sup> . . . ರಾನೋಬಳಾ . . .

<sup>2</sup> ಚಿತ್ರತನೂಭೃತಾಮ . . . . .

<sup>3</sup> ಯತೇತರಾರ್ || ಸಕಳ . . . . .

- <sup>4</sup>ವಂದ್ಯಮಾದರವಿಂದಂ . . . .  
<sup>5</sup>ಮಮೂತ್ತಿಂಸರ್ವಸತ್ಯ . . . .  
<sup>6</sup>ಬಕದುಂತರಾಭವ್ಯ . . . .  
<sup>7</sup>ನುನಿಜಿತಮಕರಕೇತು . . . .  
<sup>8</sup>ತ್ರಿಪ್ರತೀಂದ್ರಂ || ಭೂಮೇ . . .  
<sup>9</sup>ಸುವಿಕ . . . . ಚಕ್ರ . . . .  
<sup>10</sup>ರೋತತ್ವವ . . . . .

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ಅಲ್ಲಿಯ ಇರವೆಬ್ರಹ್ಮದೇವರ ದೇವಾಲಯದ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರದ ಕಲ್ಲು.

ಸ್ವಯದಪನ

- <sup>2</sup> . . . ಯುಬ್ಬಯಗ್ರೇಣ  
<sup>3</sup> ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗ್ರ  
<sup>4</sup> ಚೈತ್ರೇನಯುಕ್ತೀತಿ  
<sup>5</sup> ದ್ವಾಂತಚಕ್ರವರ್ತಿಗಳಸಿಪ್ಯ  
<sup>6</sup> ರುಗ್ರೇದಾವಣಾದಿತ್ಯವಿದ್ಯದೇ  
<sup>7</sup> ವರುಣಾನುಕ್ತೀತಿಸಿದ್ಧಾಂತದೇ  
<sup>8</sup> ವರುಣಾಭಿಧ್ಯುಕ್ತಿಯಾಚಂದ್ರ  
<sup>9</sup> ದೇವರು || ಪರಮಗಮವಾಂಛಿ  
<sup>10</sup> . . . . . ನಚಕ್ರಿಸ

## 71

ಭದ್ರಬಾಯಿ ಗುಡಿಯೊಳಗಿನ ಬಂಡೆಯಲ್ಲಿ (ನಾಗರಾಕ್ಷರ.)

ಶ್ರೀಭದ್ರಬಾಯಿಸ್ವಾಮಿಯಾದಮಂಜುಷಾದ್ರಸ್ಯನುತಾಂ ।

## 72

ಭದ್ರಬಾಯಿ ಗವಿಯೊಳಯಲ್ಲಿ ಬಂಡೆಮೇಲೆ.

- <sup>1</sup> ಜಲೀವಾಪನಕಬಾಃ ೧೩೩೧  
<sup>2</sup> ನೆಯ ರುಕ್ಮನಾಮಸಂಪತ್ಸರದೇವ  
<sup>3</sup> ದ್ರಪದಬ ೪ ಬುಧವಾರದಲ್ಲಿ ||  
<sup>4</sup> ಕುಂಡಕುಂಡಾನ್ವಯದೇಗಣವ  
<sup>5</sup> ಶ್ರೀಚಾರು || ಚೈತ್ರಾದೇವ  
<sup>6</sup> ತೇತ್ರಿದೇವರುಅವರದ್ರ  
<sup>7</sup> ರುಚಾಂತೀತ್ರಿದೇವರೇಷ್ಯ  
<sup>8</sup> ರಾದೇವದೀತ್ರಿದೇವರುಮಾ

<sup>9</sup>ನೋಪವಾಸವಂಸಂಪೂರ್ಣ

<sup>10</sup>ಮಾಡಿಕಾಗವಿಯಲ್ಲಿದೇವಗತರಾ

<sup>1</sup>ದರು

73

ಚಿಕ್ಕ ಬೆಟ್ಟದ ಮುಂಭಾಗದ ಪಾದಗಳ ಒಳಯಲ್ಲಿ.

<sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀಕೃಷ್ಣರಸಂವತ್ಸರದಮಳಯಾಳ

<sup>2</sup>ಕಾದಯುಸಂಕರನುಣ್ಣಿದ್ದವೆಚ್ಚಿ

<sup>3</sup>ಗದ್ದೆಯಪಡುವಣಪುಣಸೆಯ

<sup>4</sup>ಮೂಜುಗುಂಡಿಗೆ

74

ಚಿಕ್ಕಬೆಟ್ಟದ ಪ್ರಾಕಾರಕ್ಕೆ ದಕ್ಷಿಣಭಾಗದ ದೊಣಗೆ ಉತ್ತರದಲ್ಲಿ.

<sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀಪರಾಭವಸಂವತ್ಸರದಮಾರ್ಗಕುಂಬಹಳಪ್ಪನಿರುಕ್ತವಾರ

<sup>2</sup>ದಂದುಮರಿಯಾಳವೆಮ್ಮಡಿ ನಾಯಕಹಿರಿಯಪಟ್ಟಿಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ ಬ.

ದೊಡ್ಡ ಬೆಟ್ಟದ ಶಾಸನಗಳು.

75

ಗುವ್ರಾಟೀಶ್ವರಸ್ವಾಮಿಯ ಯೆಡ್ಭಾಗದಲ್ಲಿ.

ಶ್ರೀಬ್ರಾಹ್ಮಣ ರಾಜೇಂದ್ರಕವಿಯ ಲೇ

(ನಾಗರಾಕ್ಷರದಲ್ಲಿ)

ಶ್ರೀಗಂಗರಾಜೇಂದ್ರಕವಿಯ ಲೇ

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ಬಲಭಾಗದಲ್ಲಿ.

(ಹಳಕನ್ನಡಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಬ್ರಾಹ್ಮಣ ರಾಜವಾಡಿಸಿದಂ

(ಗ್ರಂಥಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಬ್ರಾಹ್ಮಣ ರಾಜೇಂದ್ರಕವಿಯ ಲೇ

(ಕನ್ನಡಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಗಂಗರಾಜೇಂದ್ರಕವಿಯ ಲೇ

77

ಪದ್ಮಪೀಠದಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಸಮಸ್ತ ದೈತ್ಯವಿಜಾಧಿಕನ್ನರಸನ್ನ ಗನಮನ್ಮಸ್ತ ಕರತನ್ಮಿಗ್ಗತಗಭಿಸ್ತ ಕರಾ . . . . . ಪ್ರಾಪ್ತ ಸಮ  
ಸ್ತ ಮಸ್ತ ಕರಮೃದಪ್ಪಜನಧಮ್ಮ ಕಾಸನವಿಸ್ತ ರವಾಗನಲ್ಪಿ ಧರನಾರುಧಿಸೂರ್ಯಕಾಂಕರುಳ್ಳನಂ ||

ಯಡದ ಭಾಗದಲ್ಲಿ.

<sup>1</sup>ಶ್ರೀನಯ

<sup>2</sup>ಕೀರ್ತಿ ಸಿದ್ಧಿ ತಡೆಕೈವರ್ತಿಗಳಗುಡ್ಡ

<sup>3</sup>ಶ್ರೀಬಸವಿಸೆಟ್ಟಿಯರು

<sup>4</sup>ಸುತ್ತಾ ಲಯದಭಿತ್ತಿಯುಂಟು

<sup>5</sup>ಚವ್ವೀಸತೀರ್ಥ ಕರಂವೂಡಿಸಿದರು

<sup>6</sup>ತುಂಬ್ರೀಬಸವಿಸೆಟ್ಟಿಯರು

<sup>7</sup>ನುಪುತ್ರರುಂಬದೇವನ

<sup>8</sup>ಟ್ಟುಪೋಕಿಸೆಟ್ಟಿಯರು

<sup>9</sup>ಬಾಹುಬಸುಬಲಿಸೆಟ್ಟಿತಮ್ಮಯ್ಯ

<sup>10</sup>ಮಾಡಿಸಿದತೀರ್ಥ ಕರಮೂಡಣ

<sup>11</sup>ಜಾಣಂದರವೆಂಬುದೂ ||

<sup>1</sup>ಶ್ರೀಲಲಿತನ

<sup>2</sup>ರೋವರ

ಬಲ್ಲಾಳದಲ್ಲಿ.

<sup>1</sup>ಶ್ರೀಮನ್ಮಹಾ

<sup>2</sup>ಮಂಡಳೇಶ್ವರಸ್ವತಾಸ

<sup>3</sup>ಡೊಯ್ಯನಂಬಿಕ

<sup>4</sup>ದೇವರಾಜೇಯಲ್ಲುಮ

<sup>5</sup>ಹಾಸ್ಯಭೂಷಣರು

<sup>6</sup>ಧಂದಾಲಿಪುಳಮಯ್ಯ

<sup>7</sup>ಗೊಮ್ಮಟದೇವರ

<sup>8</sup>ಬಾಲಕೃಷ್ಣದೇವರ

<sup>9</sup>ಚತುರ್ವಿಂಶತೀರ್ಥ ಕರಂಪಟ್ಟ

<sup>10</sup>ವಿಧಾಚಾರ್ಯನಗಂಬಿ

<sup>11</sup>ಯರಾಚಾರದನಕ್ಕಂಸನಾಣಂದರಿ

<sup>12</sup>ಸುಕೊಟ್ಟದತ್ತಿ ||

ತೀರ್ಥಕರ ಸುತ್ತಾ ಲಯದಲ್ಲಿ.

<sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗೋಪರಸ್ಯದ್ವಾದಾಪೋಳಲಾಘ

<sup>2</sup>ನಂ | ಜೀಯಾತ್ಮಾ ಶ್ರೀರೋಷ್ಯನಾಥಸ್ವಕಾಸನಂಜಿನದಾಸನಂ ||

<sup>3</sup>ಸ್ವಸ್ತಿ ಸವಸ್ತಿ ಭುವನಾಕರಯೋಗ್ಯವೈದ್ಯವಿಜ್ಞಾನವಿಜ್ಞಾನಾಧಿಪತಿ

- <sup>4</sup>ಜಪರಮೇಶ್ವರಂದ್ವಾರಾವತೀಪುರದರಾಧೀಶ್ವರಂದಾದವಕುಳಾಂಬ  
<sup>5</sup>ರದ್ಯಮೂನಿಸರ್ವಜ್ಞ ಚೂಡಾಮೂನಿಮಗರಾಜ್ಯನಿಮ್ಮೂರ್  
<sup>6</sup>ಳನಂ ಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯಂ ಮತ್ಪ್ರತಾಪಚ  
<sup>7</sup>ಕ್ರವರ್ತಿಹೂಯ್ಯಳಿವೀರನಾರಸಿಂಹದೇವರಸದಸ್ಯ  
<sup>8</sup>ಧ್ವೀರಾಜ್ಯಂಗಿಯುತಿರಲತತ್ಪದಕದ್ವೀಪಜೀವಿಯುಂಟೀಮುನ್ನ  
<sup>9</sup>ಯಕೀರ್ತಿ ಸಿದ್ಧಂತಚಕ್ರವರ್ತಿಗಳಿವ್ಯರಃ ಕೀಮದ  
<sup>10</sup>ಧ್ಯಾತ್ವಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡಂ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗುಣಸಂಪ  
<sup>11</sup>ನ್ನ ನುಂಜಿನಗಂಧೋದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗನುಸದ್ಧರ್ಮ  
<sup>12</sup>ಕಥಾಪ್ರಸಂಗನುಂ ಚತುರ್ವಿಧದಾನವಿನೋದನುಮಪ್ಪಪದಂ  
<sup>13</sup>ಮಸಿಟ್ಟಯಮಗ ಗೋಮಟಸಿಟ್ಟಬರಸಂವತ್ಸರದ ಪುಷ್ಯರಾ  
<sup>14</sup>ದ್ಧಲುತ್ರರಾಯಣಸಂಕ್ರಾಂತಿಪಾಶಿವಿವ ಬ್ರಹ್ಮವಾರದಂ ಮೇ  
<sup>15</sup>ಗೋಮಟದೇವರಚವ್ವೀಸತೀರ್ಥಕರಲಪ್ಪವಿಧಾರ್ಥನಗೇಶ್ವ  
<sup>16</sup>ಯಂಭಂಡಾರವಾಗಿ ಕೊಟ್ಟಿದ್ಯಾಣಂ ೧೦ ||

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ಬ್ರಹ್ಮದೇವರ ಮಂಟಪದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸಾಧ್ಯದ್ವಾದಾಮೋಘಲಾಂಛನಂ | ಜೀ  
<sup>2</sup>ಯಾತ್ಮ್ಯಲೋಕೈನಾಥಸ್ಯ ಕಾಸನಂಜಿನಶಾಸನಂ ||  
<sup>3</sup>ಶ್ರೀಮುಕ್ತರಾಯಸ್ಯ ಬಿಘ್ನವಮಂತ್ರೀಶ್ರೀಚೈತದಂಡೇಶ್ವ  
<sup>4</sup>ರನಾಮಧೇಯಃ | ನೀತಿಯ್ಯದೀಯಾನಿಬಾಭಿನಂದ್ಯಾನ್  
<sup>5</sup>ಶ್ರೀಷಯಾಮಾಸವಿವಕ್ಷಲೋಕಂ || ದಾನಂಚೇತ್ಯಧಯಾಮಿ  
<sup>6</sup>ಲಾಭಪದವೀಂಗಾಪೇತಸಂತಾನಕೋಮೈದ್ಗಂಜಯವಿಸಾಬ್ಧಿಪಸ್ಪತಿ  
<sup>7</sup>ಕಥಾಕುತ್ರಾಪಿಸಂಲೀಯತೇ | ಕ್ಷಾಂತಿಂಚೇದನಸಾಯಿನೀಂಜಡ  
<sup>8</sup>ತಯಾಸ್ತು ಸ್ವೇತಸರ್ವಸಹಸ್ರೋತ್ತಮಚೈತಪದಂಜನೇತುರವ  
<sup>9</sup>ನಾಕೈಂಕವೀನಾಂಕಥಂ || ತಸ್ಮಾದಚ್ಚಾಯಂತಜಗದ್ವಯಂತಃಪು  
<sup>10</sup>ತ್ರಾಸ್ತ್ರಯೋಭೂಷಿತಚಾರುಲೀಲಾಃ | ಯೈರ್ಭೂಷಿತೋ  
<sup>11</sup>ಜಾಯತಮಧ್ಯಲೋಕೋರತ್ನೈಸ್ತ್ರೈಭಿಜ್ಜೈಫನಶವಾಪವ  
<sup>12</sup>ಗ್ಗಣಃ || ಇರುಗಪದಂಜನಾಥಮಥಯುಕ್ತನಮಸ್ತುನು  
<sup>13</sup>ಜೋಸ್ವಮಹಿಮಸಂಪದಃವಿರಚಯ್ಯಸತರಂಪ್ರಥಿ  
<sup>14</sup>ತಾ | ಪ್ರತಿಭಟಕಾಮಿನೀವೃಥಾಪಯೋಧರಹಾರಹರೋ  
<sup>15</sup>ಮಹಿತಗುಣೋಭವದ್ವಗತಿಮಂಗಪದಂಜನಃ || ದಾಕ್ಷಿ  
<sup>16</sup>ಣ್ಯಪ್ರಥಮಾಸ್ವದಂಸುಕರತಸ್ಯೈಕಾಸ್ರಯಸ್ಸತ್ಯವಾ  
<sup>17</sup>ಗಾಧಾರಸ್ತತಂವದಾನ್ಯಪದವೀಸಂಚಾರಜಂಘಾಲ  
<sup>18</sup>ಕಃ | ಧರ್ಮೋಪಶ್ಚಿ ತರುಕ್ಷಮಾಕುಲಗೃಹಂಸಾಜನ್ಯಸಂಕೇ

- 1 ತಭೂಕೀತ್ರಿವಂಮಂಗಪದಂಚವೋಯಮತನೋ  
2 ಜ್ಞೈನಾಗಮಾನುವ್ರತಃ || ಜಾನಕೀತ್ಯುಭವದಸ್ಯಗೇಹಿನೀ  
3 ಚಾರುಕೀಲಗುಣಭೂಷಣೋದ್ಭವಾ || ಜಾ  
4 ನಕೀವತನುವೃತ್ತಮಧ್ಯಮಾರಾಘವದಸ್ಯರಮಣೀ  
5 ಯತೇಜಸಃ || ಆಸ್ತಂತಯೋರಸ್ತಮಿತಾವಗ್ಗಾಫು  
6 ತ್ತಾಸವಿತ್ರಿಕೃತಧರ್ಮಗಮಾಗ್ಗಾ || ಜಾಯನಭೂತತ್ರ  
7 ಜಾಗದ್ವಿಜೇತಾಭವ್ಯಾಗ್ರಣೀಚ್ಛೈಕುತಪದಂಚನಾಥಃ || ೧  
8 ರುಗಪದಂಡಾಧಿಪತಿಸ್ತಸ್ಯವರದಸ್ತಮಸ್ತಗು  
9 ಣಾಕೀ || ಯಸ್ಯಯಶ್ಚಂದ್ರಿಕಯಮಿಲಂತಿ  
10 ವಾಪ್ಯರಾತಿಮುಖಪದ್ಮಾಃ || ಪೃ || ಬ್ರಹ್ಮಗಭಾಳಿ  
11 ಏಪ್ರಮಾಜ್ಞಯ ನಚೇದ್ಬ್ರಹ್ಮತ್ವಹಾನಿರ್ಭವೇದಸ್ಯಾಂ  
12 ಕಲ್ಪಯಕಾಲರಾಜನಗೀಂತವೈರಪು  
13 ದ್ವೀಪೃತಾಂ || ವೇತಾಲವ್ರಜವರ್ಧಗೋದರತಪಿಂ  
14 ಪಾನಾಯನವ್ಯಾಸೃಜಾಂಯುದ್ಧಾ ಯೋಧತತಾತ್ರ  
15 ವೈರಂಗಪಕ್ಷಾಃಪ್ರಕೋಣೋಭವತಃ || ಯತಾತ್ರ  
16 ಯಾಂಧ್ವಜನೀಪತೇರಂಗಪಕ್ಷಾಃಪ್ರಸ್ಯಗುಣೀಭ  
17 ಟದ್ಗೋಣೀಭೋರಖಿರಪ್ರಹಾರತತಿಭಿಃಪ್ರೋ  
18 ದ್ಗುತಧೂವ್ರಜೈಃ || ರುದ್ಧೇಭಾನುಕರೇಗಮ

(ಎನೇ ಮುಖ.)

- 1<sup>ಶ್ರೀ</sup>ಶ್ರುತಾಂಧೋಜವಚಸಂಕೋಚಸಂಪ್ರಸಾರ್ಥಿ ಕಾಮುದ್ವಯೇ
- 2<sup>ವಿಕಸನಂದೀಪಃ</sup> ಪ್ರತಾಪಾನಲಃ || ಯಾತ್ರಾರ್ಯಮಿ
- 3<sup>ರುಗೇಶ್ವರೇಣ</sup> ಸಹಸಾರೂನ್ಯಾಢಿಸಂಧಾಂಗೇಪ್ರೇ
- 4<sup>ಶ್ಲಾಸದ್ವಿಧುಕಾಂತಕಾಂತಕಲೇ</sup> ಗಚ್ಛದ್ವನೇಧಧಿಃ |
- 5<sup>ಮತ್ಪ್ರಾಪ್ತಪ್ರತಿಮಾಪ್ರದ್ವಿಪಮಿತಿಗನ್ನೈ</sup> ಕ್ತಕಂತ
- 6<sup>ಸ್ತದಾತ್ರಾಹಿತಾಹಿಜಾನನೇತಿ</sup> ಬಿಹುಧಾವೇತಾ
- 7<sup>ಳವ್ಯಂಭೈಸ್ತುತಃ</sup> || ಕೋಧಾತ್ರಾಲಿಖಿತಂ ಲಬ್ಧಿಃ
- 8<sup>ಲಕೇವನ್ನೇ</sup> ಪ್ರಮಾದ್ಭೂಂಕ್ಷಮೋವಾತ್ಪ್ರಾಂಧೋತ್ತಮೋ
- 9<sup>ಮಯಾಮಿತಿವಯಂವಾತ್ಪ್ರಾನ್ಮಮನ್ಯಾಮತೇ</sup> |
- 10<sup>ಯದ್ಧಾತ್ರಾ</sup> ಮಿರುಗೇಂದ್ರದಂಚೈಕತಾಸಂಜಾ
- 11<sup>ತಮಾತೇ</sup> ಸ್ತಿಯೋನಿಗೀರಪ್ರಧಿಕೇತ್ರಯಃ
- 12<sup>ಟುಫೈಸ್ತೀರಪಗ್ರೀಕೃತಃ</sup> || ಯದ್ವಿಹಾವಿರು
- 13<sup>ಗೇಂದ್ರದಂಚೈಕತೇ</sup> ಭಿಃಪ್ರಭುತ್ಯಂತಾಧುರೋಪಾ
- 14<sup>ಧೀಕಫಣಗಣೇನಿಮಿಯಿತಾಂಸನ್ಯಂಗನಾಯಾ</sup>
- 15<sup>ಸ್ತದಾ</sup> | ಗುಡಾಲಿಂಗನಸಾಂದ್ರಸಂಘವಮುಪೋದ್ಭಿ
- 16<sup>ತರೋ</sup> ಮಾವಲಿಸಂಪನ್ನಿರೂಪನಾಮಧಾತ್ತವಗು

- 17 ಸಾರಸ್ತೋತುಂಕೃತಾರ್ಥಃಫಣೀ || ಆಹಾರಸಂಪದಭಯಾ  
 18 ಪುಣಮಾಪಧಂಚಾಸ್ತ್ರಂಚತಸ್ಯಸಮಜಾಯತ  
 19 ನಿತ್ಯದಾನಂ | ಹಿಂಸಾನ್ಯತಾನ್ಯವನಿತಾವ್ಯಸನಂ  
 20 ಚಾಯ್ಯುಮೂಚ್ಛಾಚದೇಶವಶತೋಸ್ಯಬಿಭೂ  
 21 ವದೂರೇ || ದಾನಂಚಾಸ್ಯಸುಪಾತ್ರಯೇವಕರುಣಾ  
 22 ದೀನೇಪುದೃಷ್ಟಿರ್ಜ್ಞೇಭಕ್ತಿದ್ಧಮ್ನಪಫೇಜಿನೇಂದ್ರಯ  
 23 ಕಸಾಮಾಕನ್ಯನೇಪುರುತಿಃ | ಜಿಹ್ವಾತದ್ಗುಣೀತ್ರ್  
 24 ನೇಪುವಪುಷಸಾಖ್ಯಂಚತದ್ವಂದನೇಘ್ರಾಣಂತಚ್ಛ  
 25 ರಣಾಬ್ಜಗಾರಭಭರೇಸವ್ಯಂಚತತ್ಸೇವನೇ || ಯಿ  
 26 ರುಗಪದಂಡನಾಥಯಕಸಾಧವಲೇಭುವನೇ  
 27 ಮಲಿನಮಸೋಸ್ತವಃಪರಮಧೀರದೃಶಾಂಚಿಕುರೇ |  
 28 ವಪತಿಚತಸ್ಯಯಾಹುಫರಫೇಧರಣೀವಲ  
 29 ಯಂಪರಿಮಿತೀತರಾಕ್ರಮಕಥಾಪಿಚ  
 30 ತತ್ಕುಚಯೋಃ || ಕರ್ಣೈರ್ವಿಸ್ತೃತಕುಂಡಲ್ಯ  
 31 ರತಿಲಕಾಸಂಗೈರ್ಲಲಾ  
 32 ಟಸ್ಥಲ್ಯಿರಾಕೀರ್ನೈರಲ  
 33 ಕೃಚಯೋಧರತಟ್ಟಿರ  
 34 ಸ್ವಪ್ನಪ್ರಮುಕ್ತಾಗುಣೈಃ | ಬಿಂಬೋ  
 35 ಪೃಥುರಪಿವೈರಾಜಸುದೃಶಃತಾಂಬೂ  
 36 ಲರಾಗೋಜೈತೈರ್ಯುಸ್ಯಸ್ಥಾರತರಂಪ್ರ  
 37 ತಾಪಮಸಕ್ಪದ್ವ್ಯುಕುವ್ಯತೇಸವ್ಯತಃ ||

(೩ನೇ ಮುಖ.)

- 1 ಯತ್ಕೀರ್ತಿಭಿಸ್ಸುರಧುನೀಪರಿಲಂಘಿನೀಭಿರ್ಧೌತೇಚಿ  
 2 ರಾಯನಿಜವಿಂಬಗತೇಕಳಂಕೇ | ಸ್ವಚ್ಛತ್ವಕಸ್ತುಹಿನ  
 3 ದೀಧಿತಿರಂಗನಾನಾನುಷ್ಠಾಪಮಾನನರುಚಿಂಕಬಲೀ  
 4 ಕರೋತಿ || ಯತ್ಪದಾಬ್ಜರಜಃಕಣಾಪ್ರಸುವತೇ  
 5 ಭಕ್ತಾನ್ಯನತಾನಾಂಭುವಂಯತ್ಪಾರಾಣ್ಯಕಟಾ  
 6 ಶ್ವಕಾಂತಿಲಪರೇಪ್ರಶ್ನಾಲಯತ್ಪ್ರಕಯಂ |  
 7 ಮೋಹಾಪಂಕರಣಂಕ್ಷಿಣೋತಿವಿಮಲಾಯದ್ವ್ಯ  
 8 ಖೀರಮಾಖೀರವಂದ್ಯಕಸ್ಯನಮಾನನೀಯಮ  
 9 ಹಿಮಾನ್ವ್ರಪಂಡಿತಾಯೋರ್ಯುತಿಃ || ಮಂದಾ  
 10 ರದ್ರಮಮಂಜರೀಮಧುರುರೀಮಂಜುಸ್ಥರನ್ಮಾ  
 11 ಧುರೀಪ್ರಾಧಾಪಂಕೃತಿರೂಢಿಪಾಟವಪರೀಪಾ  
 12 ಟೀಕೃತಾಟೀಭಟಃ | ನೃತ್ಯದ್ರುದ್ರಕಪರ್ಧಗರ್ತ್ರ್  
 13 ವಿಲಾತತ್ಸಲ್ಯಲೋಕಕಲ್ಲೋಲಿನೀಸ್ಥೂಪೀಖಿಲಾಪಂ

14 ದಿತಾರ್ಯಯಮಿನೋವ್ಯಾಖ್ಯಾನಕೋವಾ

15 ಹಳಃ || ಕಾರುಣ್ಯಪ್ರಥಮಾವತಾರಸ

16 ರಣಿಣ್ಣಂತೇನ್ನಿಕಾಂತಂಸ್ಥಿರಂವೈದುಷ್ಯಸ್ಯತಪಃಫ

17 ಲಂಸುಜನತಾಸಾಭಾಗ್ಯಭಾಗ್ಯೋದಯಃ |

18 ಕಂದರ್ಪದ್ವಿರದೇಂದ್ರಪಂಚವದನಃಕಾವ್ಯಮೈ

19 ತಾನಾಂಖನಿಷ್ಟೈರ್ನಾಧ್ಯಾಂಬರಭಾಸ್ವರಚುತ

20 ಮುನಿಜ್ಞಾತಿಗತ್ತಿನಮ್ರಾತ್ತಿವಿತ || ಯು

21 ಕ್ಷಾತ್ರಗಮಾನ್ವವವಿಲೋಲನಮಂದರಾದ್ರೀರಬ್ಜಗ

22 ಮಾಂಬುರುಹಕಾನನಬಾಲಸೂರ್ಯಃ | ಕು

23 ದ್ಧಿರಯಃಪ್ರತಿದಿನಪರಮಾಗಮೇನಸಂವತ್ಸರೇ

24 ಶ್ರುತಮಾನಿರ್ಯುತಿಸಾವ್ಯಭಾಮಃ || ತತ್ಸನ್ನಿಧೌ

25 ಬಳುಗುಳೇಜಗದಗ್ರತೀರ್ಥೇಮಾನಸಾವಿ

26 ರುಗಪವ್ಯಯದಂಡನಾಥಃ | ಕೀಗುಮುಖೇಶ್ವರ

27 ಸನಾತನಭೋಗಹೇತೋಗ್ನಾಂವೋತ್ತಮಂಪಳುಗು

28 ಭಾಖ್ಯಮದತ್ತಧೀರಃ || ಶುಭಕೃತಿವತ್ಸರೇಜ

29 ಯತಿಕಾತ್ತಿ ಕವನಸಿತಿಫಾಮುರಮಫ

30 ನಸ್ಯಪ್ರಪ್ಪಿಯುಪಜಗ್ನುಷಿಸೀತರುಚೌ | ಸದುಪ

31 ವನಂಸ್ವನಿಮ್ನಿತ್ತನವೀನತಟಾಕಯುತಂಸಚಿವ

32 ಕುಲಾಗ್ರಣೀರದಿತೀರ್ಥವರಂಮುದಿತಃ || ಯಿ

33 ರುಗಪದಂಡಾಧೀಶ್ವರವಿಮಲಯಶಃಕಲಮ

34 ವರ್ಧನಕ್ಷೇತ್ರಂ | ಅಚಂದ್ರತಾರಕಮಿದಂ

35 ಲುಗುಳತೀರ್ಥಂಪ್ರಕಾಶತಾಮತುಲಂ ||

36 ದಾನಪಾಲನಯೋವ್ಯಾಧೈರ್ಯದಾನಾತ್ಮೀಯೋನುಪಾಲನಂ | ದಾನಾತ್ಮೈರ್ಗಮ

37 ವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಪರೇಚ್ಛವ

38 ಸುಂಧರಾಂ | ಪಷ್ಪಿರ್ವರ್ಷಸಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ||

ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಮಂಟಪದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯದಾ

2 ಮೋಘಲಾಂಘನಂ | ಜೇಯಾತ್ಮೈರೋಕ್ಯನಾಥ

3 ಸ್ಯದಾಫಲನಂಜನಕಾನನಂ || ಸ್ವಸ್ತಿಶ್ರೀನಿಜಯಾಭ್ಯುದ

4 ಯ ಕಾಲೀವಾಹನಶಕವರ್ಷ ೧೬೦೦ನೇಸಲುವೇರೋ

5 ಭಕ್ತತುಸಂವತ್ಸರದಕಾತ್ತಿಕಳ ೧೬೧೦ರೂವಾರದಲ್ಲು ಶ್ರೀಮ

6 ಸ್ವಹಾದಾಚಾರಿರಾಜರಾಜಪರಮೇಶ್ವರಕಾಣ್ಣಾಟಕರಾಜ್ಯ

7 ಭವವಣಪರಿತ್ಯಕ್ತ ಪರಮಾತ್ಮಾ ದಪರಮಮಂಗೇಭೂತ



- 8 ಪದ್ಧತ್ಯನನಂಕ್ಷಣವಿಚಕ್ಷಣೋಪಾಯ ವಿದ್ವದ್ಗೃಹಪು  
 9 ದುಪ್ತಜನಮದವಿಭಂಜನಮಹಿರೂರಧರಾಧಿನಾಥರಪ್ತ  
 10 ದೊಡ್ಡ ಕೃಷ್ಣ ರಾಜವಡೆಯುಯನವರು || ಮತ್ತಂ || ವೃ ||  
 11 ಜನತಾಧಾರನುದಾರಸತ್ಯಸದಯಂಸತ್ತೀತ್ರಿಕಾಂತಜಯಂ |  
 12 ವಿನಯಂಧಮ್ಮ ಸದಾಶ್ರಯಂಸುಖಚಯಂತೇಜಃಪ್ರತಾಪೋದ  
 13 ಯಂಜನನಾಥಂವರಕೃಷ್ಣ ಭೂವರಲಸಕ್ತೃಬ್ಯಾಕಚಂದ್ರೋದ  
 14 ಯಂ | ಘನಪುಣ್ಯಾನ್ವಿತಕ್ಷತ್ರಿಯಾಣ್ಮಹದೇವಂದ್ಧಮ್ಮ  
 15 ಸಂಪತ್ತಿಯಂ || ಕಂದ || ಶ್ರೀಮದ್ಬೆಳ್ಳೆಗಳದಕಲದಿಸೋಮಾತ್ಮ  
 16 ರಜರವದೇವಗೊಮುಟಜಿನಪನ್ನೀಮುಖವವಲೋಕಿಸಲೋ  
 17 ಡನಾಮೋದವುಪುಟ್ಟಹರುಷಭಾಜನನುಸುರ್ದಂ || ಪಚನ ||  
 18 ಪಾರ್ಥಿವಕುಲಪವಿತ್ರನುಂಕ್ರಿಸ್ಣ ರಾಜಪಂಗವನುಂಜಳುಗು  
 19 ಳದಜಿನಧರ್ಮಕ್ಕೆ ಬಿಟ್ಟುಂಧಾಗ್ರಾಮಾಧಿಗ್ರಾಮಭೂಮಿಗಳ |  
 20 ಆರ್ಪನಹಳ್ಳಿಯುಂ | ಹೊಸಹಳ್ಳಿಯುಂ | ಜಿನಸಾಧಪುರಂ |  
 21 ವಸ್ತುಯಗ್ರಾಮಮುಂ | ರಾಜನಹಳ್ಳಿಯುಂ | ಉತ್ತನಹಳ್ಳಿಯುಂ |  
 22 ಜಿನ್ನನಹಳ್ಳಿಯುಂ | ಕೊಪ್ಪಲುಗಳವರಸು ಕಸಬೆಗಳಗುಳನ  
 23 ಮೇತಂಸಪ್ತ ಸಮುದ್ರಮುಳ್ಳಂನಿವರಂಸಪ್ತ ಪರಮಸ್ಥಾನಾಧಿಪತಿ  
 24 ಯಪ್ಪಗುಂಮುಟಸ್ವಾಮಿಯವರಪೂಜೋತ್ಸವಂಗಳಪುಣ್ಯ  
 25 ಸಮೃದ್ಧಿಸಂಪ್ರಾಪ್ತೃತ್ಯನಿಮಿತ್ಯತ್ಯವಾಗಿಯುಂ | ಅಬ್ಬಾಬ್ಬಮಿತ್ರ  
 26 ಸಾಕ್ಷಿಪೂರ್ವಕಂಸರ್ವಮಾನ್ಯವಾಗಿದಯಪಾಲಿಯುಮತ್ತಂ ||  
 27 ಕಂದ || ಚಿಗದೇವರಾಜಕಲ್ಯಾಣಿಯಭಾಗದೊಳಿರ್ಪಅನ್ನಳ  
 28 ತ್ರಾಧಿಗಳಿಗನುಗುಣಿಯುಕಬಾಳಿಗ್ರಾಮವಜಗದರಯನು  
 29 ಕೃಷ್ಣ ರಾಜಸೇಖರನಿತ್ತಂ || ಇಂತೀಬೆಳ್ಳೆಗಳಧರ್ಮವುಅಂತರಿಸ  
 30 ದಚಂದ್ರನೂರ್ಯು ರುಳ್ಳನ್ನೆ ವರಂನಂತನದಿಂದೆಮ್ಮಯಭೂ  
 31 ಕಾಂತರರಕ್ಷಿಸಲಿಧರ್ಮವೃದ್ಧಿಯಬೆಳೆಯಂ || ಯಾ ಧರ್ಮವಂ  
 32 ಪರಪಾಲಿಸಿದವರಧರ್ಮಾರ್ಥಕಾಮಮೋಕ್ಷಂಗಳಂಪರಂಪರೆಯಿಂ  
 33 ಪಡೆಯುವರ || ವೃ || ಪ್ರಿಯದಿಂದೀಜಿನಧರ್ಮಮಂನಡೆಯಿಸಗ್ಗಾ  
 34 ಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆ ಯಿದಂಕಾಯದನೀಚಪಾಹಿಗಳರು  
 35 ಕ್ಷೇತ್ರೋದ್ವಿಯೊಳಬಾಣರಾಯೊಳೆಳ್ಳೊಟಮುನೀಂದ್ರರಂಕಪಲೆಯಂ  
 36 ವೇದಾಧ್ಯರಂಕೊಂದುದಂದಯಸಂಸಗ್ಗುಮಿದೆದುಕ್ರಿಸ್ಣ ನೈ  
 37 ಪಟ್ಟಲಕ್ಷಾರಗಳನೇಮಿಸರ || ಇತಿಮಂಗಳಂ ಭವತ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

ಹೊಲವಳಯದಲ್ಲಿ ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಮಂಟಪದಲ್ಲಿ.

- 1 ಶ್ರೀಶಾಲಿವಾಹನಕವರುಪ  
 2 ೧೫೫೬ನೆಯಭಾವನಂವತ್ಸರದ ಅಪಾಡ  
 3 ಕು ೧೩ ಸ್ಥಿರವಾತಬ್ರಹ್ಮಯೋಗದಲು

- 4 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಃ  
 5 ರಮೇಶ್ವರ ಮೈಸೂರುಪಟ್ಟಣಾಧೀಶ್ವರ  
 6 ಪದ್ಮರುಕನಧಮ್ಮ ಸ್ಥಾಪನಾಚಾರ್ಯರಾದಚಾಮ  
 7 ರಾಜವೊಡೆಯರು ಅಯ್ಯನವರು ಜುಗು  
 8 4 ದಸ್ಯನದವರಕ್ಷೇತ್ರಲು ಬಹುದಿನಲಡಲು  
 9 ಅಗಿರಲಾಗಿಲಾಚಾಮರಾಜ ಶ್ರೀಡೆಯರು ಅ  
 10 ಯ್ಯನವರು ಯೋಕ್ಷೇತ್ರವಲಡವಹಿದಂತಾವರು  
 11 ಹೊಸನೊಳಲಕಪಪ್ಪನಮಗಚನ್ನಂಣಜುಗುಳ  
 12 ದಪಾಯಿಸೆಟ್ಟಿಯರಮಕ್ಕಳುಚಿಕ್ಕಂಣಚಿಗಪಾಯಿಸೆಟ್ಟ  
 13 ಯವರುಮುಂತಾದಲಡವಹಿದಂತಾವರಕರನಿವ್ವ  
 14 ಅಡವಿನಸಾಲವನ್ನು ತೀರಿಸೇನುಯೆನಲಾಗಿಚ  
 15 ನ್ನಂಣಚಿಕ್ಕಂಣಚಿಗಪಾಯಿಸೆಟ್ಟಮದ್ದಂಣಲಜ್ಜಂಣನ  
 16 ಪದುಮಪ್ಪನಮಗಪಂಡೆಂಣಪದುಮರಸೈಯ್ಯ ದೊಡ್ಡಂಣ  
 17 ಪಂಚಬಾಣಕವಿಗಳಮಗಬಂವಪ್ಪಪೂಂಪುಣಕವಿ  
 18 ವಿಜಯಂಣಗುಮ್ಮಂಣಚಾರುತಿತ್ತಿನಾಗಪ್ಪಲೇಡಬೈಯ್ಯ  
 19 ಲಾಂಮಿಸೆಟ್ಟಿಹೊಸಪ್ಪಯರಂಯಂಪಟಿಯಂಣ  
 20 ಗಾಡಬೈರಸೆಟ್ಟಿಪೈರಂಣವೀರಯ್ಯಯವರುಮುಂ  
 2 ತಾದಸಮಸ್ತರುತಮ್ಮತಂದೆತಾಯಿಗಳೆಪ್ಪಣೈವ.ಗಲಿಯೆಂ  
 22 ದುಗುಂಮಟಿಸ್ವಾಮಿಯಸಂನಿಧಿಯಲಿತಮ್ಮಗುರು  
 23 ಚಾರುತಿತ್ತಿಪಂಡಿತವೇವರಮುಂದೆಧಾರದತ್ತವಾಗಿಯಾಲಡಲು  
 24 ಸಪತ್ರಸಾಲವನುಯಿಲಡವಕೊಟ್ಟಸ್ಥಾನದ  
 25 ವರಿಗೆ ಯಿವತ್ತಕರುಗಾಡಗಳಯಿಸಾಲವ  
 26 ನ್ನಧರಾಪೂರ್ವಕವಾಗಿಕೊಟ್ಟಿಲಯಿಲಿ  
 27 ಟ್ಟಂತಪತ್ರಸಾಲವನುಲವನಾದರುಲ  
 28 4. ಪಿದರಕಾ:ರಾಮೇಶ್ವರದಲ್ಲಿಸಂ  
 29 ಹಸ್ರಕುಟಿಯನುಬ್ರಾಹ್ಮಣರ  
 30 ನುಕೊಂದಪಂಪಕ್ಕೆ ಹೋಗುವ  
 31 ರುದುಂದಬರದಲಾಣಸನ || ೪೨ ಶ್ರೀ ||

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ದ್ವಾರಪಾಲಕರ ಬಾಗಿಲ ಪಶ್ಚಿಮದಲ್ಲ.

- 1 ಶ್ರೀಗೊಂಮಟಜಿನನಂನರನಾಗಮರದಿತಿಜಬಿಡರಪತಿವೂಜಿತನಂ | ಯೋಗಂ  
 2 ಗ್ನಹತಸ್ತರನಂಯೋಗಿದೈಯನನಮೇಯನಂಸ್ತುತಿಯಿಸುವೆಂ || ಕ್ರಮದಿಂ  
 3 ಮೆಯ್ಯೋದಾರಾಜದಕ್ರಮದಮಾತಂಬಿಟ್ಟತನ್ನೆಟ್ಟಚಕ್ರಮದಂನಿ  
 4 ಪ್ರಥಮಾಗೆಗ್ಗನೊಳಕೊಂಡಾಡ್ತಾಗ್ರಜಂಕೊಳ್ಳಗೆಯ್ದುಮ

- 6 ಹೀರಾಜ್ಯವುನಿತ್ತು ಪೋಗಿತದಂಕವನ್ನಾ ರವಿವ್ಯಂಸಿಯಾದಮಹಾತ್ಮಂ ಪುರುಸೂನುಬಾಹುಬಗ್ಗವ್ಯಲ್ಪ ತ್ತು ರೋಮಾನೋಂ  
 7 ಸತಿಯುಕ್ತ ಮಪ್ಪತ್ತತ್ಪ್ರತಿ ಕೃತಿಯುಮನೋಮುದದಮಾಡಿಸಿದಂಭರತಂಜಿತಾಬಿಷ್ಣುತಿಪತಿಚಕ್ರಿಪಾದನಪು  
 8 ರಾಂತಿಕದೊಳ್ಳುರುದೇವನಂದನಂ || ಚರಕಾಲಸಲಿತಜ್ಞನಾನ್ತಿ ಕಥರಿತ್ರಿವೇಶದೊಳಲೋಕಭೇತರಣಂಕುಕ್ಕುಟನಪ್ಪಗನಂ  
 9 ಕುಳಮುಸಂಭ್ರಂಪಟ್ಟದಲ್ಪ ಕ್ಕುಟೀಶ್ವರನಾಮಸ್ತ ದಪೂರಿಗಾದುಮಬಿಕ್ಕಂಪ್ರಾಕೃತಗ್ಗಾಲ್ಪಗೋಳಿತಮನ್ನಾಮ  
 10 ಹಿಮಂತ್ರತಂತ್ರನಿಯತಕ್ಕಾಣ್ಣಿಗ್ಗಣಿನ್ನುಂಸಲರ || ಕೇಳಲ್ಪ ಶ್ರುದುವೇದದುಂದುಭಿರವಂಮಾತೇನೊದಿವ್ಯಚ್ಚನಾ  
 11 ಜಂಜನಾಣಲಮಪ್ಪದಾಜಿನನಪಂದೋದ್ಯನ್ನ ಬಿಪ್ರಸ್ಥ ರಶ್ಮೀಲಾದರ್ಪಣಮಂನಿರೀಕ್ಷಿಸಿದವಕ್ಕಾಣ್ಣಿ ನಿಗ್ಗಜಾತೀತ  
 12 ಜನ್ಮಾಳಂಬಾಕೃತಿಯುಮಹಾತೀತಮದೇವನಿಗಿಳವಿಕ್ರತಂ || ಜನದಿಂತಜ್ಞನಿವಕ್ರತಾತಿತಯಮಂಠಾಂಕೇಳ್ವನೋ  
 13 ಷ್ಣಿ ಚೇತನದೊಳ್ಳುಟ್ಟರಶ್ಮೀಲಾದರ್ಪಣಮಿಗದೂರಂನುಗ್ಗ ಮಂತ್ರತುರಾವನಿಯುನ್ಮಯ್ಯಜನಂಪ್ರಜೋಧಿಸಿದೊಡನಾ  
 14 ದಂತ್ರಾಪ್ತಿದಕಲ್ಪನೆಯಿಂಮಾಡಿಸೆನೆದುಮಾಡಿಸಿನಿನ್ನೀದೇವನಂಗೊಮ್ಮಟಂ || ಶ್ರುತಮುಂದರನಲರ್ದಿ  
 15 ಯುಂವಿಧವಮುಂಸದ್ವೃತ್ತ ಮುಂದಾನಮುಂದೈತಿಯಂತನ್ನೊಳನವಂಗಂಕುಳಚಂದ್ರಂವಾಚಮಲ್ಲಜಗನ್ನು ತನಾಭೂಮಿವ  
 16 ನದ್ವಿತೀಯವಿಧವಂಚಾಮಂಚರಾಯಂಮುಪ್ರತಿಯಂಗೊಮ್ಮಟನಲಿ ಮೂಡಿಸಿದನಿನ್ನೀದೇವನಂಯತ್ನದಿಂ || ಅತಿತುಂ  
 17 ಗಾಕೃತಿಯಾದೊಡಾಗದದರೋಳಿನಂದಯ್ಯಮಾನ್ನ ತ್ಯಮುಂನುತನಂದಯ್ಯಮುನಾಗೆಮತ್ತ ತಿರಯಂತಾನಾಗದಾನ  
 18 ತ್ಯಮುಂನುತನಂದಯ್ಯಮುಮೂಜ್ಜಿತಾತಿರಯಮುಂತಂನನ್ನಿನ್ನಿ ದ್ವಿವೇಂಕ್ಷಿತಿಸಂಪೂಜ್ಯನೋಗೊಂಮುಟೀಶ್ವರಜಿನೀರೋ  
 19 ಪಪಾತ್ಮೋಪಮಂ || ಪ್ರತಿವಿಧಂಬರೆಯಲ್ಪಯುನೆಜಿಯೆನೋಡಲ್ಪ ಕಲೋಪಾಧಿಂಸು ತಿಗೈಯಲ್ಪಣನಾಯ  
 20 ಕಂ ನೆಜಿಯನೆಂದಂವನ್ಯರಾರಾಪ್ಪಂಪ್ರತಿವಿಧಂಬರೆಯಲೆನಮಂತುತವನೋಡಲಬಣ್ಣಿ ಸಲಿಸಿನ್ನಮಾಕೃತಿಯಂ  
 21 ದಕ್ಷಿಣಕುಕ್ಕುಟೀಶತನುವಂಸಾರ್ಥಯ್ಯಗಸಂದಯ್ಯಮಂ || ಮಜಿದುಂಪಾಟಮನೇಲಿಸಕ್ಷಿನಿವಹಂಕಡ್ಡದ್ವ  
 22 ಯೋದೈರದೋಪ್ಪಿಱುಗುತ್ತುಂ ಪೋಪೋಪ್ಪಿಗುಂಸುರಭಿಕಾಪ್ಪಿರಾರುಣಭಾಯಮಿಹತಬದ್ಧಾಪ್ಪಗವನೀ  
 23 ತ್ರಿಗೋಕದಜನಂತಾನೆದೈಕಂದಿರ್ಪದ್ವಿನ್ನೇ ಪವನ್ನೇ ಟ್ಟನೋಮ್ಮಟೀಶ್ವರಜಪ್ರೀಮೂರ್ತಿಯಂತೀರ್ಪಲರ || ನೆಲಗಟ್ಟುನಾ  
 24 ಗಲೋಕಂತಳವವನಿರಾಭಿತಿಭಿತಿಬ್ರಹ್ಮಸ್ತ ಲಭಾಗಂಮುಜ್ಜಣಂಮೇಗಣಸುರರವನಾನೋತ್ತ ರಂಕೂಟಾ  
 25 ಳಂವಿಲಪ್ತಾ ರಾಪುನವ್ವಿಗತತಮಣಿತಾನಂಸಮಂತಾಗೆನಿತ್ಯಂ ನಿಲಯಂತ್ರೀಗೊಮ್ಮಟೀಶಂನಿಸಿದುದುಜಿನೋ  
 26 ಕ್ತಾ ವರ್ಗೋಂಪ್ರೀಗೋಕಂ || ಅನುರಮರೂಪನೇಸ್ತುರನುದಗ್ಗನೇನಿಜ್ಞಿಗತಚಕ್ರಿಮತ್ತು ದಾರನೇಜಿಗಿಲ್ಲ ಮಿತ್ತನಖೋವ್ವಿಯು  
 27 ನತ್ಯಭಿವಾನಿಯೋತಪಸ್ಥನುಮೇರಿದಂಭ್ರಿಯಿತ್ತ ಳೋದೈರಪುರಂಬನನೋಧನೇವಿನಿಹತಕರ್ಮು ಲಂಧನ  
 28 ನೊಮುಬೋಲನಿವೇನುದತ್ತನೋ || ಅಭಿಮಾನನ್ನಿ ರಭಾವವಂನಮಗಿನೂತ್ಯ ತ್ಯುಧ್ಯವಾನೋನ್ನ ತಂರು  
 29 ಧನಾಭಾಗ್ಯವನಂಜುಂಭುಜಬಳವಪ್ಪಂಧಮಾಂಕಕ್ರೂರ್ತಿ ಧುಜಾಧರ್ಪವಿಳೋಬುಬಾಹುಬಗ್ಗವ್ಯಲ್ಪಾಚ್ಛೇದಮಂ  
 30 ಮುಕ್ತ ರಾಜ್ಯಧರಂಮುಕ್ತಿಯನಾಗ್ಗನಿವ್ಯೃತಿದಮೋಗೊಂವಟೀಶಂಜಿನಂ || ಸ್ಥುರಮಧ್ಯಸ್ಥಿತಕಾನ್ತಿಯಿಂ  
 31 ಪಸರತ್ತೈರಪ್ಪಗಿಂವಟೀಶತ್ವರಮಂಮುದ್ರಿಸುತುಂನಮೇರೂಸುಮನೋವರ್ಪಂಸುಟಗೊಂಮುಟೀ  
 32 ಶ್ವರದೇಶ್ವಿತ್ತ ಮೂರುದಿನೈರದೊಳದೇವಕ್ಕಳಿಂದಾದುಂಧರೆಯೆಲ್ಲಂನೇಜಿಕಂಡುದಾಮುಮುಮಾದೇವಂ  
 33 ಗದಾಶ್ಚಯ್ಯಗವೇ || ಎನಗಾಯಿತ್ತಾಕ್ಷಿಪಲಗದಾಯ್ತೆನಗಕಾಣಲ್ಪಿಂವೋದಯ್ತೆವೇಳನತಿತಾಬಾಳವ್ಯ  
 34 ಧ್ಯೋನೋಪತಿಯಂಕಂಡೊಳುಂದಾವ್ವಿಗನಂದಿನೈಂದಾವಗಮುಧ್ಯದಿಪ್ಯಕುಸುಮಾ ರಾಂಮುಖೋಲೋಕೋ  
 35 ಚನಸಂತೋಷದಮಾಮುಗೊಂವಟೀನಾಭೀಶೋತ್ತಮಾಂಗಾಗ್ರದೊಳ || ಮಿಜುಗುಂತಾರತಪ್ಪಕರವಿಜಾ  
 36 ರಮೇಶ್ವರಮದೋವೆಂವೊಪ್ಪುಪತಿ ಸಿಂಹಮುನಿನಿಮ್ರಗನಿಂಘನಪುಪ್ಪವೃಷ್ಟಿ ಬಂದೊಗಿದುದಧನಿಂಧರಗ  
 37 ದಪ್ರತುಂಧುತದರ್ಪ ಕೋಟಿಕಣ್ಣಿಜಿವಿರಸಂದಳಳ್ಳಿ ಕದಗೊಂಮುಟಿನಾಥನಪದಪ್ರದೋ || ಧರ  
 38 ತನನಾಡಿಶಕ್ತಧರನಂಘಜಯುಧ್ಧದಗಿಲ್ಲ ಕಾಲದೊಳದುರಿತಮುಹಾರಿಯಂತನಿಸಿಕೇವಳೋಧಮಂ  
 39 ನಾಲ್ಕಕಾಲೋಳಸುರತತಿಯನ್ನೊ ಮೂಡಿದುದುಪೂಮಳಿಯಾದೊರೆಯಕ್ಕು ಮುಂಟನುಸುರಿದುದು

- 40 ಕೃಪ್ಯವೃಷ್ಟಿವಿಭುಬಾಹುಬೀಜನಮೇಲೆಲೀಲೆಯೆಂ || ಕಮ್ಮಗಿದೇಕನಾಡಸಲವಂದದನಂದಿದಬಿಂ  
 41 ಕೃಗಳೇನೇಮರುಂಕಗದೇವರಂದವರಂಮತಿಗಿಟ್ಟುನಿನ್ನ ಸೇಕಮ್ಮತೋಳೆಡವೃಷ್ಟಿವಳಾನವಮೋವೃರವಾತ್ಮರೂಪ  
 42 ನಂಗೊಮ್ಮಟದೇವನಂನೆಯನಿಗುನಿವಜಾತಿಜಾರಾದಿಬಾಹುಮಂ || ಸಮ್ಮದವಾಗಲಾಗಕೊಲೆಯುಂ  
 43 ಪುನಿಯುಂಕಳವುಂಪರಾಂಗನಾಮೃತಿಯುಂಸರಿಗ್ರಹದವಾಂತ್ಯೆಯುಂಮೇಲಿವಜುಂವಮೋಕೆಂದುಮೃ  
 44 ನಜುಂಗಿತೃಯಪರತೃಯಕೇಡೆಸುತುಂಮಮೋಕ್ಷದೊಳೊಮ್ಮಟದೇವನಿವೃದ್ಧಗನಲೆನುಂವಪೋಲೆನಿವೃದ್ಧ  
 45 ನೀಕ್ಷಿಸೈ || ಎಮ್ಮುಮನೀವಸನ್ನನುಮನಿಂಮುಪುಂನನಿವಿಲ್ಲುಮಾಯುಂಕಮ್ಮಗನಾಭಯುಧಮನೆ  
 46 ವೂಡಿವಿಳುಟ್ಟುತಸಕ್ಕೆ ಪೂಣ್ಣನಿಂವಿವಿಗಲಪ್ಪುದೇವಡವುಮತಿಮುಗ್ಧಯಾವ್ವನಾಡಮಂಗೊಮ್ಮ  
 47 ಟದೇವನಿನ್ನಕಿವಿಗಯ್ಯವೆನಿನ್ನವೋರೂನೀಕೃಪರ || ಎಮ್ಮನಿದೇಕೋಯೆನಿಟದೇವದೇಯುಂ  
 48 ಲತಿಕಾಂಗಿಯುಕ್ಕಳುಂತಮ್ಮಳಲೆಂಬೆಯೆಂಬಿಗಿಮುಟ್ಟಿರೆಯೆನಮಂಗಳವೃತ್ತಮುಟ್ಟಿರೆಯೆತ್ತಿ ಕಳ್ಳಲತಿಕಾ  
 49 ಯುಮೋವೈತಪೋನೀಯೋಗದೊಳೊಮ್ಮಟದೇವನಿವೃದ್ಧಗನಲೆನುಂವಪೋಲೆನಿವೃದ್ಧಮುಂತಂ || ತಮ್ಮ  
 50 ನೆವೋದರನ್ನನುಮರಲ್ಲನುಮಯ್ಯತಸಕ್ಕೆ ನೀನುಮಿಂತಮ್ಮತಸಕ್ಕೆ ಪೋದೊಡವನೀನೀಮದುವೇಡ  
 51 ನುತ್ತುಮಣ್ಣಮನುಮಿಳ್ಳುಮನ್ನವಿಗಿಯುಂಬಿಗೊಳವೆವಿಚ್ಛೇಗೊಂವೋಗೊಮ್ಮಟದೇವನಿನ್ನತಮುಂ  
 52 ದಳವಾಯ್ಕನಾಕೈಗೊಂಮುಟಂ || ನಿಮ್ಮಡಿಯನ್ನಧಾತ್ರಿಯೊಳಗಿದ್ದಳಪುನೆಯೆದುಪೇತಧಾತ್ರಿಯೊಮ್ಮ  
 53 ದುಮನ್ನದುಂಬಿವೊಡ್ಡದುದೇವದೃಷ್ಟಿಪೋಧವೀಯ್ಯಮ್ಮತಿತಾತ್ಮಧಮ್ಮಮಂಭಳಾತ್ರಿಮಂಗಳವಿಜಾ  
 54 ಗ್ರಜೋತ್ಥಿಯಂಗೊಮ್ಮಟದೇವನಿಂಮನವದವನಾಕವಾಯಮನೆಯ್ಯತಗ್ಗಿಲ್ಲೆ || ತಮ್ಮತಗ್ಗಿಲ್ಲೆಗ್ಗಕುತ  
 55 ಸ್ಥಿತವೇಲ್ಲಲಿಂಗಸಂಗತಂತಮ್ಮಕರೀರಮಾಗೆನೆಗಳ್ಳನೃತರಾಪ್ತರಶ್ಚವೃತ್ತಕಂಕಮ್ಮರಿಯೊಡನೂರಮಂ  
 56 ವಲಂಸ್ವಪರಾಕ್ಷಯಸಾಖ್ಯುಮೇತುಮಂಗೊಮ್ಮಟದೇವನೀತವನುನಾಂತುಪದೇಶಕಳಾಮೋದುವೇಡ || ನಿ  
 57 ಮ್ತನುಮನಿಜಾತ್ಮನೋಳಂಕುತವಾಗೆನೋತನೀಯಮುಖ್ಯಮ್ತನಿದೋಡಿಲೀಳೆನುಂವಲಂವಲವೃ  
 58 ಕ್ಷಪೋಧಸಾಖ್ಯಮ್ತನಿವನುನಿಂತನೆಗೆವತ್ತಿಗನಿಮುತ್ತಮುಖಾತಿಫಾತದಿಂಗೊಮ್ಮಟದೇವನುಂಪುರವುಂ  
 59 ಪಡೆದಿನಿವಾಯಸಾಖ್ಯಮಂ || ಕಮ್ಮಿದವಪ್ಪಕಾಡವೊಸಪೂಗನಿಟ್ಟಿಗನಿಮದಪದ್ಧಮಂಕಮ್ಮದಿದೆ  
 60 ನೋಡಿಭವಾಕ್ಯತಿಯುಂಬಿಲೋಡುಂಬಿಬಾಂಗಿಂಮನವೊಲ್ಕುಕೀರ್ತಿಪರವೇಂಕೃತಕೃತ್ಯರೂಕೃತಂ  
 61 ದಿದಿಂಗೊಮ್ಮಟದೇವನಿನ್ನನಜುಬಿಟ್ಟಿಗನುತಿರ್ಪವೇಂಕೃತಾತ್ಮರೂ || ಕುಸುಮಾಶ್ರುತಮನುನಿಜಾತ್ಮದಮುಟ  
 62 ಮೆಯನಾಂತಿದೊಡಮುನ್ನತನ್ನೊಳವಗುಠಾಸುಮಾಜ್ಯಯುಕ್ತಂಭರತಕವಿಮುಕ್ತವೇಧಾಂಗ  
 63 ಸ್ತ್ರಮುಗ್ರಾಂಶುಸಮಂತನ್ನಧ್ಯದೋದ್ದಾಡಮನೆಳೆದೊಡಂಬಿಟ್ಟುಮುಂತುಮಾಜ್ಯಯುಕ್ತಾಂಕೀರ್ತಿಯಂ  
 64 ಬಾಹುಬೀತಳದನೆಮ್ಮನ್ನರೇನಂದೊಪಾಣ್ಣಿ || ಮದದಿಂಮುಡಿಯಂತನುನಿದೆನುಂಮುನ್ನೆಂ  
 65 ಋತಮನುಮನಿವೇನೀಯನುನಿದಂವಮೋಸಮೋಮುಟವೆನುಂಪುತಿಯುಂಬಿಗೊಳವೊಡುಂಪುಂ ||  
 66 ನುಜನುಳ್ಳವೃತತವಗವರಜ್ಜಮುತ್ತಂಸವಸ್ವಪುರಗೊಂವೊಧ್ಯುಸುಜನೋತ್ತಂಸನಿವೃದ್ಧಸುರದಗೊತ್ತಂ  
 67 ಸಮಂಬಪುರಗೊಂವೆನಂ || ಈಜಿನನುತಿಠಾಸನಮುಂಪ್ರೀತನಿಗನನಿದಂವಿವಿವಿಗನಿದಿದಿವ್ಯವಿ  
 68 ತವೃಜಿನಸುಕವಿಸವಾಜನುತಂದಿರದಕೀರ್ತಿಗನುಜನೋತ್ತಂಸಂ ||  
 69 ವರಸೃದ್ಧಾಂತಿಕಾಕೈರ್ತವಯಂ || ಕೀರ್ತಿಪ್ರೀತವೃದ್ಧಿಯೊಡುಂಪುರಗೊಳವೊಡುಂಪುಂ ||  
 70 ಚಂದ್ರಮುನೀಂದ್ರಂ || ತಮ್ಮನಿಂಯೋಗದಿಂ || ಕೊಡವಿಗನದೊಮ್ಮಟದೇವನಿಂಯೋಗದವನಕ್ಕೆ ಕನ್ನಡಗಿ  
 71 ಬವನಿದನಿಸುಮೋಪಪೂಜಿತನೊಲ್ಕುಬೆಲ್ಲವಂಕನಯಿಂಮುಲಂಕವತಮುಯ್ಯನದೇವನಿವೃದ್ಧಿಯೆಂದೆ  
 72 ಬುಗಡೆಗಿಯುದ್ರನಾದರವಮಾಡಿದವನಿಳಸತಪ್ರತಿಜ್ಞೆಯಂ ||

ಅದೇ ಕಲ್ಲಿನ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

- <sup>1</sup> ಸ್ವಸ್ತಿ ಪ್ರೇಮಭಂಗುತಿರ್ಥದಗೊಂ
- <sup>2</sup> ಮುಟದೇವರಸುತ್ತಾ ಲಯ
- <sup>3</sup> ದೊಳುವಡ್ಡ ಬೃವಹರಿವೊ
- <sup>4</sup> ಸಳಯಬಸವಿಸಟ್ಟಯ
- <sup>5</sup> ರುತಾವುವಾಡಿಸಿದಚತು
- <sup>6</sup> ವ್ವಿಂಸತೀರ್ತ್ಯ ಕರಲಪ್ಪವಿಧಾಚ್ಚರ್
- <sup>7</sup> ನೆಗೆವೊಸಳಯನಕರಂಗಳು
- <sup>8</sup> ವರಿಸನಿಬಂಧಿಯಾಗಿ ಕೊಡುವ
- <sup>9</sup> ಪಡಿನೇಮಿಸಟ್ಟ ಬಸವಿಸಟ್ಟಪಳ
- <sup>10</sup> ಗಂಗರಮಹದೇವಚಿಕ್ಕ ವಾದಿಸುಂ
- <sup>11</sup> ದಮ್ಮಿ ಸಟ್ಟಪಳಪಟ್ಟಸಟ್ಟಬೀದಿನೆ
- <sup>12</sup> ಟ್ಟು ಎಳಗಿಸಟ್ಟ ಪೂಲುಯಮಸೆ
- <sup>13</sup> ಟ್ಟು ಬಿದಿಯಮಸಟ್ಟ ಪಳಮಹ
- <sup>14</sup> ದೇವಸಟ್ಟರಟ್ಟಸಟ್ಟಪೂಪಾರಿಸನೆ
- <sup>15</sup> ಟ್ಟು ಬಸದಿಸಟ್ಟರಾಣಸಟ್ಟಪಳಮಾ
- <sup>16</sup> ರಗೂ ಸಟ್ಟಹೊಯ್ಸಳಸಟ್ಟ
- <sup>17</sup> ಪೂನಂಬದೇವಸಟ್ಟ ಪಳಪೋ
- <sup>18</sup> ಕಿಸಟ್ಟ ಪಳಜಿನ್ನ ಸಟ್ಟ ಪಳಬಾಹು
- <sup>19</sup> ಬಲಿಸಟ್ಟ ಪಳ ಪಟ್ಟಣನಾಮಿಅಂ
- <sup>20</sup> ಕಿಸಟ್ಟ ಮಾಳ ಸಟ್ಟ ಪೂಮಹದೇ
- <sup>21</sup> ವಸಟ್ಟಗೋವಿಸಟ್ಟ ಪೂಬವ್ವಿ ಸಟ್ಟ
- <sup>22</sup> ಮೂಕಿಸಟ್ಟ ಪೂಮಾರಾಂಡಿಸಟ್ಟಮ
- <sup>23</sup> ಹದೇವಸಟ್ಟ ಪೂಪೈರಿಸಟ್ಟ ಪೂರಿ
- <sup>24</sup> ಸಟ್ಟ ಪೂಸೋವಿಸಟ್ಟದುಡ್ಡಿ ಸಟ್ಟ ಪೂ
- <sup>25</sup> ಹೂರು ವಸಟ್ಟ ಪರದಿಸಟ್ಟ ಪೂ
- <sup>26</sup> ಬಮ್ರಾಂಡಿಸೂಸಾನ್ತೇಯಪಂಕಜ
- <sup>27</sup> ಶೈಯ್ಯಪೂಮನಣಿಸಟ್ಟ ಕೂತಿ
- <sup>28</sup> ಸಟ್ಟ ಬಸವಿಸಟ್ಟ ಪೂಪಟ್ಟ ಸಟ್ಟ
- <sup>29</sup> ಬಸವಿಸಟ್ಟ ಪಂ ಮಲ್ಲಿಸಟ್ಟ ಪಂಮ
- <sup>30</sup> ಹದೇವಬಯಿರಪೂಬವ್ವಿ ಯಮಸ
- <sup>31</sup> ಲೂಪೂಕಳಯಗಾಡಿಯಪೂ
- <sup>32</sup> ಗವುಡುಸಾಮಿಮದವನಿಗಸ

- 1 8, 9 ಬಸವನಿಟ್ಟಯನ ತೀರ್ಥ ಕರಣ
- 2 ಪವನಿಧಾರ್ಣವನೆಗೆ ಮೊಸಳೆಯನ
- 3 ಕರವರನನಿಬಂಧಿಯಾಗಿ
- 4 ಚಲಂಡೆಯಜಕ್ಕಣ್ಣ ಕಿರಿಯಚಲಂ
- 5 ಡೆಯಪಂಮ ಪದೇವನಿಟ್ಟಕಂಬಿ
- 6 ಸಟ್ಟಪಗಲುಯಮನಿಟ್ಟಪಾರಸನ
- 7 ಟ್ಟಪಗಮೋಕಿನಿಟ್ಟಪಂ ಸಟ್ಟಪಗ
- 8 ಮಾಚಿನಿಟ್ಟಕೊನ್ನಿನಿಟ್ಟಸುಗ್ಗಿನಿಟ್ಟಪಗ
- 9 ಮೂಕಿನಿಟ್ಟಪಗಮನಿನಿಟ್ಟಮೋಬಿ
- 10 ಸಟ್ಟಪಗಮಂಜಿನಿಟ್ಟಬಸವಿನಿಟ್ಟಪಗ
- 11 ಮಲ್ಲನಿಟ್ಟಗುಡ್ಡಿನಿಟ್ಟಚಿಕ್ಕಮಲ್ಲನಿಟ್ಟ
- 12 ಮನನಿನಿಟ್ಟಮಾಚಿನಿಟ್ಟಅಮ್ಲಾಂಡಿನ
- 13 ಟ್ಟಪಂಲಳಿಯಮಾರನಿಟ್ಟಮುರ್ದಿನ
- 14 ಟ್ಟಪಂಕಂಠಿನಿಟ್ಟಚಿಕ್ಕಮಾರಿದಂ
- 15 ಕಂಠಯಬಮ್ಮಿನಿಟ್ಟಮಾರನಿಟ್ಟಪಗ
- 16 ಮಲ್ಲಿನಿಟ್ಟಅಯಿನಿಟ್ಟಕಾಗಿನಿಟ್ಟಪಂ
- 17 ಮಣಿಗುಡಮಾಚಿನಿಟ್ಟನಿಟ್ಟಯ
- 18 ಣದಂತರಣಿಯೊಂದೆಯದೆ
- 19 ಗ್ಗಡಬಸವಂಚಲಂದೆಯರಾಮೆಯ
- 20 ಮಳ್ಳಿಯಜಕ್ಕಣಪಂಮಾಳಗೊಂಡ
- 21 ನಿಟ್ಟಯೊಮಾಚಿಯಮಾರೆಯ

- 22 ಚಿಕ್ಕ ಲೋಕಗಳೆಂಬವನಾದಿಗೊಂಡ  
 23 ಗೊಂಡೆಯವನು ಯಾವದ್ದೆಯೋ  
 24 ನ್ನೆಯಜಕ್ಕು ಗೊಂಡನು.

೮೮

- 1 ನಳಸಂಪತ್ತರವ ಉತ್ತರಾಪನಾಸಂ  
 2 ಕಾನ್ತಿ ಯಲೂಕ್ರಿಮಿಸ್ತೋಪನಾಸಂ  
 3 ವಿಜಯಾಪನದರೇ ಯುಕ್ತವು  
 4 ದುಕಣ್ಣಿ ಕ್ರೋಧವೃತ್ತಿವೇವೇಶ್ಯ  
 5 ಲಕ್ಷ್ಯಕುಲೋಪನಿಗೊಳಿಸಿದ  
 6 ಕ್ರೋಧವೃತ್ತಿಯವರೂಪವು  
 7 ರೂಪದ್ರಾಪ್ಯದೇವಕವೈಯಲನಾಸಂ  
 8 ಗೊಳಿಸುಗೊಳಿಸದುದ್ರವಲಗದೈಸಂ  
 9 ಪದ್ಮಬಲಕಂಠಾಪನಂಕೋಡು  
 10 ಕೊಟ್ಟವೃತ್ತಿ ಮಂಗಳವಾದಿ ಕ್ರೋ

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- 1 ಕಾಳಿಯುಕ್ತ ಸಂಪತ್ತರವ  
 2 ಕಾಂತಿ ಕರುಣ್ಯ ಕ್ರೋಧವೃತ್ತಿದೇ  
 3 ವರಯುಕ್ತ ಕನಕಪುನಕಜಗೆ  
 4 ಕ್ರೋಧವೃತ್ತಿಯವರೂಪವು  
 5 ಪರಿಪುನಕವಿಕ್ರೋಧವೇವೇಶ್ಯ  
 6 ರೂಪದ್ರಾಪ್ಯದೇವಕವೈಯಲನಾಸಂ  
 7 ಗಳಿಸದಕಲಿಸಿಟ್ಟಿಯನೋಪ  
 8 ಯನುಗದೈ ಪದವಲಗಜಿ  
 9 ಯಗದೈ ಕೊಂಡಗೊಳಿಸಮದ್ರ  
 10 ದಕ್ಷಿಣಾಪುತಗಲಿಕೊಂಡಾಪುರದ  
 11 ಲುಗೊಳಿಸಕೆಯವೇಗ  
 12 ಗವ್ಯನುಪನನದದ್ದು  
 13 ಅಕಲುನೋಪು.

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ದ್ವಾರಪಾಲಕರ ಬಾಗಿಲ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

- 1 ಕ್ರೋಧವೃತ್ತರಮಂಭೀರಸ್ಯ ದ್ವಾರಪೂರ್ವಭಾಗಲಂಛನಂ | ಜೀಯಾತ್ಮ್ಯರೋಕ್ತನಾಭಸ್ಯಜನನಂ  
 2 ಜಿನಶಾಸನಂ || ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯ ಸಂಪದ್ಯತಾಂ ಪ್ರತಿವಿಧಾ





- <sup>38</sup>ಶ್ರೀಮತ್ಪ್ರಜ್ಞಾಪರಮಿತೋಬ್ಬವಧ್ವನವಿಧುಃಸಾಹಿತ್ಯವಿದ್ಯಾನಿಧಿಸ್ಪರ್ಶದ್ವರ್ಣಕಪ್ಪಮಸ್ತಕಬಹುತ್ವೋತ್ಕಂಠಕಣ್ವೀರವಃ | ಸಕ್ರೀಮಾಣ  
<sup>39</sup>ಗುಣಾಂಧ್ರದೇವತನಯಸ್ಸುಜನ್ಮಜನ್ಮಾವನಿಸ್ಥೋಯಾತಕ್ರೀನಯತೀತಿರ್ದೇವಮುನಿಪ್ಪದ್ಧಾನೈಚಕ್ರೀತ್ವರಃ || ಕೃತದ್ವೈತ್ಯವಿವಂಭ  
<sup>40</sup>ಯತ್ತನರಸಿಂಹಕ್ಷೋಣಿಪಂಕಜುಸನ್ಯತಿಯಿಂಗೊಮ್ಮಟಪಾರಿಶ್ವನಾಥದೇವರಂಮತ್ತಿಚತುರ್ವಿಂಶತಿಪ್ರತಿಮಾಗಣಕಮನಂತಿವಕ್ತೃವನು  
<sup>41</sup>ತಂಪ್ರೋತ್ಪಾದಯಿಂಪಟ್ಟಿನಪ್ರತಿಮಲ್ಲಂಕನವೇಣಿಪಕ್ವಕಗ್ಗಜಿಯಮುಂಕಲ್ಪಂತರಂಸಲ್ಪಿನಂ || ಸರಸಿಂಹಹಿಮಾದ್ರಿತದುಧಿತಕಳಹ  
<sup>42</sup>ದಕಹುಳ್ಳಕರಜಿಪ್ಪೋಕೇಯಾಸತಧಾರಾಗಂಗಾಯುನಿನಯತೀತಿರ್ಮುನೀಕಪಾದಸರಸೀಮಧ್ಯೇ || ಲಲನಾಲೀಲೆಗಮುನ್ನದನ್ನುಕುಸುಮಾ  
<sup>43</sup>ಸ್ತ್ರಂಪುಟ್ಟದೊಂವಿಪ್ಪುಗಂಲಲಿತಪ್ರವಧುವಿಂಕವಂತನರಸಿಂಹಕ್ಷೋಣಿಪಾಳಂಗವೇಚಲದೇವೀವಧುಗಂಪಂತ್ಯಚರಿತಂಪುಣ್ಯಾಧಿ  
<sup>44</sup>ಕಂಪುಟ್ಟದೊಂಬಲವದ್ವೈರಿಕುಳಂಕಂಜಯಭುಜಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಚಿರಕಾಲಂಪುಗ್ಗಸಾಧ್ಯಮೆನಿಸಿದ್ವರ್ಣಕಂ  
<sup>45</sup>ಗಿಯಂಮುತ್ತಿದುರ್ಧ್ವರತೇಜೋನಿಧಿಧೂಂಗೋಟಿಯನಕೋಡುಕಾಮದೇವಾವನೀಶ್ವರನಂಸಂದೋಡೆಯುಕ್ತೀಶ್ವರನಾಭಂಡಾರಮಂಪ್ರೀ  
<sup>46</sup>ಯರಂತುರಗವಾತ್ರಮುಮಂಸಮುಸ್ತುಪಿಡಿದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಯತೀತಿರ್ದುಂಶತಚಕ್ರವತ್ತಿರಗಗಳಗುಡ್ಡಂಃಕ್ರಮಾ  
<sup>47</sup>ಮಹಾಪ್ರಧಾನಂ ಸರ್ವಾಧಿಕಾರಿಹಿಯಂಭಂಡಾರಹುಳ್ಳಯ್ಯಂಗಗಳಿಗ್ರೇಮತ್ಪ್ರತಾಪಚಕ್ರವತ್ತಿರವೀರಬಲ್ಲಾಳದೇವರಕಯ್ಯಲುಗೊಮ್ಮಟ  
<sup>48</sup>ದೇವರವರ್ಣ್ಯದೇವರಚತುರ್ವಿಂಶತೀತ್ಯಕರರಲಪ್ಪವಿಧಾಚ್ಚರನೆಗಂಪಿಯುರಾಹಾರದಾನಕ್ತಂಜೇಡಿಕೊಂಡುಸವಣಿಪಕ್ವಕಗ್ಗಜಿಯಬಿಟ್ಟದತ್ತಿ ||  
<sup>49</sup>ಪರವಾಗಮವಾರಿಧಿಮತಿರೇಂರದ್ಧಾನೈಚಕ್ರನಯತೀತಿರ್ಮುನೀಶ್ವರಃಪೃನಮಳನಿಜಚಿತ್ತರಿಣತನಧ್ಯಾತ್ಮಿಬಾಳ  
<sup>50</sup>ಚಂದ್ರಮುನೀಂದ್ರಂ || ಕನ್ನುಕುಳಂಕತಾಲಯಮನೂಜ್ಜಿತಶಾಸನಮುನೀಧಿರಾಸನ್ತಿಯಂತಟುಕಸರಸೀಕುಳಮಂನಯತೀತಿರ್ಮುನೀ  
<sup>51</sup>ದೇವಸೈರಾನ್ತಿ ಕರೂಳಪರೋಕ್ಷವಿನಯಂಗಳನೀತಲದಿಂದವಾಳವರಾನ್ತಿರನೋನ್ತರಾರನಿಸಿದನಯತೀತಿರ್ಮುನೀವಿಭಾಗದೊಳ ||

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- <sup>1</sup>ಸ್ವಸ್ತಿ ಸತಸ್ತಗುಣಸಂಪನ್ನರಪ್ರೀತಳುಗುಳತೀತ್ಯದಸಮಸ್ತಮಾಣಿಕ್ಯನಖರಂಗಳುಕ್ರೀಗೊಂಮುಟದೇವರವಾರಿಶ್ವದೇ  
<sup>2</sup>ವರಗೇವರ್ಧನಿಂಬಿಂದುವಾಗುಹೂವಿನಸಡಿಜಾತಿಪವಳಕ್ಕೆತೊಲೆಗಾಂಕರದಕ್ಕೆವೀಸಂಯಿರಬಲಂದ್ರಾಕ್ರಗತಾ  
<sup>3</sup>ರಂಬರಂಸಲಿಸುವರು || ಮಂಗಳಂವಹಾ || ಶ್ರೀ ಶ್ರೀ ||

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- <sup>1</sup>ಸ್ವಸ್ತಿಶ್ರೀಪಳಗುಳದತಿತ್ಯದಗುಂವಿತ್ತಸಟ್ಟಿಯವಸ್ಯಯಚಿಕ್ಕು  
<sup>2</sup>ವೇಯಕೇತಯ್ಯಕೋಣನಮಂಟ್ರಿಯಮಗಲಕ್ಕಲ್ಲೋಕೇಯಸತನಿಯಮಗಳೂವಂವೈಮೆಲ  
<sup>3</sup>ಮೇಲಾದಸಮಸ್ತನಖರಂಗಳೂಂಮುಟದೇವರಹುವಿನಸಡಿಗಂಗಸಮುದ್ರದಹಿಂದೆಗದ್ದೆಸಂಲಗೊಮ್ಮಟ  
<sup>4</sup>ಪುರದಭೂಮಿಯೊಳಬಂದುನೂನ್ನೆದ್ದಲಿಗುಳಯಕೇಯ್ಯಸಮದಾಯಂಗಳಕಯ್ಯಲುಮಾಣುಗೊಯುವಾ  
<sup>5</sup>ಮಲೆಗಾಣಿಗಲಚಂದ್ರಾಕ್ರಗತಂರಂಬರಂಸಲುಂವಹಾಗುರದುಕೊಟ್ಟಕಾಸನ ||

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- <sup>1</sup>ಸ್ವಸ್ತಿಶ್ರೀಭವ  
<sup>2</sup>ಸಂಪತ್ತರದ ಭಾದ್ರ  
<sup>3</sup>ಪದಕುಕ್ರವಾರ  
<sup>4</sup>ದಂದು ಶ್ರೀಗೊಂಮುಟದೇ  
<sup>5</sup>ವರಗೇವರ್ಧನೀಶ್ವರಕರಿ  
<sup>6</sup>ಗಮುನ್ನಿನದೊಳಿ  
<sup>7</sup>ಪನ್ನಿ ಕೆಟ್ಟಿದಂವಗ  
<sup>8</sup>ಚಂದ್ರಶೀತಿರಭಿಪ್ಪು

<sup>9</sup>ರಕದೇವರಗುಡ್ಡ

<sup>10</sup>ಕಲ್ಲಯ್ಯನು ಅಡ್ಡ

<sup>11</sup>ಯಭಂಡಾರವಾಗಿಳೊ

<sup>12</sup>ಟ್ಟಿಗೆ ೧ ಪ ೭ ಯೊ

<sup>13</sup>ಮರಿಯಾದಿಯು

<sup>14</sup>ಲುಕುಂದದೇವಾ

<sup>15</sup>ಸಿಗಪುವ್ಯನಾಕು

<sup>16</sup>ವರುಮಂಗಳ

<sup>17</sup>ಮಹಾ || ಶ್ರೀ ಶ್ರೀ ||

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<sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀಭಾ

<sup>2</sup>ವಸಂವತ್ಸರದ

<sup>3</sup>ಪ್ರಪಂಚಕುಡ್ಡ ೫

<sup>4</sup>ಬ್ರಹ್ಮೀಗೊ

<sup>5</sup>ವೃತ್ತದೇವರನಿ

<sup>6</sup>ತೃಪ್ತಿದೇವಕಕ್ಕೆ ಶ್ರೀ

<sup>7</sup>ಪ್ರಭಾಚಂದ್ರ

<sup>8</sup>ಭಟ್ಟಾರಕದೇವರ

<sup>9</sup>ಗುಡ್ಡ ಚಾರಕನೊ

<sup>10</sup>ರಮೇದುವಿನ

<sup>11</sup>ಟ್ಟಿಗೆ ಕರೂಣ್ಣನಿ

<sup>12</sup>ನಯಕ್ಕೆ ಅಡ್ಡ

<sup>13</sup>ಯಭಂಡಾರಕ್ಕೆ

<sup>14</sup>ಕೊಟ್ಟಿಗದ್ವಯ

<sup>15</sup>ನನಾಲ್ಕು

<sup>16</sup>ಯೊ

<sup>17</sup>ನ್ನೆಗೆ ಅವೃತ

<sup>18</sup>ಪದಿಗೇಲ

<sup>19</sup>ಚಂದ್ರಾಕ್ಷನಿ

<sup>20</sup>ತ್ವಪದಿ ೨

<sup>21</sup>ಯವಾ

<sup>22</sup>ನಯಾಲನ

<sup>23</sup>ದಿಸುವರು ಯೊ

<sup>24</sup>ಧರ್ಮವನೊ

25 ಷಣಿಕನಕರಂ

26 ಗಳುಂಯಳ್ಳಯಂ

27 ಗಳುಂಆರೈವ

28 ರುಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ||

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1 ಜಲಸೂರಸೂ

2 ಯಿಸೆಟ್ಟಿಯಮೆ

3 ಗೆಕೇತಿಸೆಟ್ಟಿಯರು

4 ಗೂಂಮುಟಿದೇವರಲ್ಲಿಗೆ

5 ನಿತ್ಯಪಡಿಮೂಯ

6 ವೂನಹಾಲಂನುಅ

7 ಭಿಸೇಕಕ್ಕೆ ಕೊಟ್ಟಿಗೆ ೩

8 ಈಜೊನ್ನಪಡಿಗ

9 ಹಾಲನಡೆಯಿಸು

10 ವರುಮಾಣಿಕನಖ

11 ರನಡೆಯಿಸುವರು ಆ

12 ಚಂದ್ರಾಕ್ಷತಾರ

13 ಕಂಮಂಗಳಮಹಾ ಶ್ರೀ ||

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1 ಶ್ರೀಮತ್ಪರಮಗಂ

2 ಭೀರಸ್ಯಾವಧವೋ

3 ಫಲಾಂಭನಂ | ಜೇಯಾ

4 ತ್ರುಳೋಕ್ಯನಾಥಸ್ಯ

5 ಉಸನಂಜಿನಕಾಸನಂ ||

6 ಶ್ರೀಮತ್ಪ್ರಕಾಶಚ

7 ಕ್ರವತ್ತಿಹೂಯ್ಸ

8 ಶ್ರೀವೀರನಾರಸಿಂ

9 ಹದೇವರಸರು

10 ಶ್ರೀಮದ್ರಾಜಾಧಿನಿಧೋ

11 ರಸಮುದ್ರದಲು ಸು

12 ಖಸಂಕಥಾವಿನೋದದಿಂ

13 ಳ್ಲಯ್ಯುತ್ತುಮಿರ

14 ಕವರುಷಂಗಂ

15 ನೆಯ ಶ್ರೀಮುಖ

- 16 ಸಂವತ್ಸರದ ಕ್ರಮ
- 17 ಉಪದ್ಧಿ ೧೫ ಆದಿ
- 18 ವಾರದಲ್ಲು ಕ್ರೀಮಾ
- 19 ಮಹಾಮಂಡಲಾಚಾ
- 20 ಯ್ಯುರಾನಯಕ್ರೀತ್ರಿದೇ
- 21 ವರಶಿಷ್ಯರುಚಂದ್ರಪ್ರ
- 22 ಭದೇವರಕಯ್ಯಲಾಹೊ
- 23 ನ್ನಚಗೇಜಿಯ
- 24 ವೂದಯ್ಯನಮೆಗೆ ಸಂ
- 25 ಮುದೇವನುಸಂಗಿಸೆಟ್ಟ
- 26 ಯರಮಗಬೊಂಮಂ
- 27 ಉ ಅಗ್ಗಪಸೆಟ್ಟಿಯರ
- 28 ಮುಕ್ಕಳುದೋರಯ
- 29 ಚವೈಡಯ್ಯನವರು
- 30 ಶ್ರೀಗೊಂಮಟದೇವ
- 31 ರಲಮೃತ ಪಡಿಗೆಮ
- 32 ತ್ರಿಯಕೇಜಿಯನಟ್ಟ
- 33 ಕಲ್ಲುಸೀಮಾಮರಿ
- 34 ಯಾದೇಯೊಳಗಾದಗದ್ದೆ
- 35 ಸುತ್ತುಲಯದಚತು
- 36 ವ್ಯುಂಚತೀತೀರ್ಕ್ಕಕರಲಮೃ
- 37 ತಪಡಿಗೆಕೊಟ್ಟಮೊ
- 38 ದಲೇರಿಯಗದ್ದೆಸಲಿಗೆ
- 39 ವೊಂದಂಸಹಿತ ಸರ್ವ್ವ
- 40 ಬಾಧಪರಿಹಾರವಾಗಿ
- 41 ಧಾರಾಪೂರ್ವ್ವಕಂಮೊ
- 42 ಡಿಕೊಂಡುಲಚಂದ್ರಾಕ್ಷ
- 43 ತಾರಂಬರಂಸಲ್ವಂತಾ
- 44 ಗಿಕೊಟ್ಟದತ್ತಿಮಂಗಳ
- 45 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಭಾವಸಂವ
- 2 ತ್ವರದಭಾದ್ರಪದರು
- 3 ಧ್ಧ ೫ ಆದಿವಾರದಲ್ಲು

- 4 ಶ್ರೀಗೊಮ್ಮಟದೇವರ  
 5 ನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆ ಅ  
 6 ವೃತಪಡಿಗೆಶ್ರೀಪ್ರಭಾಚಂದ್ರ  
 7 ಭಟ್ಟಾರಕದೇವರಗುಡ್ಡ  
 8 ಗೇರಸವೈಯಗೋವಿಂದಸಟ್ಟಿಯ  
 9 ಮೊಮ್ಮಗ ಅದಿಯಂಣಅಕ್ಷ  
 10 ಯುಚಂಡಾರವಾಗಿಯಿ  
 11 ರಸಿದಗದ್ಯಾಣ ನಾಲ್ಕು  
 12 ತಿಂಗಳಿಗೆ ಹೊಂ  
 13 ಗೆಹಾಗಬಡಿಆಬಡಿ  
 14 ಯಲಿ ನಿತ್ಯಾಭಿ  
 15 ಶೇಕಕ್ಕೆ ವಬ್ಬಳಹಾಲನಡ  
 16 ಸುವರಯಿಹಾಲಿಂಗಿನಾ  
 17 ಷಿಕ್ಯನಕರಂಗಳ  
 18 ಳೈಯವಡಯರುಆಚಂದ್ರಾಕ್ಷ ತಾ  
 19 ರಂಬರಂಸಪ್ಪಂತಾಗಿನಡ  
 20 ಸುವರು || ಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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ಅಷ್ಟದಿಕ್ಪಾಲಕರ ಮಂಟಪದ ಕಂಬದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಕಾಲೀವಾಹನ  
 2 ಶುಖ ವರುಷ ೧೭೪೧ನೆಯ ನಂದವರ್ತಮಾ  
 3 ನಕ್ಕೆ ಸಲುವ ವ್ಯಯನಮ ಸಂವತ್ಸರದ ಘಾ  
 4 ಲ್ಗುಣ ಬ ೫ ಭಾನುವಾರವಲು ಕಾಸ್ಯ  
 5 ಪಗೋತ್ರೇಅಪನಿಯಸೂತ್ರೇ ವೈ  
 6 ಪಭ ಪ್ರವರೇ ಪ್ರಥಮಾನುಯೋಗ ಕಾ  
 7 ಖಾಯಾಂ ಶ್ರೀ ಚಾವುಂಡರಾಜ ವಂಶ  
 8 ಸ್ಥರಾದ ಬಿಳಿಕೆರೆ ಅನಂತರಾಜೈ ಅರಸಿ  
 9 ನವರ ಪ್ರಾಣಾತ್ರ ತೋಟದೇವರಾಜೈ  
 10 ಅರಸಿನವರ ಪಾತ್ರ ಸತ್ಯಮಂಗಲದ  
 11 ಚಲುವೈ ಅರಸಿನವರ ಪುತ್ರ ಶ್ರೀಮನ್  
 12 ಮುಸೂರಪುರವರಾಧೀಶ ಶ್ರೀ ಕೃಷ್ಣ  
 13 ರಾಜ ವಡಿಯರವರ ಸಮ್ಮುಖದಲ್ಲಿ ಬಾ  
 14 ರಿಗುಟು ಕಂದಾಚಾರ ಸವಾರ ಕಚೇರಿ

(ಎನೇ ಮುಖ.)

- <sup>1</sup>ಯಿಲಾಕೆ ಬಿಟ್ಟೆ ದೇವರಾಜ್ಯೆ ಅರಸಿನ
- <sup>2</sup>ವರುಕ್ರೀಗೊಂವುಟೀಕ್ವರ ಸ್ಯಾಮಿಯವ
- <sup>3</sup>ರ ಮಸ್ತ ಕಾಭಿದೇಕ ಪೂಜೋತ್ಸ
- <sup>4</sup>ವ ದಿವಸ ಸ್ವರ್ಗಸ್ಥರಾದ್ದಕ್ಕೆ ಕ್ರೀಪುರದಿಂ
- <sup>5</sup>ದ ವರ್ಷಂಪ್ರತಿವರ್ಷದಲ್ಲು ಕ್ರೀ ಗೊಂವು
- <sup>6</sup>ಟೀಕ್ವರ ಸ್ಯಾಮಿಯವರಿಗೆ ಪಾದಪೂಜೆ
- <sup>7</sup>ಮುಂತಾದ ಸೇವಾರ್ಥ ನಡೆಯುವಹಾ
- <sup>8</sup>ಗೆ ಯಿವರ ಪುತ್ರರಾದ ಪುಟ್ಟದೇವರಾ
- <sup>9</sup>ಜ್ಯೆ ಅರಸಿನವರು ೧೦೦ ನೂರುವರ
- <sup>10</sup>ಹಡುಕಿರುವ ಪುದುವಟ್ಟಿನ ಸೇವೆ
- <sup>11</sup>ಗೆ ಭದ್ರಂ ಭೂಯಾದ್ವರ್ಧಕಂ ಜಿನ
- <sup>12</sup>ಶಾಸನಂ || ಕ್ರೀ ||

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ಎನೇ ಕಂಬದ ದಕ್ಷಿಣಮುಖದಲ್ಲಿ.

- <sup>1</sup>ಕ್ರೀವುತ್ಪರಮಗಂಭೀರಸ್ಯಾವ್ಯದಂವೋ
- <sup>2</sup>ಭಲಾಽಭನಂ | ಜೀಯಾತ್ಪ್ರಲೋಕ್ಯನಾಥಸ್ಯ
- <sup>3</sup>ಶಾಸನಂಜಿನಶಾಸನಂ || ಸಖವರ್ಷಸಾ
- <sup>4</sup>ವಿರದ ಗರ್ಭಿತನೆಯ ವಿಳಂಬಿ ಸಂವತ್ಸ
- <sup>5</sup>ರದ ವಾಣಿಕರುದ್ದ ಗಯಲು ಗೆರಸೊಪ್ಪೆಯ
- <sup>6</sup>ಜವೊಡಿಸಟ್ಟರು ಅಗಣೆಬೊಂವುಯ್ಯವಮಗಂಭ
- <sup>7</sup>ಯ್ಯನು ತನ್ನ ಪ್ರೇತ್ರ ಅವಹಗಿರಲಾಗಿ ಚ
- <sup>8</sup>ಪೊಡಿಸಟ್ಟರು ಅಡನುಬಿಡಿಸಿಕೊಟ್ಟಿದ.
- <sup>9</sup>ಕ್ಕೆ ಪೊಂದುತಪಕ್ಕೆ ಆಹಾರದಾನತ್ಯಾಗದ
- <sup>10</sup>ಬ್ರಹ್ಮನ ಮುಂದಣ ದುವ್ವಿನ ತೋಟಪೊಂ
- <sup>11</sup>ದು ಪಡಿ ಅಕ್ಕಿ ಅಕ್ಷತಪೂಜ ಇಷ್ಟನು ಆ
- <sup>12</sup>ಚಂದ್ರಾರ್ಕ್ಯಸ್ಯಾಯಯಾಗಿ ನಾವು ನಡಸಿ
- <sup>13</sup>ಎಡನುಮಂಗಳಮು ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ ||

100

ಅದೇ ಕಂಬದ ಪಶ್ಚಿಮ ಮುಖದಲ್ಲಿ.

- <sup>1</sup>ತತ್ಸಂವತ್ಸರದಲು ಗೆರಸೊಪ್ಪೆಯಚಾಡಿ
- <sup>2</sup>ಸಟ್ಟುಂಗದೊಡದೇವದ್ವಗಳ ಮಗ ಚಿಕ್ಕ
- <sup>3</sup>ನು ಕೊಟ್ಟ ಭವ್ಯಸಾದನ ನಡಗಿ ಅನುಮ

- <sup>4</sup>ತ್ಯಬರಲಾಗಿ ನೀವು ನಮಗೆ ಪರಿಹರಿಸಿ  
<sup>5</sup>ಕೊಟ್ಟಿದ್ದಕ್ಕೆ ೧ ತಂಡಕ್ಕೆ ಆಹಾರ ದಾನವನು  
<sup>6</sup>ಆಚಂದ್ರಾಕ್ಷಸ್ಥಾಭಯಾಗಿ ನಡಸಿ ಬಹೆ  
<sup>7</sup>ವು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

## 101

- <sup>1</sup>ತತ್ಸಂವತ್ಸರದಲುಗೆರಸೊಪ್ಪೆಯಚ  
<sup>2</sup>ವುಡಿಸಿಟ್ಟರಿಗೆಕವಿಗಳಮಗಜೊಂಮ  
<sup>3</sup>ಣನುಕೊಟ್ಟಧರ್ಮಾಶಾಸನನಮದಿಲನು  
<sup>4</sup>ಪತ್ಯಬರಲಾಗಿ ನೀವು ನಮಗೆ ಪರಿಹರಿಸಿ  
<sup>5</sup>ಕೊಟ್ಟಿದ್ದಕ್ಕೆ ವರ್ಷ ೧ಕ್ಕೆ ಅಹಿತಿಂಗಳುಪರ್ಯಂತ  
<sup>6</sup>ತರಗತಂಡಕ್ಕೆ ಆಹಾರದಾನವನು ಆಚಂ  
<sup>7</sup>ದ್ರಾಕ್ಷಸ್ಥಾಭಯಾಗಿ ನಡಸಿ ಬಹೆವು ಮಂ  
<sup>8</sup>ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

## 102

ಅದೇ ಕಂಬದ ಪೂರ್ವ ಮುಖದಲ್ಲಿ.

- <sup>1</sup>ತತ್ಸಂವತ್ಸರದಲುಗೆರಸೊಪ್ಪೆಯಚ  
<sup>2</sup>ವುಡಿಸಿಟ್ಟರಿಗೆಹುಟ್ಟಿನಚಂನಯ್ಯನುಕೊ  
<sup>3</sup>ಟ್ಟಧರ್ಮಾಶಾಸನದಸಂಬಂಧನಂನಚ್ಚೇ  
<sup>4</sup>ತ್ರವು ಅಡಹಾಗಿರಲಾಗಿ ನೀವು ಆಚ್ಚೇತ್ರವನು  
<sup>5</sup>ಬಿಡಿಸಿಕೊ . . . . . ||

## 103

ಇನ್ನೇ ಕಂಬದ ಪೂರ್ವ ಮುಖದಲ್ಲಿ.

- <sup>1</sup>ಸಖವರುಷ ೧೪೩೦ ಡನೆಯ  
<sup>2</sup>ಕುಕ್ಕ ಸಂವತ್ಸರದವಯಿಶಾ  
<sup>3</sup>ಖಬಗಂಬೂಮಂಡಲೇಶ್ವ  
<sup>4</sup>ರಕುಲೋತ್ತಂಗಚಂಗಾಳ  
<sup>5</sup>ಮಹದೇವಮಹೀಪಾಲನ  
<sup>6</sup>ಪ್ರಧಾನಸಿರೋಮಣಿಕೇಶವನಾ  
<sup>7</sup>ಭವರಪುತ್ರಕುಲಪತಿತ್ರಂಜಿ  
<sup>8</sup>ನಧರ್ಮಾಶಾಸನಪ್ರತಿಪಾಲ  
<sup>9</sup>ಕರಹಜೊಂವ್ಯಾಣಮಂತ್ರಿಸ  
<sup>10</sup>ಯೋದರರಹಸವ್ಯಕ್ತ ವಚೊಡಾ

- <sup>11</sup> ಮಣಿಚಂಪು ಮಂರಸನ  
<sup>12</sup> ಸಂಪದಾಯವಟ್ಟಣವಣವಣ  
<sup>13</sup> ವೈಜನಂಗಳಗೋಷ್ಠಿಸಹಾ  
<sup>14</sup> ಯ ಶ್ರೀಗುಂಮಟಸ್ವಾಮಿಯ  
<sup>15</sup> ಬಳ್ಳಿಗಾಡವಜೀರ್ಣೋದ್ಧಾ  
<sup>16</sup> ರವಮಾಡಿವರು ಶ್ರೀ ||

## 104

ಸುತ್ತಾಲಯದ ವೆಗದನೆ ಮಂಟಪದಲ್ಲಿ ಕೂಪ್ಯಾಂಡಿನೀ ಪೀಠದಲ್ಲಿ.

- <sup>1</sup> ಶ್ರೀನಯನೀತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿ  
<sup>2</sup> ಗಳಿಪ್ರವೃತ್ತಿಬಾಳಚಂದ್ರಬೇರ  
<sup>3</sup> ಗುಣಕೇತಿಸಟ್ಟಿಯಮಗುಮ್ಮನೆ  
<sup>4</sup> ಟ್ಟವಾಡಿ ದಂಯಕ್ಷಿದೇವತಿಯಂ ||

## 105

ಸಿದ್ಧರಬ್ಬಿಯಲ್ಲಿ ಉತ್ತರಕಡೆ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup> ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಪನೋಫಲಾಫಲನಂದೀಪನಾಶ್ರಯ  
<sup>2</sup> ಲೋಕೈನಾಥಸ್ಯಾಧ್ಯಾಪನಂಜನಕಸನಂ || ಶ್ರೀನಾಥೇಯೋಜಿತಚಂದ್ರವನಮಿ  
<sup>3</sup> ವಿಮಲಸೂತ್ರತಾನಂತಧರ್ಮಾಕ್ಷರಾದ್ರಾಂಕಾಂಕಾಂತಿಕಾಂಧಾಸ್ವಸುಮತಿಸುಮಿಧಿ  
<sup>4</sup> ತ್ಯೋಗನಾಸುಪೂಜ್ಯಃ | ಮಲ್ಲಿಕಾರ್ಜುನಸ್ವಪುಷ್ಪೋಜಲಜರುಚಿಕರೋನಂದನಸುಪ್ತೋನೋಪ್ರೀ  
<sup>5</sup> ವೀರಶೈಲಿನೀವಾಳುವಿದತತಾತುರ್ವಿಂಶತಿಮೃಗಗಾಂಧಿನಿ || ವೀರೋವಿಘ್ನಾಂವಿನತಾಯಾ  
<sup>6</sup> ತೀತಿತಿಲೋಕೈರಭಿವಕ್ಷ್ಯೋತೀಯಃ | ನಿರಸ್ತಕಮೃಗಾನಿಲಾತ್ಮಕವೇದೀಪಾಯಾದನಾಪೂಜ್ಯಮ  
<sup>7</sup> ತೀರ್ಥನಾಥಃ || ತಸ್ಯಾಭವನ್ನದನೀವೀರಜನಸ್ಯಸಿದ್ಧಾಸ್ವಪ್ತಧ್ಯೋಗೇಗಾಧವಾಃ | ಲಂಛನಾಂಭ್ಯಾಃ |  
<sup>8</sup> ಯೋಧಾಂರಯಂತಿರುಭದರ್ಶನೋಫವೃತ್ತಿಮಿಧಾತ್ರಯಾದಹಿಗಾಂಧಿನಿವಿನಿವತ್ಪ್ರೋವಿದ್ಯಾನ್ ||  
<sup>9</sup> ಪಂದ್ರಾಕ್ಷಿಭೂತಿರೇವಮಾಯುಭೂತಿರಕಾಂಧಿನೋಮಾಯೋಗಸುಧರ್ಮಪುತ್ರಃ | ವೈಶ್ವೇಯಮಂ  
<sup>10</sup> ದ್ರಾಕ್ಷನರಂಧವೇಲಾಪ್ರಭಾಸಕಕ್ಷೀತಿತರೀಯಸಂಕ್ಷಯಃ || ಪೂರ್ವಾಕ್ಷಾನ್ವಿತವಾಚಿನೋವಧಿಜ  
<sup>11</sup> ಪುರ್ವೋಪಯೋಗಯಕ್ಷಾನಿಸೇವಮೈಕ್ರಿಯಾಕಾಂಕ್ಷಾಸಿಕ್ಷಕಯತಿನೀಕೈವಲ್ಯವಿಜೀರ್ಣಮೂನಃ |  
<sup>12</sup> ಪತ್ಯಗ್ನೈವನಿಧಿತ್ರಯೋತ್ತರನಿಡನಾಧಾಂಪ್ತಿಕಾಯೋಕತೈರಮೋನೈಕರಶಾಫ್ಟಿಲಾಮಿ  
<sup>13</sup> ತಾನಸ್ತೈವನಿತ್ಯಂಗಾನ್ || ಸಿದ್ಧಿಂಗತೇವೀರಜನೀನುಧ್ಧಕೇವಲ್ಯಭಿಖ್ಯಾಸ್ತಯುಜಜಾತಾಃ | ಶ್ರೀ  
<sup>14</sup> ಗಾತಾನುಜ್ಞಾಪನಾಧರ್ಮಜಯೋಜ್ಯೋಕೇವಲೀವೈತದಿಹಾಸುಬದ್ಧಂ || ಜನನಂತಿವಿಪ್ಲವರದಾಜಿತ  
<sup>15</sup> ನಂದಿನಿತಾಗೋವರ್ಧನೇನಗುರುಗಾಸಹಭದ್ರಬಾಹುಃ | ಯೇರಜಾಕೇವಲಿವದಭ್ಯಾಪಿಲಂಕು  
<sup>16</sup> ತೇನಾಧ್ಯಾತತೋಸ್ತಮಮಧೀಶುತಕೇವಲಿಭ್ಯಃ | ವಿದ್ಯಾಸುವಾದಪಕನೇಸ್ವಯಮಗಾತಾಭಿ  
<sup>17</sup> ವ್ವಿದ್ಯಾಭಿರಾತ್ಮಚರಿತಾದಮಲಾದಭಿನ್ನಾಃ | ಪೂರ್ವಾಕ್ಷಾನ್ವಿತವಾಚಿನೋವಧಿಜಾಃ ||



- 18 ತನ್ನಾ ವ್ಯಭಿನ್ನ ದಕಪೂರ್ವಧರಾನ್ಸಮಸ್ತಾನ್ || ತೇಕ್ಷತ್ರಿಯಃಪ್ರೋಪ್ಪಿಲಗಂಗದೇವಾಜಯಸ್ಸುಧ  
 19 ಮ್ನಾ ವಿಜಯೇವಿಶಾಖಃ | ಶ್ರೀಬುದ್ಧಿ ಲೋನೃದ್ಯ ತಿಪೇಣನಾಗಾಧಿಧ್ಯಾತ್ಮಕಶ್ಚೇತೃಭಿಧಾನಭಾಜಃ ||  
 20 ನಕ್ಷತ್ರಪಾಂಡೂಜಯಪಾಲಕಂಸಾಚಾರ್ಯಾ ವಹಿಶ್ರೀದುಮ್ರವೇಣಕಶ್ಚ | ಏಕಾದಶಾಂಗೀಧರಣೀ  
 21 ನರೂಢಾಯೇವಂಶತೇಮಿಾಹ್ಯ ದಿವೇವಸಂತು || ಆಚಾರಸಂಕ್ಷಾಂಭೃತೋಭವಂತೇಲೋಹಸ್ಸುಭ  
 22 ದೋಜಯಪೂರ್ವಭದ್ರಃ | ತಥಾಯೋಬಾಹುರವಿಮಹಿಮೂಲಸ್ತು ಭಾಜೇನಂದ್ರಾಗಮರ  
 23 ತ್ವಕಮೈರ್ಯ || ಶ್ರೀಮಾನಕುಂಭೋವಿನೀತೋಪಲಧರವಸುದೇವಾಚಲಾಮೇರುಧೀರಸ್ಸವ್ಯಜ್ಞಃ ಸವ್ಯ  
 24 ಗುಪ್ತೋಮಹಿಧರಧನಪಾಲಮಹಾವೀರವೀರಾ | ಇತ್ಯಾದ್ಯಾನೇಕಸೂಂಷ್ಯಧನುಪದಮುಪೇತೇ  
 25 ಪುದೀವೃತ್ತ ಪಸ್ಯುಣಸ್ತಾಧಾರೇಪುಪುಷ್ಯಾಪಜನಿಸಜಗತಾಂಕೊಂಡಕುಂದೋಯತೀದ್ರಃ || ರಚೋಭಿರ  
 26 ಸ್ಪೃಶ್ಯತಮತ್ವಮಂತರ್ವಾಹ್ಯೇಪಿಸಂವ್ಯಂಜಯತುಂಯತೀರಃ | ರಜಪದಂಭೂಮಿತಳವಿಹಾಯಾಚ  
 27 ಚಾರಮನ್ಯೇಚತುರಂಗುಂಸಃ || ಶ್ರೀಮಾನುಮಾಸ್ವಾತಿರಯಂಯತೀರಸ್ತತ್ತ್ವತ್ಯಸೂತ್ರಂಪ್ರಕಟೇಚ  
 28 ಕಾರ | ಯನ್ಮುಕ್ತಿಮಾಗ್ಗಚ್ಚರಣೋದ್ಯತಾನಾಂಪಾರ್ಥಯಮುಫೇದ್ಯಂಭವತಿಪ್ರಜಾಪಾ || ತಸ್ಯೈವಶ್ರೇಷ್ಠೋ  
 29 ಜನಿಗೃಧ್ಯಪಿಂಭಾವ್ತೀಯಸಂಜ್ಞಾ ಸ್ಯುಬಲಾಕುಂಭಃ | ಯತ್ಸುಕ್ತಿರತ್ನ ನಿಭವಂತೀಲೋಕೇಮುಕ್ತೃಂ  
 30 ಗನಾಮೋಹನಮಂಡನಾನಿ || ಸಮಂತಭದ್ರಸ್ಸಚರಾಯಜೇಯಾದ್ಯಾದೀಭವಜ್ರಾಂಕುರಸೂಕ್ತಿ  
 31 ಜಾಲಃ | ಯಸ್ಯಸುಭಾವಾತ್ಸಕಲಾವನೀಯಂವಧ್ಯಾಸದುಷ್ವಾದಕವಾತ್ಸಯಾಃ || ಸ್ಯುತ್ಯಾ  
 32 ರಮುದ್ರಿತಸಮಸ್ತ ಪದಾರ್ಥಪೂರ್ಣಂತ್ಪ್ರಲೋಕೃತಮ್ನೈಮುಖಿಲಂಸಖಿಲವ್ಯನಕ್ತಿ | ದುವ್ಯಾ  
 33 ದಕೋಕ್ತಿತಮಸುಪಿಹಿತಂತರಾಳಂಸಾಮಂತಭದ್ರವಚನಸ್ಥುಟರತ್ನದೀಪಃ || ತಸ್ಯೈವಶ್ರೇಷ್ಠಃ  
 34 ಕೋಟೀಸೂರಸ್ತ ಪೋಲತಾಲಂಬನದೇಹಯಪ್ಪಿ | ಸಂಸಾರವಾರಾಕರಪೋತಮೇತತ್ತ್ವತ್ಯಸೂ  
 35 ತ್ರಂತಲಂಚಕಾರ || ಪೃಗುಲ್ಬೈದಾಯಿಗುರುಣಾಕಿಲದೇವನದೀಬುಧ್ಯಾಪುನವ್ವಿಪುಷ್ಪಯಾ  
 36 ಸಜೇಂದ್ರಬುದ್ಧಿಃ | ಶ್ರೀಪೂಜ್ಯಪಾದಂತಿಚೈಪಬುಧೈಃಪ್ರಚಪ್ತೇಯತ್ಯುಜಿತಃಪದ  
 37 ಯುಗೇವನದೇವತಾಭಿಃ | ಭಿಟ್ಟುಕಳಂಕೋಕ್ಯತಸಃಗತಾದಿದುಷ್ಪಾಕೃಪಂಕೈಸ್ಸಕಳಂಕಭೂತಂ | ಜ  
 38 ಗತ್ಸ್ಯನಾಮೇವವಿಧಾತುಮುಚ್ಛ್ರೇಷ್ಠಸಾತ್ಕಂಸಮಂತಾದಕಳಂಕವೇನ || ಜೀಯಾಜ್ಞಗತ್ಯಾಜಿನಸೇನಸೂ  
 39 ರೀಮಸೂಯೇವದೇವೋಜ್ವಲದರ್ಪಣೇನ | ವ್ಯಕ್ತೀಕೃತಂಸರ್ವಮಿದಂವಿನೇಯಃಪುಣ್ಯಂಪುರಾಣಂಪುರು  
 40 ಪಾವಿದಂ || ವಿನಯಭರಣಪಾತ್ರಂಭವ್ಯಲೋಕೈಕಮಿತ್ರಂವಿಮುಧನುತತರತ್ರಂತದ್ಗಣೇಂದ್ರಾ  
 41 ಗ್ರಪುತ್ರಂ | ವಿಹಿತಭುವನಭದ್ರಂವೀತಮೋಹೋರುನಿದ್ರಂವಿನಮತಗುಣಭದ್ರಂಲೋಕವಿ  
 42 ದ್ಯಾಸಮುದ್ರಂ || ಸದ್ಯುಜನಸ್ವರನಭಸ್ತುನುಚ್ಚಣಾಂಗಳೈನ್ನಂಗಳೌಮುಕುನಾಂಗನಿಮಿತ್ತಕೈ  
 43 ದ್ಯುಃ | ಕುಲತ್ರಯೇಸುಖಿದುಃಖಜಯಜಯಾದ್ಯಂತತ್ಪಾಕ್ಷವತ್ಪುನರವೈತಸು  
 44 ಸ್ತಮೇವ || ಯಃಪುಷ್ಯದಂತೇನಚಘಾತಬಲೈಃಪ್ರೇನಾಪಿಷ್ಯತ್ವದಿಯೇನರೇಜೇ | ಫಲಪ್ರದಾ  
 45 ನಾಯುಜಗಜ್ಞಾನಾಂಪ್ರಾಪ್ತೋಂಕುರಾಭ್ಯಮಿವಕಲ್ಪಭೂಜಃ || ಅರ್ಪದ್ವಲಿಸ್ಸಂಘಾತು  
 46 ವ್ಯಧಂಸಾಶ್ರೀಕೊಂಡಕುಂದಾನ್ವಯಮೂಲಸಂಘೇಶಾಸ್ಯಭಾವವಿಜಯಮಾನಾವ್ಯೇದೇತರಾ  
 47 ಕಲ್ಪೀಕರಣಾಯಚಕ್ರೇ || ಸಿತಂಬರಾದೌವಿಪರೇತರೂಪೇಖಿಲೇವಿಸಂಘೇವಿತನೋ  
 48 ತುಬೋಧಂ | ತತ್ತ್ವೇನಂದ್ರಿಪ್ರವೇಶಿಸಿಂಹಸ್ಸಂಘೇಷುಯಸ್ತುಮನುತೇಕುದ್ಯತ್ಯಃ || ಸಂಘೇಷುತತ್ರ  
 49 ಗಣಗುಳ್ಳವಲಿತ್ರಯೇಣಲೋಕಸ್ಯತತ್ತ್ವಪಿಭಿಧಾಪಿಷ್ಠನಂದಿಸಂಘೇ | ದೇನೀಗಣೇದೃತಗುಣಾ  
 50 ನ್ವಿತಪುಸ್ತಕಾಚ್ಛಗಚ್ಛೇಂಗುಳೇಶ್ವರವಲಿಜ್ವಯತಿಪ್ರಭೂತಾ || ತತ್ರಾಸನ್ನಗದೇಪೋದಯ  
 51 ರವಿಜನಮೇಘಪ್ರಭಾಬಾಲಶಂದ್ರಾದೇವ್ರೇಷಾನುಚಂದ್ರಶ್ಚತನಯಗುಣಧಮ್ಮಾದಯಾಕೀರ್ತಿ  
 52 ದೇವಾಃ | ದೇವಶ್ರೀಶಂದ್ರಧಮ್ಮೇಂದ್ರಕುಲಗುಣತಪೋಭೂಷಣಾಸ್ಸೂರಯೋನ್ಯೇವಿದ್ಯಾಧಾಮೇಂ



<sup>35</sup>ವೇದೇವೀತಚೇತೋವಿಷ್ಣುದೇವೀತಸಿಖಿಲವಾದೇವಿಕ್ಯವಿದ್ಯಾವಿನೋದೇ | ವಿತತಚಾತ

<sup>36</sup>ವೋದೇವಿಸ್ವರಚ್ಛಿತ್ರಸಾದೇವಿನತಜಿನಪಪಾದೇವಿಶ್ವರಕ್ಷಾಂಪ್ರವೇದೇ || ಸಕ್ರೀ

<sup>37</sup>ಪ್ರಾಸ್ತವ್ಯಂ ನೂಜಸ್ತದನುಗಣಿಸದೇಸಸ್ಯಧಾಚ್ಛಾರಕೀತ್ರಿಃ ಕೀತ್ತಾನ್ಯೋಕ್ತಿರ್ದೇ

<sup>34</sup> ಕ್ಯಾಮುಹರಸುಂ ಶಿವಿಧುಃಕಾರ್ಯಮದ್ಯಾಭ್ಯತು

(೩ನೇ ಮುಖ.)

<sup>೪</sup>ಶ್ರೀ | ಯುಕ್ತೋಪನ್ಯಾಸವಸ್ಥೈರ್ವ್ಯವಹಿತಘಟಯೋತ್ಪತ್ತಿಶ್ಚಾ ಟುವಾಚೇವದ್ಮಾಸದ್ಮಾ

²ತೃತೀಯಾಶ್ವಾಸಃ || ಚಾರುಶ್ವಾಸಃ ||

<sup>3</sup>ತವಸುಧಾಧೀಶ್ವರೋಧೀಶ್ವರೋಯಂಗವ್ಯಂಕುಪ್ಯಂತಮುರ್ವೀಶ್ವರಸದಸಮಹಾವಾದಿ

ನಂಜನವಂಶ್ಯಂ | ಚಕ್ರಾದಿಕ್ರಿದಗ್ರೇಸರಸರಸವಚಾಃಸಾಧಿತಾರೇಷಸಾಧ್ಯೇ

<sup>5</sup>ವೇದ್ಯನೇದ್ಯಾದ್ಯವಿದ್ಯಾಪ್ರಸಂಗಮವಿಲಸದ್ವಿಶ್ವವಿದ್ಯಾವಿನೋದಃ || ಬಲ್ಲಾಳಕ್ಷೋಣಿಪಾ

<sup>6</sup>ಈ ವಶಿತವು ಲಿಲಂನಾಜಿಭಿವ್ಯೇಜಿತಾಜಿಯೋಗಾವೇಗಾದ್ಗ ತಾಸುಸ್ತು ತಿಮುಪಿಸತ

7 ಸೂಕ್ಷ್ಮಾಭಿವ್ಯಕ್ತವಾಗಿನಿನ್ನಯ | ಅತೀರ್ಯೈವ್ಯವಸ್ವಯಂಸೋಖಿಲವಿದಭಯಸೂರೇ

<sup>೧</sup> ಸ್ವಭಾವತಃ ಸಿದ್ಧಿಃ (ಪೂರ್ವಪ್ರಕಾಶಾಂ) ಉಪನಿಧಿಮುಖಯಃ ಸೂರಿಂಪರಂಸಿಂಹಣಾ

<sup>೧</sup>ದ್ವ್ಯಂ || ಕಿಮೋನುಷ್ಠಾನಪಿಷ್ಕೀಕರಣನಿಪುಣಸೂತ್ರಸ್ಯ ತಸ್ಯೋಪದೇಪ್ತುಃ ಕಿವ್ಯುಃ ಪೀಯೂ

<sup>10</sup> ಪನ್ನಿಪ್ಪನ್ನವನಪಟು ವಚನಃ ಪಂಡಿತಃ ಖಂಡಿತಃ ಘಟಃ | ಸೂರಸ್ವಾರೋವಿನೇಯಾಂಬುರುಹಃ

<sup>11</sup> ವಿಕಸನೇಕವ್ಯವಹಾರ್ಯವಿಧಾನಮಾಪ್ರಮಾನಸ್ತುತಂ ತಾಸ್ತುಜೀವಿಗುಳನಗರೇತತ್,

<sup>12</sup>ధర్మాభివృద్ధ్యై || యస్మిన్ దేవతాః జీవా భుజురలినవి నంగం మహితమ్ కర్ము తాప్సమ్ | భ

<sup>13</sup>ಕ್ರಮೇಣ ಕೃಷ್ಣಮುಕ್ತೈಶ್ವರಸುರನಗರೇ ಸ್ಥಾಪಯದ್ವದ್ರವದಾ | ತದ್ವತ್ಕಾಲತ್ರಯೇ

<sup>14</sup> ಧೂರಜ್ವಾಲತನುಜಿನಬಿಂಬಾನಿವಾನ್ಯಾನಿಷಾನ್ಯೈಕ್ಯಲಾಸೋಲಕಾಲೀತ್ರಿಭುವನವಿಲ

“ಸತ್ಯಂ ತ್ವಿಹಂ ಚಕ್ರೇ ಪಚಕ್ರೇ || ಸ್ಥಾನೇತತ್ ಸ್ಥಾನಮಂತೋಜ್ವಲತರಮತುಲಂ ಪಂಡಿತೋಲಂಕರೋ

11 ತ್ರಿಮೂರ್ತೀಪೋಷ್ಣಕೈಶೋರ್ವಪುಷ್ಪವಿಲಸತ್ಪಲಸೋಪಾನಕಾದ್ಯೈಃ | ಚಿತ್ರಂಜೀರ್ವಜಿಬಿಃ

17. ಶೃಂಗವನತೀರ್ಥಂ ತಂ ಪುನಸ್ಸಪ್ತ ವಾರಾನ್ ಪಂಕೇನ್ಮುಕ್ತಂ ವಿಧಾಯಾಬಿಲಜಗದುರು

<sup>18</sup>ಪುಣ್ಯಸ್ತು ಫಲಂಚಕಾರ || ಕಿಂವಾಕ್ಷೀರಾಭಿವೇಶಾದುತನಿಜಯಕಸೋನಿನ್ಮೃಲಾಚ್ಛಂ

<sup>19</sup>ಕರಾವಳಿ ನಗರೋತ್ಸಾಹದ್ರೋನ ಸ್ವಾತಂತ್ರ್ಯದೊಡನೆ ತಮವರಗಜಾನದಿಗ್ ಜಾನೇದಧರಃ | ಪ್ಲೇರೋದಾನ

<sup>20</sup> ಸಪ್ತ ಸಿಂಧೂನುಪರಿಯರಧರಾನ್ಶಾರದಾನ್ವಾ ಗಲೋಕಂಶೇಷಾ ಣ್ಣಿಂವಿದೀಶ್ವಾ ವ್ಯುತಕಲಮು

<sup>21</sup>ವಿಸ್ತಾರವಿಲ್ಲದೇನಿವದ್ಯುಃ || ಮೇರಾಜನ್ನಾಭಿವೇ ಕಂಸುರಪತಿಯತತ್ತ ಧೈವಾತ್ರಯೈಲೇದೇವಸ್ಯಾದ್ಯರ್ಥ

2: ಯನ್ನೋಪರಮಖಿಲಜನಸೈವಸೂರ್ವಧಾತು | ಸನ್ಮಾರ್ಗಂಜಾಧುನೈನಂಪಿತ ಮ

23. ಓಟದಂನಾಮವು ಗ್ಯಾಕ್ಟು ಮೋಬಿಲಿಟಿ ವಂತಾನಿಪೂರ್ವ್ವಂಪುರುರಿವಪುನರತ್ರಾಕಳಂಕೋಪ

24ನೀಯ || ಶೇಷೇಕಾಣಾದಕೋಣಂಕರಣಮಧಿವಸಕ್ಷುದ್ರನಿದ್ರಾನಿವಾಸಂಮೈಮಾಂಸೇಷ್ಮಾ

<sup>25</sup>ಮತುಚ್ಛಾತ್ರಜನಿಜಪಟುವಾದೇಮುಕ್ತಾಚ್ಛಾರುಗಚ್ಛ | ಬಾಧ್ಯಾಚ್ಛಾತ್ರೇವಿಮುಕ್ತಾಚ್ಛಾತ್ರಸರ

26 ಸಹಸ್ರಸಾಂಖ್ಯವೂರಂಖಸಂಖ್ಯೇಶ್ರೀಮಾನ್ಮುಖ್ಯಾತಿನಾದಿಂದ್ರಗಜವಾಭಯಸೂರಃಪರಂವಾ

⁂ದಿಸಿಂಹಃ || ಐಶ್ವರ್ಯ್ಯಂವಹತರ್ಥ ಐಶ್ವತಮುಖೇದತ್ತರ್ಥ ಸರ್ವ್ವಜ್ಞ ತಾಂಬಿಭಾತೇಹನಿ

28 ರೀತಿಯಾಗಿವೆಯಾ? ಚಾರುಕ್ರಿಷ್ಣನಾ! ತತ್ರಾಯಂಜಿನಃಸಾಗಸಾವಜಿನಃಸ್ಯಮಾ

<sup>20</sup>ನಯಂವಾಗ್ಗಣೇಹೇವಾದ್ರಿಂಸಮಧತ್ತವಾಗ್ಗಣಮುರುಸ್ಥೀವಾಸಹೇವಾಚ

[illegible]

(ಈಗ ವುಖ.)

[illegible]

- <sup>25</sup> ಕ್ಷಾತ್ರಿಯಜಮುಕ್ತಯೇರ್ಹದ್ವಾ ಸೋದಿತಂಶಾಸನಮೇತದುವ್ಯಾಪ್ತಂ | ಶಾಸ್ತ್ರಾಭಿಕ್ತೃತ್ಯ  
<sup>26</sup> ಯಶಂಸನಾಂಗಮಾಚಂದ್ರತಾರಂರವಿಮೇರುಜೇಯಾತ' ||

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- <sup>1</sup> ಶ್ರೀವತ್ಸ ಣ್ಣು ಒಟದೇಶೇಜಯತಿಪುರವರಂಗಂವತಪ್ಯಖ್ಯಮೇತತಸದ್ವೈಕದಾನೋ  
<sup>2</sup> ಪವಾಸವ್ರತರುಚಿರಭವತ್ತತ್ರಮಾಣಿಕ್ಯದೇವಃ | ಬಾಬಾಯಿಾಧರ್ಮಪ  
<sup>3</sup> ತ್ವೀಗುಣಗಣವಸತಿಸ್ತ ಸ್ಯಸೂನುಸ್ತ ಯೋಕ್ಷ ಶ್ರೀಮಾನ್ಮಾಯಾಂ  
<sup>4</sup> ನಾಮಾಜನಿಗುಣಮೇಣಿಭಾಕ್ತಂದ್ರಕೀರ್ತೀಶ್ವರಃ || ಸಮ್ಯಕ್ ಚೋಡಾಮಣಿ  
<sup>5</sup> ಯಸಿದಲಭವೈತ್ತ ಮನುಸ್ವಸ್ತಿ ಶ್ರೀಕವರೂಪ ೧೩೩ನೆಯವಿ  
<sup>6</sup> ರೋಧಿಸುವತ್ತರದ ಚೈತ್ರವು ೫ ಗು ಶ್ರೀಗುಂಮುಟನಾಥನಮಾಧ್ಯಹ್ನದ  
<sup>7</sup> ಅಷ್ಟವಿಧಾಚ್ಚ ಸನಿಮಿತ್ತವಾಗಿರಲುಗುಳದಗಂಗಳಮುದ್ರದಕೆಜಿ  
<sup>8</sup> ಯಕಳಗದಾನಲಯಗದ್ದೆಯು ೨ ಗವನೂಪಳುಗುಳದಮಾಣಿಕ್ಯನ  
<sup>9</sup> ಖರದಹರಿಯಗೌಡನಮಗಗುಂಮುಟದೇವಮಾಣಿಕ್ಯದೇವನಮ  
<sup>10</sup> ಗ ಪೊಂಮುಣನೋಗುಡಗೌಡಗಳಸಮಕ್ಷಮದಲ್ಲಿದೇವರಿಗೆ ಪದಪೂಜೆ  
<sup>11</sup> ಯಂಮಾಡಿಕ್ರಮವಾಗಿಕೊಂಡುಕೊಟ್ಟು ಅಸಾಧಾರಣವಹಂತಕೀರ್ತಿಯ  
<sup>12</sup> ನೂಪುಣ್ಯವನುಲುಪಂಜ್ಜಿ ಕೊಂಡನು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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- <sup>1</sup> ಶೀಲದಿಹಂದ್ರಮೌಘವಿಭುವಂಚಲದೇವಿಸಿಜೋನ್ನತಾಂಕೆಯಾಲೋ  
<sup>2</sup> ಲವ್ಯಗುಹ್ಯಪುಷ್ಪಗಳದಗುಂಮುಟನಾಥನಪಾದದ | ಚಾರ್ಯಗಳೇಡಿದಿ  
<sup>3</sup> ಪಕ್ಷನೇಮೆಯನಿತ್ತ ನುದಾರವೀರಬಿಲ್ಲಂಗಳನೈಪಾಳಕನುರಯು  
<sup>4</sup> ಮಂಥಿಯುಮುನಿಮೈದಸಲ್ವಿನಾ || ಅಂತುಧಾರಾಪೂರ್ವ  
<sup>5</sup> ಕವಂಮಾಡಿಕೊಟ್ಟಂತಗ್ರಾಮನೀಮೆ | ಮೂಡಬೋನ್ನೇನಪಳ್ಳಿ  
<sup>6</sup> ತಂಕುಬಿಸ್ತಿದೈವರದೈವದುಪಚೋಳೇನಪಳ್ಳಿಹಾಡುನಪ್ಪ

(೩ನೇಮುಖದಕೆಳಗೆ.)

- <sup>7</sup> ಬಡಗಮಂಕೆನಪ್ಪಯಬಿಟ್ಟುಕೊಟ್ಟಿಗ್ರಾಮಲುಆಹಂದ್ರಾಕ್ಷ ಸ್ತಾ  
<sup>8</sup> ಯಿಯಾಗಿ ಸಲುಗೆಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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ಸಿದ್ಧರ ಬಸ್ತಿಯಲ್ಲಿ ದಕ್ಷಿಣಕಡೆ.

(೩ನೇ ಮುಖ.)

- <sup>1</sup> ಶ್ರೀಜಯಶ್ಯಬೇದ್ಯವನುಹಾತ್ಮವಿಶಾಸಿ  
<sup>2</sup> ತಕುಶಾಸನಂ | ಶಾಸನಂಜೈನಮುಧ್ಧಾಸಿಮುಕ್ತಿ  
<sup>3</sup> ಲಕ್ಷ್ಮೀಶ್ವರಶಾಸನಂ || ಅಪರಿಮಿತಸುಖಮನಲ್ಪಾವಗಮಮಯಂ  
<sup>4</sup> ಪ್ರಬಲಬಲಶ್ಯತಾತಂಕಂ | ನಿಖಿಲಾವಲೋಕವಿಭವಂ  
<sup>5</sup> ಪ್ರಸರತುಪ್ಪದಯೇಪರಂಜ್ಯೋತಿಃ || ಉದ್ವಿಷ್ಟಾಖಿಲರತ್ನಮು

- 6 ಧೃತವಡಂನಾನಾನಯಂತಗ್ಯಹಂಸಸ್ಯತ್ಕಾರಸುಧಾಭಿಲಿಪ್ತಜನಿಭೃತ್ಕಾರು  
 7 ಣ್ಯುಕ್ತಾಪೋಚ್ಛ್ರೇತಂ | ಆರೋಪ್ಯಕೃತಯಾನಮತೃಮವೃತ್ತವ್ಯವಸಯಂತಪರಾ  
 8 ನೇತೇತೀತ್ಯುಕ್ತೋಮದೀಯಪ್ರದಯೇಮಧ್ಯೇಭವಾಚ್ಛ್ರೇತಂ || ತತ್ರಾಭವತ್ತಿ  
 9 ಭುವನಪ್ರಭುರಿದೃವೃದ್ಧಿಶ್ರೀವರ್ಧಮಾನಮುನಿರಂತಿಮತೀತ್ಯುಕ್ತನಾಥಃ | ಯದ್ವೇದೋಪ್ಪಿ  
 10 ರುಪಸೇನಿಹಿತಃಖಿಲಾನಾಂಪೂರ್ವೋತ್ತರಾಶ್ರಿತಭವಾನ್ವಿಕವೀಚಕಃ || ತಸ್ಯಾಭವ  
 11 ಚ್ಚರಮಾಚಿಜ್ಜಗದೀಶ್ವರಸ್ಯಯೋಯಾವ್ಯರಾಜ್ಯಪದಸಂಶ್ರಯತಃಪ್ರಚೋತಃ |  
 12 ಶ್ರೀಗೌತಮೋಗಣಪತಿರ್ಬೃಗವಾನ್ವರಿಪ್ತೋಶ್ರೇಷ್ಠೋರನುಷ್ಠಿತನುತಿಮುಕ್ತನಿಭಃ  
 13 ಜೇಯಾತ || ತದನ್ವಯೇಶುರ್ದಿಮತಿಪ್ರತೀತೇಸವಗ್ರೀಲಾಮಲರತ್ನಜಾ  
 14 ಲೇ | ಅಥೂವೃತೀಂದ್ರೋಭುವಿಭದ್ರಬಾಹುಃಪಯಾಪಯೋಧಾವಿವಪೂರ್ಣಾಹಂ  
 15 ದ್ರಃ || ಭದ್ರಭಾಹುರಗ್ರಮಾಸ್ತಮಾಗ್ರಬುದ್ಧಿಸಂಪದಾರುಧೃಸಿದ್ಧಿಶಾಸನಸೂತ  
 16 ಬ್ಧಬಂಧಸುಂದರಂ | ಇದ್ಧವೃತ್ತಸಿದ್ಧಿರತ್ರಬದ್ಧಕಮೃತ್ಯುಭಿತ್ತಪೋವೃದ್ಧಿವರ್ಧಿತಪ್ರೀತಿರುದ್ಧಭವ  
 17 ಹರ್ದಿಕಃ || ಯೋಭದ್ರಬಾಹುಕೃತಕೇವಲಾನಾಂಮುನೀಶ್ವರಾಣಾಮುಪಪ್ಪವೋಽಪಿ | ಅ  
 18 ಪ್ಪವೋಭೂದ್ವಿದುಷಾಂವಿನೇತಾಸರ್ವಕೃತಾತ್ಮಕಪ್ರತಿಪಾದನೇ || ತದೀಯೋವೋದೀಪನಿಹಂ  
 19 ದ್ರಗುಪ್ತಃಸಮಗ್ರೀಲಾನತದೇವವೃದ್ಧಃ | ವಿವೇಕಯತೀವ್ರತಪಃಪ್ರಭಾವಪ್ರಭೂತೇತ್ರಿಬುರ್ಬು  
 20 ವನಾಂತರಾಣಿ || ತದೀಯವಂಶಕರತಃಪ್ರಸಿದ್ಧಿದರ್ಭಾದರೋಪಾಯತಿರತ್ನಮಾಲಾ |  
 21 ಬಿಭೌಯದಂತಮೃಣಿವನ್ಮನೀಂದ್ರಸ್ಯಕುಂಠಕುಂದೋದಿತಹಂಠದಂಠಃ | ಅಥೂಮಮಾ  
 22 ಸ್ತುತಿಮುನೀಪವಿತ್ರೇವಂಕೇತದೀಯೇಸಕಲಾತ್ಮಕವೇದೀ | ಸೂತ್ರೀಕೃತಂಯೇನಜನಪ್ರ  
 23 ಣೀತರಾಸ್ಯಾತ್ಮಕಜಾತಂಮುನಿಪುಂಗವೇನ || ಸಪ್ರಣಿಸಂದಕ್ಷಣಸವಧಾ  
 24 ನೋಬಿಭಾರಯೋಗೀಶಿಲಗೃಧೃಪಕ್ಷಾಃ | ತದಾಪ್ರಭೃತ್ಯೇವಬುಧಾಯಮಾಹುರಾ  
 25 ಲಾಯ್ಯಾರಬೋತ್ತರಗೃಧೃಪಂಕ್ಚಂ || ತಸ್ಮಾದ್ಭೂದೋಗಿಕುಲಪ್ರನೀಪೋಬಿಲಾಕುಂಚ್ಛಃ  
 26 ಸತಪೋಮಹರ್ಧಿಃ | ಯದಂಗಸಂಸ್ಕರ್ತನಮಾತ್ರತೋಽವಮಯುರ್ವ್ಯವಾದೀನವೃತೀಚಕಾ  
 27 ರ || ಸಮಂತಭದ್ರೋಜನಿಭದ್ರಮೂರ್ತಿಪ್ರತಪಃಪ್ರಣೀತಾಜಿನೇಶಸಪ್ತಸ್ಯ | ಯದೀ  
 28 ಯವಾಗ್ಯಪ್ರಕತೋರಮತಶ್ಚೋಕ್ಷೀಚಕಃರಪ್ರತಿವಾದಿಶ್ಚೋ || ಶ್ರೀಪುಂಜ್ಯಪಾದೋ  
 29 ಧೃತವೃತ್ತಮೃರಾಜ್ಯಸ್ತತೋಸುರಾಧೀಶ್ವರಪುಂಜ್ಯಪಾದಃ | ಯದೀಯವೈದುಷ್ಯಗುಣಾನಿದಾ  
 30 ನೀಂವದಂತಿಶಾಸ್ತ್ರಾಣಿತದುರ್ಧೃತಾನಿ || ಧೃತವಿಶ್ವಬುದ್ಧಿರಯನುತ್ರಯೋಗಿಭಿಕ್ಕೃತಕೃತ್ಯುಭಾ  
 31 ವಮನುಬಿಭೃದುಚ್ಚಕ್ಷುಃ | ಜಿನಪದ್ಭೂವಯದನಂಗಾಸಹೃತ್ಪಜೀಂದ್ರಬುಧಿರಿತಿ  
 32 ಸಾಧುವಕ್ಷೀತಃ || ಶ್ರೀಪುಂಜ್ಯಪಾದಮುನೀಶಪ್ರತಿಮಾಪದರ್ಧಿಜ್ಜೀವಯಾದ್ವಿದೇವಜನದ  
 33 ಶನಪುತಗಾತ್ರಃ | ಯತ್ಪಾದಧಾತಜಲಸಂಸ್ಪರ್ಕಪ್ರಭಾವಾತ್ಪ್ರಾಣಯಸೂಲಿತದಾ  
 34 ಕನೀಚಕಃ || ತತಃಪರಂಶಾಸ್ತ್ರವಿದಾಂಮುನೀನಾಮಗ್ರೀಸರೋಫಲದಕಳಂಕಸೂರಿಃ |  
 35 ವಿಧ್ಯಾಂಧಕಾರಸೃಗಿತಃಖಿಲಾತ್ಮಕಪ್ರಕಾಂತಾಯಸ್ಯಪಜೋಮಯೂಚ್ಛಃ ||  
 36 ತಸ್ಮಿನ್ನತೇಸ್ತುಗ್ರಭುವಂವಹಪಾದವಃಪತೀನ್ಮತ್ಪ್ರಮಿವಪ್ರಕೃಪ್ಪಾಃ | ತದನ್ವಯೋ  
 37 ದ್ಭೂತಮುನೀಶ್ವರಾಣಾಂಬಿಭೂವುಲತ್ಕಂಭುವಿಸಂಘೋದಃ || ಸಯೋಗಿಸಂಘಶ್ಚತುರಃ  
 38 ಪ್ರಭೇದಾನಾಸಾಧ್ಯಭೂಯಾನವಿರುದ್ಧವೃತ್ತಾಃ | ಬಿಭಾವಯೋಗಿಭಗವಾನ್ಪ್ರೀತೇಂದ್ರಶ್ಚ  
 39 ತುಮ್ಕುಪಾಣೀವಮಿಥಸ್ತವಾನಿ || ದೇವನಂದಿಸಂಹಸನಸಂಘೋದವತ್ತಿನಾಂದೇರಭೇದ  
 40 ವತ್ತಿನಾಂದೇರಭೇದತಪ್ರಬೋಧಭಾವೇದೇವಯೋಗಿನಾಂ | ವೃತ್ತತಸ್ತದಸ್ತತೋವಿರುದ್ಧ

- <sup>41</sup>ಧರ್ಮಸೇವಿನಾಂಮಧ್ಯತಃ ಪ್ರಸಿದ್ಧವಿಷಯಸಂಘಾತೈರಭೂತಃ || ನಂದಿಸಂಘೇಸದೇಶೀ  
<sup>42</sup>ಯಗಣೇಗಚ್ಛೇಚ್ಛಪುಸ್ತಕೇ | ಇಂಗುಲೇಕಬಲಿಷ್ಟೇಯಾನ್ತಂಗಲೀಕೃತಭೂತಃ ||  
<sup>43</sup>ತತ್ರಸರ್ವಕರೇರಕ್ಷಾಕೃತಮತಿವ್ವಿಜಿತೇಂದ್ರಿಯಸ್ಸಿದ್ಧಕಾಸನವರ್ಧನಪ್ರತಿಬಂಧ  
<sup>44</sup>ಕೀರ್ತಿಕಲಾಪಕಃ | ವಿಕ್ರಾಂತಕೀರ್ತಿಭಟ್ಟಾರಕಯತಿಸ್ಸಮಾಜಯತಪ್ರಸ್ಥ  
<sup>45</sup>ರದ್ವಚನಾಮೃತಾಂಕುನಿನಾತಃಖಿಲಹೃತ್ತಮಃ || ಕೃತ್ಯಾವಿನೇಯಾನ್ತೃತಕೃತ್ಯ  
<sup>46</sup>ವೃತ್ತಿಸ್ಥಿಧಾಯತೇಪುರುಷಾರಮುಚ್ಛೇಃ | ಸ್ವದೇಶಭಾರಂಚಭಾವಿಪ್ರಕಾಂತಸ್ಸ  
<sup>47</sup>ಮಾಧಿಭೇದೇನದಿವಂಸಭೇಜೇ || ಗತೇಗಗನವಾಸಸಿದ್ಧಿವಮತ್ರಯಸ್ಯೋಚ್ಛೇ

(ಎನೇ ಮುಖ.)

- <sup>1</sup>ತಾನವೃತ್ತಗುಣಸಂಕರವ್ಯಾಪ್ತಿಕೇವಲತದ್ವಯಃ | ಅಮಂದಮದಮನ್ವಧಪ್ರಣಮದು  
<sup>2</sup>ಗ್ರಾಚಾಪೋಚ್ಛೇಚ್ಛಪುಸ್ತಕೇ | ಇಂಗುಲೇಕಬಲಿಷ್ಟೇಯಾನ್ತಂಗಲೀಕೃತಭೂತಃ ||  
<sup>3</sup>ಮಾನಿರಪ್ರತಿಮಪ್ರಭಾವಸ್ತಸ್ಮಾದಭೂನ್ನಿಜಯಕೋಧವೇಕೃತಾಃ | ಯಸ್ಯಾ  
<sup>4</sup>ಭವತ್ತಪಸಿನಿಷ್ಠರತೋಪಶಾಂತಿಶ್ಚೈತೇಗುಣೇಶಗುರುತಾಕೃತಃಕರೇರೇ || ಯಸ್ತ  
<sup>5</sup>ಪೋವಲ್ಲಭಿವ್ಯೋಲಿಠಾಭದ್ವಪ್ರಮೋವತ್ತಯಾಮಾಸಸಾರತ್ರಯಂಭೂತಲೇ | ಯುಕ್ತಿಶಾ  
<sup>6</sup>ಸ್ತ್ರಾದಿಕಂಚಪ್ರಕೃತ್ಯಾಪ್ಯರಯಕೃಬ್ಧವಿದ್ಯಾಂಬುಧೇವೈದ್ಧಿ ಕೃಚ್ಛಂದ್ರನಾಃ || ಯಸ್ಯಯೋಗೀ  
<sup>7</sup>ಶಿನಃಪಾದಯೋಸ್ಸವ್ಯವಾಸಂಗಿನೀಮಿಂಧಿರಾಂಸಕೃತಃಕಾಶ್ಚಿಣಃ | ಚಿಂತಯೇನಾ  
<sup>8</sup>ಭವತ್ಕೃಪ್ಯತಾವಪ್ರಕೃತಃಸಂಸೃಘನೀಲತಾಂಭವೇತ್ತತ್ತನೋಃ || ಯೇಪಾಂಕರೇರಾ  
<sup>9</sup>ಶ್ರಯತೋಽಪಿನಾತೋರುಜಃಪ್ರಶಾಂತಿವಿತತಾನತೇಪಾಂ | ಬಲ್ಲಾಳವಾಚೋತ್ಥಿತರೋಗಕಾಂ  
<sup>10</sup>ತಿರಾಂಕಿತ್ಯಿತ್ಯಿತ್ಯಿ ಮುಖೇಪಜೇನ || ಮುನಿವ್ಯಾಪ್ತೀಪಾಲತೋವಿಜಾರಿತಂಸಮಾಧಿ  
<sup>11</sup>ಭೇದಂಸಮವಾಪ್ಯಸತ್ತಮಃ | ವಿಷಯದೇಹಂವಿವಿಧಾಪದಾಂಪದಂವಿವೇಶದಿವ್ಯಂವಪುಂದ್ರ  
<sup>12</sup>ವೈಭವಂ || ಆಸ್ತಮಾಯೋತಿತ್ಯುತ್ಕೃತನಿಷ್ಠಯಯ್ಯವಿನ್ಯಾಭವಿವೈತ್ತದಾಸಂ  
<sup>13</sup>ಡಿತಯತಿಸ್ಸೋಮಃಸಸ್ತಮಿಥ್ಯಾತಮಸ್ತೋಮಪಿಹಿತಂಸರ್ವಮುತ್ಸವೈರಿಕೃ  
<sup>14</sup>ಯಂವಕ್ತೃಭಿರಂಪಾಘೋಷ || ವಿಭುಧಜನಪಾಲಕಂಕುಬುಧಮತಕಾರಕಂ  
<sup>15</sup>ವಿಜಿತಸಕಲೇಂದ್ರಿಯಂಭಜತತಮಲಂಬುಧಃ || ಧವಲಸರೋವರನಗರಜಿ  
<sup>16</sup>ನಃಸ್ವದಂಶಸದೃಶಮಾಕೃತತದುರುತಪೋಮಃ || ಯತ್ಪಾದದ್ವಯಮೇವ  
<sup>17</sup>ಭೂಪತಿತತಿಕ್ವಕ್ರೇನಿರೋಧೂಷಣಂಯದ್ವಾಕ್ಯಮೃತವೇವಕೋವಿದಕುಲಂಪೀತ್ವಾಜಿ  
<sup>18</sup>ಜೇವಾನಿಕಂ | ಯತ್ಕೀರ್ತಾಪ್ರವಿಲಂಬಿಭೂವಭುವನಂರತ್ನಾಕರೇಣಾವೃತಂಯದ್ವಿದ್ಯಾ  
<sup>19</sup>ವಿರಬೀಶಕಾರಭುವನೇಶಾಸ್ತ್ರಾರ್ಥಚಾತಂಮಹತಃ || ಕೃತ್ಯಾತಪಸ್ಸೇವ್ರಮನ  
<sup>20</sup>ವೈಮೇಧಾಸ್ಸಂಪದ್ಯಪ್ರಣಾನ್ಯಮಪ್ನುತಾನಿ | ತೇಪಾಂಫಲಸ್ಯಾನುಭವಾಯ  
<sup>21</sup>ದತ್ತಚೇತಾಂವಾಪತ್ತಿರಿವಂಸಯೋಗೀ || ತಸ್ತನ್ನಾತೋಭೂವಿನ್ಯಸಿದ್ಧಾಂತಯೋ  
<sup>22</sup>ಗೀಶೋವೈದ್ಯವ್ಯಾಪಾರವರ್ಧಯಸ್ಸಿದ್ಧಕಾಸ್ತ್ರಂ | ಕುರ್ಧೇವೈವಿನ್ಯದ್ವಾದಕಾತ್ಮಕರಾಘೈ  
<sup>23</sup>ಯ್ಯಾದ್ಯತ್ವದ್ವೈದ್ಯವಮುನಿದ್ರಯಸ್ಸೈಃ || ದುರ್ವ್ಯಾದ್ಯಕ್ತಂಕಾಸ್ತ್ರಜಾತಂವಿವೇ  
<sup>24</sup>ಕೇವಾಚಾನೇಕಾಂತಾರ್ಥಸಂಭೂತಯಾಯಃ | ಇಂದ್ರೋಕಸ್ಯಮೇಘಾ  
<sup>25</sup>ಲೋಕೈಯಾಭೂವೈದ್ಯಂಭೂಭೃತ್ಸಂಪತಿಂವಾಬಿಭೇದ || ಯದ್ವತ್ಪದಾಂಬುಜನ  
<sup>26</sup>ತಾವನಿಪಾಲಮಾಶರತ್ನಂಕವೇನಿಕಮಮುಂದಿಧುಸರಾಂಗಂ | ತದ್ವತ್ಸವ

[illegible]

(ಶಿನ್ಹೇ ವುಖ.)

1 ವಿಷ್ಣುಕೃತವೃತ್ತತಾಲಿನಂ || ಮದನ್ಯಯಾದೇವಸಮಗತೋಯಂಗೋಗುಣಾ  
2 ನಾಸದಮಸ್ಯರಕ್ಷಾ || ತ್ವಯಾಂಗಮದ್ವೃತ್ತಿಯುತಮಿತಿವ್ಯಾಸಮರ್ಪಯಾಮಾಸಗಣೀ  
3 ಗಣಂಸ್ಯಂ || ಗುರುವಿರಹಮದ್ಯದ್ವಿಬಿದಾನಂತದೀಯಮುಖಮಗುರುಮ  
4 ಜೋಭಿಸ್ಪ್ರಸನ್ನೀಚಕಾರ || ಸಮನಿಮಲಿತಾಬ್ಲಿಷ್ಠಪುಂಸುಕೃತಾನಾಂವಿವೃದ್ಧಸ  
5 ತಿಯೋಷಿಸ್ತಂದಭುತ್ಕರವಾತ್ಯಃ || ಕೃತಿತಪಿತತವೃತ್ತಸ್ತತ್ಸಗುಪ್ತಪ್ರಪತ್ತೋಚಿತ  
6 ಕಾಮತವೀಶೋಷಿತೋಷಿತೋಷಿತಃ || ಚಿತ್ರವಿಶಿಷ್ಟಸ್ತತ್ಸದ್ವಿಪ್ರಭು  
7 ತ್ಯಸುಕೃತಫಲವಿಧೇಯೋಗೋಗಮದ್ವಿವೃದ್ಧಯಾ || ಗತೇತ್ರತತ್ಸದ್ವಿಪ  
8 ದೇಶ್ಯಯೋಮುನೀಶ್ವರಸ್ಸಂಘಮವರ್ಧಯತ್ತಾಂ || ಗುಣೈಶ್ಚ ರಾಸ್ತೃಪ್ತರಪ್ರೀತನಿಂ  
9 ದಿವ್ಯಪ್ರಬಂಜಿತಯಸ್ತದ್ಗುರುಮಂದಮಂಕಜಂ || ಪ್ರಕೃತ್ಯಕೃತ್ಯಂಕೃತಸಂಘರತ್ನೋವಿಹಾ  
10 ಯುಚಾಕೃತ್ಯಮನಬ್ಬಮುಧಿ || ಪ್ರವರ್ಧಯಾನ್ಯಮೃಗವನಿವಿತಂತದ್ಗುರೂಪದೇಶಾನ್ವಫಲೀ  
11 ಚಕಾರ || ಅಖಂಡಯದಯಂಮುನೀಶ್ವರಮಲವಾನ್ಧಿರತ್ಯುಧ್ಧತಾನಮಂದಮದಸಂಚ  
12 ರತ್ಯಮತನಾದಿಕೋಳಾಕಾಶಂ || ಭ್ರಮನ್ನಮರಭೂಮಿಭೃದ್ಭ್ರಮಿತವಂಛಿ  
13 ಪ್ರೋಚ್ಚಲತ್ತರಂಗತವಿಭ್ರಮಗ್ರಾಣಚಾತುರಭಿಬ್ಬುವಿ || ಕಾತ್ಯಂಕಾವಿನಿ  
14 ಕಪ್ಪತಾಂಕೃತಮುನೀಶ್ವರಿತಿಶಾಸನಗಮ್ಯತೇಬ್ರಹ್ಮಸ್ತತ್ಪ್ರಿಯಮನ್ನಿಭೋಭವಿ  
15 ಬುಧಸ್ಸಂವೃಗೃತೇಸವೃತಃ || ನೇಂದ್ರಾಕಾಶಚಗೋತ್ರಭಿಧ್ವಜಪತಿಸಿಂಹಾಸ್ತೃಪಾಕಿನರಾಕೀ  
16 ಷಾಕಾತ್ರಗತಸ್ತಚ್ಚದ್ವಿರಸನೋರುದ್ರಪೂನಾಂಪತಿ || ವಾಗ್ಧೀವತಾತ್ಮದಯರಂಜನ  
17 ಮಂಡನಾನಿಮಂದಾರಪುಷ್ಪಮಕರಂದರನೋಪಮಾನಿ || ಆನಂದಿತಾಖಿಲಜನಾನ್ಯಮೃತಂ  
18 ವಮಂತಿಕರ್ಣೀಯಾಸ್ಯವಚನಾನಿಕವೀರರಾಣಾಂ || ಸಮಂತಫದೋಪ್ಯಸಮಂತಭದ್ರ  
19 ಲ್ಲಾಘಾಜ್ಯಪಾದೋಲಪಪುಜ್ಯಪಾದಃ || ಮಯೂರಬಿಚ್ಛೀಪ್ಯಮಯೂರಬಿಚ್ಛ



- 20 ಶ್ವೇತವಿರುದ್ಧೋಪವಿರುದ್ಧವಿಃ || ಏವಂಜನೇಂದ್ರೋದಿತಧರ್ಮಮುಚ್ಚೈಃ ಪ್ರಭಾವಯಂ  
 21 ತಂದುನಿವಂಕದಿವಿನಂ | ಅವ್ಯಕ್ತವೃತ್ಯಾಕಲಿವಾಪ್ರಯುಕ್ತೋವಧಾಯರೋಗಸ್ತಮ  
 22 ವಾಪದೂತವತ || ಯಥಾಬಲಪ್ರಾಪ್ತಮಜಾನುಭಾವಂತಮೇವವಶ್ಚ ತ್ವಲೀಕ  
 23 ರೋತಿ | ತಥಾಸೈಸ್ಸೋಯಮನುಪ್ರವಿಕ್ಯವಪುರ್ಬಾಭೇಶ್ವತಿಬದ್ಧವೀರ್ಯುಃ ||  
 24 ಅಂಗಾನ್ಯಭಾವನ್ಯಕೃಶಾನಿಯಸ್ಯನಚಪ್ರತಾನ್ಯದ್ಭುತವೃತ್ತಭಾಜಃ || ಪ್ರಕಂ  
 25 ಪವಾಪದ್ವಪುರಿಧರೋಗಾನ್ವಚಿತ್ತಮಾವಸ್ಥಕವಃತ್ಯಪುನರ್ವ್ಯಂ | ಸಮೋಕ್ಷಮಾ  
 26 ಗ್ಗೀರಂಚಿಮೇವಧೀರೋಮುದಂಚಧರ್ಮೋತ್ಪದಯೀಪ್ರಶಾಂತಿಂ || ಸಮಾದದೇತದ್ವಿಪೂತಕಾ  
 27 ರಿನ್ಮೈಸ್ಮಿನ್ಮಗಪ್ಪಕೃತ್ಯಧೀದೇವಮುಚ್ಚೈಃ | ಅಂಗೇಷುತಸ್ತನ್ನವಿಜೃಂಭಮಾಣೇನ್ದ್ರಿತ್ಯ  
 28 ಯೋಗೀತದಸಾಧ್ಯರೂಪತಾಂ || ತತಸ್ತಮಾಗತ್ಯನಿಜಾಗ್ರಜಗ್ರಪ್ರಾಣಮೃಶಾ  
 29 ದಾವವದತ್ತ್ಯತಾದಯಿಃ || ದೇವಪಂಡಿತೇಂದ್ರಯೋಗೀರಂಜಧರ್ಮವತ್ಸಲತ್ವತ್ಪದ  
 30 ಪ್ರಸಾದತಸ್ತಮಸ್ತಮಜ್ಜಿತಮಯಾಸದ್ಯಕಶ್ಚುತಂವ್ರತಂತಪಶ್ಚಪ್ರಾಣಮ  
 31 ಹ್ವಯಂಕಿಂಮಮಾತ್ರವತ್ತಿಫತತ್ಯಯಸ್ತಕೃತ್ಯಕಾಂಕ್ಷೀಃ || ದೇವತೋವಿನಾತ್ರ  
 32 ಕಪ್ಪಮಸ್ತಿಕಿಂಜಗತ್ರಯೇತಸ್ಯರೋಗೀಪೀಡಿತಸ್ಯವಾಚ್ಯತಾನಶ್ವತಃ | ಧೈಯವಿವ  
 33 ಯೋಗತೋವಪ್ರವೃತ್ತಿಪ್ರಸಜ್ಜನಕ್ರಮಸ್ಸಿದ್ಧಮಗ್ಗಸರ್ವ್ವಕೃತ್ಯಲೇದಿನಂವಿದಿದಾಂವರ || ವಿ  
 34 ಜ್ಞಾಪ್ಯಕಾಯೋಮನಿರಿತಮತ್ಯೋಮಮುಮ್ತುಕಯಮ್ವರಯತೋಗಣೇಶತಃ |  
 35 ಸ್ವೀಕೃತ್ಯಸಲ್ಲೇಖನಮಾತ್ಮನೀನಂಸಮಾಹಿತೋಭಾವಯತಿಸ್ತುಭಃವ್ಯಂ || ಉ  
 36 ಧ್ಯದ್ವಿಸತ್ತಿಮಿತಿಮಿಂಗಿಲನಕ್ರಚಕ್ರಪೋತ್ಪಂಕಮೃತ್ಯುವೃತ್ತಿಭೇಮತರಂಗಭಾಜೀ | ತೀ  
 37 ಪ್ರಾಪವಂಜವಪಯೋನಿಧಿಮಧ್ಯಭಾಗೇಶ್ಚಿಶ್ವತ್ಯಜ್ಜನೀಕರಮಯಂಪತಿತಸ್ತಜಂತುಃ ||  
 38 ಇದಂಖಲುಮದಂಕಂಗಳನವಾಸಸಾಂಕೇವಲನಹೇಯಮಸುಖಾಸ್ವದಂನಿವಿ  
 39 ಲದೇಶಭಾಜಾಮಃ | ಅತೋಸ್ಯಮಾನಯಃಪರಂವಿಗಮನಾಯಬದ್ಧಾಕ  
 40 ಯಾಯತಂತಹಜಸಂತತಂಕಂಠನಕಾಯತಾವದಿಭಿಃ || ಅಯಂವಿಷಯ  
 41 ಸಂಚೋದೇವಮೇವದೋಷಾಸ್ವದಂಸ್ತುಶಜ್ಜನಿಜಾಪಾಮತೋಬುತುಭವೇದು  
 42 ಸಂವೋದಕೃತಃ | ಅತಃಖಲುವಿವೇಕಿನಸ್ತಮಪಹಾಯಸರ್ವ್ವಂಸಹಾವಿ  
 43 ಶಂತಿರದಮತ್ಸಯಂವಿವಿಧಕಮ್ತುಜಾನ್ಯುಕ್ತಿತಂ || ಉದ್ದೀಪ್ತದುಃಖ

(೪ನೇ ಮುಖ.)

- 1 ಶಿವಸಂಗತಿಮಂಯಪ್ಪಿಂತೀವ್ರಾಜವಂಜವತಃತಪತಾತಪತಪ್ತಂ | ಸ್ವಕೃದನಾದಿವಿಷ  
 2 ಯಾಮಿವತ್ಯಲಸಿಕ್ತಾಂಕೋವಾವಲಂಬ್ಯಭುವಿನಃಚರತಿಪ್ರಬುದ್ಧಃ || ಸ್ವಪ್ನಃಸ್ತೋಕಾಮೋ  
 3 ನಸಂಸ್ಪೃಷ್ಠತಃಕಿಂಗಾತ್ರಸ್ಯಧೋಭೂಮಿಸ್ತಪ್ಪಾಪ್ರಚಿಕಿಂಸ್ಯಾತ್ | ಪುತ್ರಾದ್ರಿನಾಂಕ  
 4 ತೃಕಾಯುಗಂಕಿಮತ್ಕಂಸೃಷ್ಟೈರಿತ್ಯಂವೃತ್ಕೃತಃಧಾತುರಾಸೀತ್ || ಇದಂಹಿಬಾಲ್ಯಂಬಹು  
 5 ದುಃಖಬೀಜಮಿದಂವಯುಃಪ್ರೇಕ್ಷ್ಯನರಾಗದಾಹುಃ | ಸವೃದ್ಧಭಾಷೋಽಪ್ಯಮುಷಾಸ್ತ್ರಾಶಾ  
 6 ಲಾದಶೇಯಮಂಗಳಸ್ಯವಿಸತ್ಪಲಾಹಿ || ಲಬ್ಧಂಮಯಾವ್ರಾಕ್ತನಜನ್ಮಪುಣ್ಯಾ  
 7 ತ್ಸಜನ್ಮಸದ್ಗುತ್ರಮಪೂರ್ವಬುದ್ಧಿಃ | ಸದಾಕ್ರಯೇಶ್ರೀಜಿನಧರ್ಮಸೇವಾತ  
 8 ತೋವಿನಾಮಾಚರಣಃಪೃತೀಕಃ || ಇತ್ಥಂವಿಭಾವ್ಯಸಕಲಂಭುವನಸ್ವರೂಪಯೋಗೀವಿನ  
 9 ರ್ಭರಮಿತಿಪ್ರಕಮಂದಧಾನಃ | ಅರ್ಧ್ವಾಕವಮಿಲಿತದೃಗಸ್ತುಲಿತಾಂತಧೇಂಸಚ್ಚನ್ಯಯೂಶಾ

- 10 ಪವಿತ್ರನೋವಹಿತಸ್ಸಮಾಧಾ || ಹೃದಯಕಮಲಮಧ್ಯೇಸ್ಯಧಮಾ
- 11 ದಾಯರೂಪಸ್ರಸರದಮೃತಕಲ್ಪಿಮ್ಯೂಲಮಂತ್ಯಪ್ರಸಿಂಹ | ಮುನಿ
- 12 ಪಾಪದುದಿಷ್ಟೋನೋತ್ರಫೋಷ್ಯಸ್ಸಪ್ರತಮುನಿರಯಮಂಗಂಸ್ವವಿಹಾಯ
- 13 ಪ್ರಕಾಂತಃ || ಅಗಮದಮೃತಕಲ್ಪಂಕಲ್ಪಮುಖ್ಯೇಶ್ಯತನವಿಲಿತಪದೋಹಸ್ತ
- 14 ತ್ರಭೋಗಾಂಗಕೇಷು | ವಿನಮದಮರಕಾಂತಾನಂದಬಾಷ್ಪಂಬುಧಾರಾಪತನಪ್ರತರ
- 15 ಜೋಂತವ್ಯಾಮನೋಸಾನರಮ್ಯಂ || ಯತಾಪಾತೇತ್ಯನ್ವಗದಹನಿರೂನ್ಯಂಜನಿಭ್ಯ
- 16 ತಾಮನೋನೋಪಧ್ಯಾಂತಂಗಪಲಮಪೂರ್ವಪ್ರತಿಪತಂ | ಪೃಥಿವ್ಯಧ್ಯತೋ
- 17 ಕೋನಯನಜಲಮುಷ್ಣಂವಿರಚಯನ್ವಿಯೋಗೇಕುಯ್ಯಾರಿದನಮ
- 18 ಹತಾಂದುಸ್ಸಪತಃ || ಪಾದಾಯಸ್ಯಮಾಸುನೇರಪಿನಕೈರ್ಭೂಭ್ಯ
- 19 ಲೈರೋಭಿಭೃಗಾತಾವೃತ್ತಂಸ್ಸವಿದಾವರಸ್ಯಪ್ರಯಂಜಗ್ರಾಹಕಸ್ಯಮಲಂ | ನೋ
- 20 ಯಂತ್ರಮುನಿಭಾನುಮಾನ್ವಿಧಿವಣವಸ್ತಂಪ್ರಯಾತೋಮಾಸ್ಯಾಯಂತದ್ವಿ
- 21 ಧಿವೇವಹಂತತಸಾಪನುಯತಧ್ವಂಬುಧಾಃ || ಯತ್ರಪ್ರಯಾಂತಿಸರಲೋ
- 22 ಕಮನಿಂಧ್ಯವೃತ್ತಾಸ್ಥಾನಸ್ಯತಸ್ಯಪರಿಪೂಜನಮೇವತೇಷಾಂ | ಇಚ್ಛಾ
- 23 ಭವೇದಿತಿಕ್ವತಾಕ್ವತಪ್ರಾಣೋಽಪ್ಪೇಯಾನಿಯಂತ್ರಮುನೇಸ್ಸುಚಿರಂ
- 24 ನಿಪದ್ಯಾ || ಇಹುಕಂಚಿವಧಮಿತಕಸಂಧಾವಿರವ್ಯತಿರೇಯ
- 25 ಗಾಪಾಥೇ | ಸಿತನವಮಿಧುನಿರೋದಯಜಿವಿವಿದಾಖೇಪ್ರತಿಷ್ಠಿ
- 26 ತೇಯಮಿಹ || ವಿಲೇಸನಕಲ್ಪಿಯಂವಿಗತರೋಧಮತ್ಯಾಷ್ಟಕಂವಿಲಂಭಿ
- 27 ತತಮಸ್ತುಲಾವಿರಹಿತಮಮುಕ್ತಾಶಯಂ | ಆವಾಡ್ಯಸಸಗೋಚರಂ
- 28 ವಿಜಿತಲೋಕಕಕ್ಷಗ್ರಿಮಂಮನೀಯಪ್ರದಯೇನಿರಂಸಕತುಘಮನಿವ್ಯಮಾಪ
- 29 ತಃ || ಪ್ರಬಂಧವ್ಯನಿಮಂಭಸದ್ರಾಗೋತ್ಪದನಕ್ಷಮಾ | ಮೂರಂಜಕವೇ
- 30 ವ್ಯಾಣೀವಾನೀವಿನಯತೇತರಂ

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ತ್ಯಾಗದ ಬ್ರಹ್ಮದೇವ ಕೃಪದಲ್ಲಿ.

(ಉತ್ತರಮುಖ.)

- 1 ಬ್ರಹ್ಮತ್ವತ್ರಕುಳೋದಯಾಚ್ಛೇರೋಭೂಷಾಪೂರ್ಣಾಸುಮನಃ | ಬ್ರಹ್ಮತ್ವತ್ರ
- 2 ಕುಳಾಭ್ಯವಧ್ವನಯಾರೋರೋಚಿಸುಧಾಬಿಧಿಃ || ಬ್ರಹ್ಮತ್ವತ್ರಕುಳೋಕರಾ
- 3 ಚಲಭಮ್ರೀಹಾರವಲ್ಲೀಮಣಿಃ | ಬ್ರಹ್ಮತ್ವತ್ರಕುಳಾಭ್ಯಚ್ಛೇಪವನಲ್ಲೀಪು
- 4 ಣ್ಣರಂಜೋಹಸಿ || ಕಳಪ್ಪನ್ನತ್ವಭೃತಾಭಿಭೇಷಣಬಳಂಪಾತಾಪವಲ್ಲೀನುಜಂ
- 5 ಜೇತುಂವಜ್ರಬದೇವಮುಪ್ಯತಘಜಸ್ಯೋನ್ಮುಖೇತೀನ್ದ್ರಾಪ್ತಾಯಾ | ಪತ್ಯುಶ್ರೀ
- 6 ಜಾಗದೇಕವೀರನೃಪತೇಜ್ವ್ರಾತ್ಯದಸ್ಯಾಗ್ರತೋಧಾವಧ್ವನಿನಿಯತ್ರ
- 7 ಭಗ್ನವೇತಾನೀಕಂಪ್ಯುಗಾನ್ವೀಕವತಃ || ಅಸ್ತುನನ್ನಿನಿದನ್ವವಪ್ರದೇತ
- 8 ದ್ವಿಚ್ಛಾಂಭಿಕಾಂಭೋದಳೇನೀರೋತ್ತಂಸಪುರೋನಿಪಾದಿನಿವಪ್ಯಾಳಾಂಕಾಣೀಚತ್ಯ
- 9 ಯ | ಸ್ಯಾತ್ಮೋನಾಮನೋಚರಪ್ರತಿನೃಪೋಮದ್ಭೂಣಕೃಪ್ಯೋರಂಗ್ರಾಸಸ್ಯೇ
- 10 ತಿನೋಽಂಬರಾಜನಮರೇಯಾಶ್ಚಾಘತಾಸ್ವಾಮಿನಾ || ಬ್ರಹ್ಮತೇಜ್ವರ
- 11 ಪಯೋಧಿರಸ್ತುಪರಿಧಿಶ್ಚಸ್ತುತ್ರಿಕೂಟಪುರೇಲಂಕಾಸ್ತುಪ್ರತಿನಾಮ

- <sup>12</sup> ಕೋಸ್ತು ಚಸುರಾರಾತಿನ್ತ ಧಾಪಿಹ್ನವೇ | ತಂಜೇತುಂಜಗದೇಕವೀರನೃಪತೇ  
<sup>13</sup> ತೃತ್ತೇ ಜಸೇತಿಹ್ನಾನ್ವಿ ಪ್ಪ್ರವೃಧಂಣಸಿಂಗಪಾತ್ಥಿ ವರಣೇಯೇನೋಜ್ಜಿ ತಂಗ  
<sup>14</sup> ಜ್ಜಿ ತಂ || ವೀರಸೃಸೃರಣೇ ಪುಭೂರಿಪುವಯಂಕಣ್ಣ ಗ್ರಹೇತ್ಕಣ್ಣಯಾ  
<sup>15</sup> ತಮ್ತಾ ಸ್ಸಂಪ್ರತಿಲಬ್ಧಿನಿವೃತ್ತಿರಸಾಸ್ತವಿತ್ವೈಱ್ಱಿ ಧಾರಾಂಭಸಾ | ಕೃಷ್ಣನೃರಣ  
<sup>16</sup> ರಂಗಸಿಂಗವಿಜಯಾಜೇವೇತಿನಾಕಾಂಗನಾ ಗೀವ್ಯಾಣೇಕೃತಾಜಗನ್ನಕರಿ  
<sup>17</sup> ಷೇಯಸ್ತ್ರೈವಿತಿಣ್ಣಾಕಿಪಃ || ಅಕ್ರಪ್ಪುಂಭುಜವಿಕ್ರಮಾದಭಿಲಪನ್  
<sup>18</sup> ಗಂಗಾಧಿರಾಜ್ಯೈಯಂಯೇನಾ ದಾಚಲದಂಕಗಂಗನೃಪತಿವೃತ್ತ್ಯಾಭಿ  
<sup>19</sup> ಲಾಪೀಕೃತಃ | ಕೃತ್ವಾವೀರಕಪಾಳರತ್ನ ಚಪಕೇವೀರದ್ವಿಪಃಕೋಣಿತಂ  
<sup>20</sup> ಮಾತುಂಕಾತುತಿ ನೃತ್ಯ ಕೋಣಪಗಣಾಪೂಣ್ಣಾಭಿಲಾಪೀಕೃತಃ ||

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ಅದೇಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣಮುಖ.)

- <sup>1</sup> ಬ್ರೇಗೊವೃತ್ತಿ ಜಿನಪಾದಾಗ್ರದಭಾಗದಕಂಬಕ್ಕೆ ಯತ್ನನಂ  
<sup>2</sup> ಮಾನಸಿದಂಬಗಂಬರಗುಣಾತ್ಯಂಭೋಗಪುರಂದರನಿನಿಪ್ಪ  
<sup>3</sup> ಹೆಗ್ಗಡೆಕಣ್ಣಂ ||

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ಅಖಂಡಬಾಗಲಿನ ಪೂರ್ವಕ್ಕೆ ಗುಟ್ಟದಮೇಲೆ.

- <sup>1</sup> ಬ್ರಹ್ಮಪುತ್ರರಮಗಂಭೀರಸೃದ್ವದಾಮೋಘಲಾಂಘ  
<sup>2</sup> ನಂಜೀಯಾತ್ಪ್ರಲೋಕೈನಾಂಭಸೃತಾನಂಜಿದಾನಂ |  
<sup>3</sup> ಶ್ರೀಮೂಲಸಂಘಪಯಃಪಯೋಧಿವರ್ಧನಸುಧಾಕರಾ  
<sup>4</sup> ವನವಾಸೇ . . ತೇತ್ತಿದೇವಾಸ್ತಚ್ಛಿಪ್ಯಾ  
<sup>5</sup> ಜಿನಸತ್ತೀಮದ್ವೇವೇದ್ರವಿಶಾಲೇತ್ತಿದೇವಾಸ್ತತ್ತಿಪ್ಯಾಃಘಟ್ಟುರಕತ್ರೀಕುಭೀ  
<sup>6</sup> ತ್ತಿದೇವಾಸ್ತಚ್ಛಿಪ್ಯಾಕಲಿಕಾಲಸರ್ವಜ್ಞಾಘಟ್ಟುರಕಧರ್ಮಭೂಷಣದೇವಾತಚ್ಛಿಪ್ಯಾ  
<sup>7</sup> ಶ್ರೀಅಮಲಕೀರ್ತ್ಯಾಚಾರ್ಯಾತತ್ತಿಪ್ಯಾಃ . . . ತುತ . . . ಕುವಲ  
<sup>8</sup> ಮುಲ್ಲಾಸಕ . . . ದೇವಂಕ . . . ಚಾರ್ಯಪಟ್ಟವಿಪುಲ  
<sup>9</sup> . . . . . ಮಹಾವಾಯೋದ್ಧಾರಕನಮ  
<sup>10</sup> ಯಮಲ್ಲಿದೇವಾನಂತತ್ಯಾತ್ಮವಾರ್ಧಿವರ್ಧನಹಿಮಾಂಕನಾ  
<sup>11</sup> ವರ್ಧಮಾನಸ್ಯಾಮಿನಾಕಾರಿತಾ . . . ಅಚಾರ್ಯ  
<sup>12</sup> ಕವರ್ಷಾರ್ಥ ಪರಿಧಾವಿ ಸಂವತ್ಸರ ವೈಶಾಖ  
<sup>13</sup> ಕುದ್ಧ ೩ ಬುಧವಾರ ||

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ಅದೇ ಗುಟ್ಟದಮೇಲೆ.

- <sup>1</sup> ಶ್ರೀಕಾ . ಕೀರ್ತ್ತಿದೇವರೇಷ್ಯರುಹೇಮಚಂದ್ರ  
<sup>2</sup> ಕೀರ್ತ್ತಿದೇವರನಿಧಿಮಂಗಳಮಹಾಶ್ರೀ ||

ಅದೇ ಗುಟ್ಟದಮೇಲೆ.

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯಾದ್ಯಾ
- <sup>2</sup>ದಾಮೋಘಲಾಂಘನಂಜೀಯಾತ್ಮರೋ
- <sup>3</sup>ಕೃನಾಥಸ್ಯಾಸನಂಜನಕಾಸನಂ ||
- <sup>4</sup>ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾಮಂಠಲಾಽಯ್ಯಾದಿ
- <sup>5</sup>ಪ್ರಕೃತ್ಯಸ್ತಯವಿರಾಜಿತಚಿಹ್ನಾಳಂಕೃತರುಃವಿಸಂಸೋದಾವ
- <sup>6</sup>ಬೋಧಿತರುಂಸಕಳವಿಮಳಕೇವಳಚ್ಛಾನನೇತ್ರತ್ರಯರುಂ
- <sup>7</sup>ಅನಂತಚ್ಛಾನದರ್ಶನವೀರ್ಯಸುಖಾತ್ಮಕರುಂವಿದಿತ . . .
- <sup>8</sup>ದ್ವಾರಕರುಂಪಿತತ್ವಭಾವನಾಭಾವಿತಾತ್ಮರುಂವುಛನಯ
- <sup>9</sup>ಸಮಾಪ್ತಿಃ ಸಖರುಂತ್ರಿದಂಡರಹಿತರುಂತ್ರಿಲಬ್ಧನಿರಾಕೃತರುಂ
- <sup>10</sup>ಚತುಕಪಾವಿನಾಸಕರುಂಚತುರ್ವಿಧವುಸಗ್ಗಗಿರಿಕಂ
- <sup>11</sup>ದರಂದಿದ್ಯರೆಯಸಮನ್ವಿತರುಂಪಂಚದಸಪ್ರಮಾದವಿನಾಸ
- <sup>12</sup>ಕತ್ತುಗಳುಂಪಂಚಾಚಾರವೀರ್ಯಸಾರಪ್ರವೀಣರುಂಸಸುಧರು
- <sup>13</sup>ಕನದಭೇದಾಭೇದಿಗಳುಂಸಟುಕವೃತ್ತಸಾರರುಂಸಪ್ತನಯನಿರ
- <sup>14</sup>ತರುಂಅಪ್ಯಂಗನಿಮಿತ್ತಕುಲರುಂಅಪ್ಯವಿಧಚ್ಛಾನಾಚಾರಸಂ
- <sup>15</sup>ಪಂನರುಂನವವಿಧಬ್ರಹ್ಮಚರಿಯವಿನಿಮ್ಮುಕ್ತರುಂದರಭ
- <sup>16</sup>ಮೃತಮೃತರ. ನ್ತರುಂಪಿತ. ದರದ್ರಾವಕಾಚಾರವುಪದೇಸಬ್ರತಾಚಾರ
- <sup>17</sup>ಚಾರಿತ್ರರುಂದ್ಯಾದರತಪನಿರತರುಂದ್ಯಾದರಂಗಸುತಪ್ರವಿಧಾನ
- <sup>18</sup>ಸುಧಾಕರರುಂತ್ರಯೋದಕಾಚಾರಲೀಲಗುಣಧೈರ್ಯ . . . ಸಂ
- <sup>19</sup>ಪಂನರುಂಎಂಬತನಾಲ್ಕುಲಕ್ಷಜೀವಘೇದಮಾರ್ಗಗುರುಂಸವ್ಯಜೀವಿದ
- <sup>20</sup>ಯಾಪರರುಂಪ್ರೀಮಕೋಡಕುಂದಾನ್ವಯಗಗನಮಾತ್ಮಕಂಡರುಂ
- <sup>21</sup>ವಿದಿತೋತಂಸಕುಷಮಾಂಡರುಂ . ಗಣಗಜೇಶ್ವಸಿಂಹಾಕ್ರಮದಧಾರಾವಳಾ
- <sup>22</sup>ಸುರರುಂಪ್ರೀಮದ್ವೇರಿಗಣಪುಸ್ತಕಗಚ್ಛದಕೋಡಕುಂದಾನ್ವಯಪ್ರೀಮಾತ್ಮಿಭು
- <sup>23</sup>ವನರಾಜಗುರುಂಪ್ರೀಭಾನುಚಂದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳುಂ ಪ್ರೀತೋಮುಚಂ
- <sup>24</sup>ದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳುಂಚತುರ್ಮುಖಫಲಪ್ಪರಕದೇವರುಂಪ್ರೀಸಿಂಹ
- <sup>25</sup>ನಂದಿಫಲಪ್ಪಾಚಾರ್ಯರುಂಪ್ರೀಶಾಂತಿಫಲಪ್ಪರಕಾಚಾರ್ಯರುಂಪ್ರೀ . . . ಕಿ
- <sup>26</sup>ದೊಡಗಿಫಲಪ್ಪರಕದೇವರುಂಕನಕಚಂದ್ರಮೂಲಧಾರದೇವರುಂ ಪ್ರೀತೋಮು
- <sup>27</sup>ಚಂದ್ರಮೂಲಧಾರದೇವರುಂಚತುರ್ವಿಧಪ್ರೀತಕಲಗಣಸುಧಾರಣ . . .
- <sup>28</sup>ಹದೇವಧಾನರುಂಕಲಿಯುಗಗಣಧರಪಂಚಾಸತಮುನೀಂದ್ರರುಂ
- <sup>29</sup>ಅವಧಂಪ್ರಯುಗಾರ ಪ್ರೀಕಂತಿಯರುಂಪ್ರೀಮಾಪ್ರೀಕಂತಿಯರುಂ . . .
- <sup>30</sup>ಕಂತಿಯರುಂದೇವಪ್ರೀಕಂತಿಯರುಂಕನಕ್ರೀಕಂತಿಯರುಂ
- <sup>31</sup>ಯಿಪ್ತುತ್ತಂಟುತಂಡಸಿಪ್ತರುಂವರಸುಪೇಶಾಂವಿಸಂವತ್ಸರದಪಾ
- <sup>32</sup>ಲ್ಲುಣಸು ೪ ಬ್ರಹ್ಮಗೋಮುಖದೇವರತೀರ್ಥಸುಧಕಲ್ಯಾಣ . . .
- <sup>33</sup>ಕಮಂಗಳಮಹಾ !

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೦ದೇ ಗುಂಡಿಗೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- <sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣ
- <sup>2</sup> ಪುಸ್ತಕಗಣ್ಯಕೊಂಡಕುಂದಾನ್ಯ
- <sup>3</sup> ಯಶ್ರೀತ್ಯವಿದ್ಯದೇವರತಿಷ್ಠ
- <sup>4</sup> ಪದ್ಮಾಂಡಿದೇವರುನಳಸಂವ
- <sup>5</sup> ತ್ವರಣೈತ್ರಕುಂನೋಮುವಾರದಂ
- <sup>6</sup> ದುನಾಕಶ್ರೀಮನಸ್ಸರೋಜಿನಿರಾ
- <sup>7</sup> ಜಮರಾಳರಾದರು ಮಂಗಳಮ
- <sup>8</sup> ಹಾಶ್ರೀ ||

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ಅಖಂಡಬಾಗಿಲ ಗುಂಡಿನಲ್ಲಿ.

- <sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಭವ್ಯಜನನಿದಾನಂ
- <sup>2</sup> ಸೇನೆಯರಕಾಣರಣರಂಗಧೀರಶ್ರೀಮನ್ಮಂಯಾ
- <sup>3</sup> ನೆದಂಡನಾಥಾನುಜಂದಾನಭಾನುಜನೆನಿಸಿದಭ
- <sup>4</sup> ರತಮಯ್ಯದಂಡನಾಯಕನೀಭರತಬುಜು
- <sup>5</sup> ಬಲಿಕೇವಲಿಗಳ ಪ್ರತಿಮೆಗಳುಮಂಟಪದಿಗ
- <sup>6</sup> ಳುಮಾತೀರ್ಥದ್ವಾರಪಕ್ಷಕೋಭಾತ್ಥಂಮಾಡಿಸಿದನೀರಂಗದ
- <sup>7</sup> ಹಪ್ಪಳಿಗೆಯುಮನೀಮಹಾಸೋಪಾನಪಶ್ಚಿಮ
- <sup>8</sup> ಮಂರಚಿಸಿದಂಶ್ರೀಗೊಮ್ಮಟದೇವರಸುತ್ತಲಾರಂಗ
- <sup>9</sup> ಮಹಪ್ಪಳಿಗೆಯಂಬಿಗಿಯಿಸಿದನದುಮ
- <sup>10</sup> ಲ್ಲದೆಯುಮಿಗಂಗವಾದಿನಾಡೊಳಗಲ್ಲಿಗ
- <sup>11</sup> ಲ್ಲಿನೋರ್ಪುಡಂ || ಕ || ಪ್ರಕಟಯಕೋವಿಭುರವೊ
- <sup>12</sup> ಣ್ಣತ್ತುಕನ್ನೆವಸದಿಗಳನೊಸೆದುಜೇಣ್ಣೋದ್ಧ
- <sup>13</sup> ರ | ಪ್ರಕರಮನಿನ್ನೂಹನಲಾಕಿಕಥೆತಿಮಾಡಿ
- <sup>14</sup> ಸಿದನಸೆಯೆಭರತಚಮೂಪಂ ||
- <sup>15</sup> ಭರತಚಮೂಪತಿಸುತೇಸುಲೇಖಃ ಸ್ತುಲದೇವಿ
- <sup>16</sup> ಬೂಪಿರಾಜಾಂಗನೆತದ್ವರತನೆಯುಮುಖ
- <sup>17</sup> . . . . . ನೂಸ
- <sup>18</sup> ದುರವಸಿದನಿವಂ ||

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ವೊಡೆಗಲ್ಲುಬಸ್ತಿಯ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

- <sup>1</sup> ಶ್ರೀಮತುಃಲಿವಾಹನಶಕವರುಷಗುಂನೇಸಿದ್ಧಾಧೀನಂ
- <sup>2</sup> ವತ್ಸರದಮಾಳುಬಹುಳಂಯಲ್ಲುಮುನಿಗುಂದದನೀ

- <sup>3</sup>ಮೆಯದೇಕಲಕರಣಿಯರಮಲೆದಲಾಂಕಜೊನ್ನ ಪ್ಪಯ್ಯ  
<sup>4</sup>ನಲನುಜವೆಂಕಪ್ಪಯ್ಯನಪುತ್ರಸಿದ್ಧ ಪ್ಪಯ್ಯನಲನುಜನಾ  
<sup>5</sup>ಗಪ್ಪಯ್ಯನಪುಣ್ಯಸ್ತ್ರೀಯರಾದಬನದಾಂಬಿಕೆ  
<sup>6</sup>ಯರುಬಂದುದರ್ಶನವಾದರುಭದ್ರಂಭೂಯಾ  
<sup>7</sup>ತಶ್ರೀ || ಶ್ರುತಸಾಗರವರ್ಣಿಗಳನಮೇತ ||  
<sup>8</sup>ಇದೇತಿಥಿಯಲ್ಲಿಮೂಡಿಗೂರಜಾಗಪ್ಪನಾಗವ್ವನ  
<sup>9</sup>ಪುತ್ರದಾನಪ್ಪಸಟ್ಟರಪುಣ್ಯಸ್ತ್ರೀನಾಗತ್ವನ  
<sup>10</sup>ಮೈದುನಭಿಷ್ಠಪ್ಪನುದರ್ಶನವಾದರು ||

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ಕಂಚಿಗುಲ್ಪಿ ಬಾಗಲಿಗೆ ದಕ್ಷಿಣಭಾಗದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ.

- <sup>1</sup>ಶ್ರೀಸಾಮ್ಯಸಂವತ್ಸರದೊಳುವಿಭ  
<sup>2</sup>ದಲಕ್ಷಯಜುಬು ಒಮಿಯೊಳುತಾಂತ್ರಿ  
<sup>3</sup>ಸೋಮನಾಥಪುರವೆನಿಸಿದಕೊಂಗನಾಡಿದಗದರ  
<sup>4</sup>ಅನಂದಿಯಗ್ರಾಮ || ಅಗ್ರಾಮದಲಕ್ಷೀಮತ್ವಂಜಿ . . . . .

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ಪೊವೀಸತೀರ್ಥಕರ ಬಸ್ತಿಯಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

- <sup>1</sup>ವೇಂನಮಸಿದ್ಧೇಭ್ಯಃಗೋಂ  
<sup>2</sup>ಮಟಸ್ವಾಮೀಅನೀಶ್ವರ  
<sup>3</sup>ಮುಳ್ಳನಾಕಾಕಜೊಪ್ಪಿ  
<sup>4</sup>ಸತೀರ್ಥಕರಕೀಪರತೀಮಾ  
<sup>5</sup>ಪೂರುಕೀರ್ತೀಪಂಡಿತಧರ  
<sup>6</sup>ಮಾಹಂದ್ರಬಿಳ್ಳತಕ . . . ಪದಸ  
<sup>7</sup>ಸಕೇಂಜಿಂಸರ್ವಧಾರಿನಾ  
<sup>8</sup>ಮಸಂವತಸರಾವೈಸಂಕವದೀ ೩  
<sup>9</sup>ಕುಕ್ಕುರವಾರದೇಹರಾಂ? (ಪತೀಸ್ಮರ  
<sup>10</sup> . . . ಜಿಗೋವಾಳಯವರೆಗೋತ್ರಃ  
<sup>11</sup>ಶ್ರೀನಾಥಾಶ್ರೀನಾಸಿಕಾಪು  
<sup>12</sup>ತ್ರಸರಾವನಸಾಪತಿ  
<sup>13</sup>ವಮಾವನಸಿಕಾಪುತ್ರಃ  
<sup>14</sup>ರಾಮನಾಸಿಕಮುಕಪೂರ

ಅಖಂಡಬಾಗಲಿಗೆ ಹೋಗುವ ಮೆಟ್ಟುಗಳ ಪಶ್ಚಿಮ ಬಂಡೆಯಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ.)

<sup>1</sup>ಸಂವತ್ ೧೧೧೧ ವರ್ಷವೈಶಾಖರವಿ

<sup>2</sup>ಶ್ರೀಕಾಷ್ಠಸಂಘೇಮಂದಿತ . . . . .

ದೊಡ್ಡ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟುಗಳ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

<sup>1</sup>ಅರಣ್ಯಜೀವಿವೀರವೀರಪ

<sup>2</sup>ಶ್ರೀವರಾಹನಮಹಂ . . . . .ದುಸಿಂ

<sup>3</sup>ಫರಣಾಯಕಂಜಗಳ . . . . .

<sup>4</sup> . . . . .ಬಿಡಿಗರ

<sup>5</sup>ಬೆಟ್ಟಕ್ಕೆ

ಬ್ರಹ್ಮದೇವ ಮಂಟಪದಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ.

<sup>1</sup>ದ್ವಾರ್ತಿಸಂ | ಕಾರ್ತಿಕನುಷ್ಠರಲು |

<sup>2</sup>ಶ್ರೀಬ್ರಹ್ಮದೇವರಮಂ

<sup>3</sup>ಟಪವನುಹರಿಸಾ

<sup>4</sup>ಉಗಿಗಿಡನಾತಮ

<sup>5</sup>ರಂಗೈಯನನೇವ ||

. ದೊಡ್ಡ ಬೆಟ್ಟದಹಿಂದೆ ತಪ್ಪಲಲ್ಲಿ.

<sup>1</sup>ಸ್ವಸ್ತಿ ಪ್ರಸಿದ್ಧ ಸೈದ್ಧಾಂತಿಕ ಚಕ್ರವರ್ತಿಗಳ ತ್ರಿವಿಷ್ಣು ಪಾವೇಷ್ವರ ತೀರ್ಥಗಳ ಕೊಂಡಕುಂದಾನ್ವಯದಗಳನ

<sup>2</sup>ಮಾರ್ತಂಡರುಮಧ್ಯೇಮನ್ನ ಯತೀರ್ತಿ ಸಿದ್ಧಾಂತ ಚಕ್ರವರ್ತಿಗಳ ಗುಡ್ಡ ಬಮ್ಮದೇವಹೆಗ್ಗಡೆಯ

<sup>3</sup>ಮಗನಾಗದೇವಹೆಗ್ಗಡನುಗಸಮುಪ್ರಮೇದುಕೆಜಿಯಂಕಟ್ಟಿಸಿ ತೋಟವನ್ನಿ ಸಿದವರ: ಪ್ಯರು

<sup>4</sup>ಛಾನುತೀರ್ತಿ ಸಿದ್ಧಾಂತ ದೇವರ: ಪ್ರಾಚಾರ: ಪ್ರದೇವರ: ಛಟ್ಟಾರಕದೇವರ: ನೇಮಿಹಂದ್ರ ಪಂಡಿತದೇವರ: ಬಾಳಚಂ

<sup>5</sup>ದ್ರದೇವರ: ಸಂಧಿಯಲುನಾಗದೇವಹೆಗ್ಗಡೆಗೆ ತೋಟಗದ್ದೆ ಅವರ: ಹೊಲಸರ್ವ ಬಾಧಾಪರಿಹರವಾಗಿವಶಕ್ಕೆ ಗ

<sup>6</sup>ದ್ವಾಣಿತೀರ್ಥವನ್ನಾ ಗಿಮುಕ್ತಗಳ ಮುಕ್ತಳು ಸರ್ವ್ಯಾನ್ತ ಕೊಟ್ಟ ಬಸನಾರ್ಥವಾಗಿ ತ್ರಿಗೊಂಮಟದೇವರ: ಅಪ್ಪವಿ

<sup>7</sup>ಧಾರ್ವಾಕನಿಗಿಟ್ಟವತ್ತಿ ||

ಚನ್ನಯ್ಯನ ತೋಪಿನಲ್ಲಿ ಗುಡಿನಮೇಲೆ.

<sup>1</sup>ಪುಟ್ಟಸಮಿಸಟ್ಟರ: ದೇವೀರಮ

<sup>2</sup>ನಮಗಚಂನಂನಮಂಟಪದಿ





- <sup>21</sup> ವಿಲಸನ್ಮುಗಲಕ್ಷ್ಮ್ಯನನವಿಪ್ಲವಗ್ರಸ್ತಿಯನನಗಲ್ಪಂ || ಅವರ್ಗಮನೋಜನಂತಸುದತೀಜನಚಿತ್ತಮನೀಳೋಳ್ಪತ್ತಿಸಾಲ್ಪವಯವೋಭ  
<sup>22</sup> ಯಂದತನುಮಂಜುಭಿಧಾನಮನಾನದಂಗನಾನಿವಮನಚ್ಚ ಮುಯ್ಯನೋಮಾನದಬೀರನಚ್ಚ ಯುದ್ಧದೋಳತವಿಸುವನಾದನಾತ್ಮಭ  
<sup>23</sup> ವನಪ್ರತಿಮಾನರಸಂಭೂತುಂ || ಪಡೆವಾತೀಂಬಂಕಂಡಂಗಮೃತಜಲಧಿತಾಂಗಬೃದಿಂಗಂಡವಾತಂನುಡಿವಾತಂಗೇನನೆಂಬೈಪ್ರಳ  
ಯಸಮಯವೋ  
<sup>24</sup> ಷಂನುರಿಯುವಿಂಪುಕಡಲನ್ನಂಕುಷನನ್ನಂಮುಳಿದುಕುಂಕನಂನಂಯುಗಾಂತಗ್ನಿಯಂನಂನಿಡಿಲಂನಂನಂಜದಂನಂ ಪುರಹರನು  
ರಿಗಂಣಂನೋನಾರಂನಂ  
<sup>25</sup> ಹಂ || ತದದ್ಭಂಗಲಕ್ಷ್ಮೀ || ಮೃದುಪದಮೀತಲದೇವೀಸುಪತಿಯನರಸಂಪನ್ನಪತಿಗನುಗಮಸಾಖ್ಯ | ಪ್ರದಪಟ್ಟಮುಕದೇವೀಪದ  
ವಿಗಸಲಿಯೋಗ್ಯವಾ  
<sup>26</sup> ಗಿಧರಿಯೋಗ್ಯಗಲ್ಪಂ || ಪೃ || ಲಲನಾಲೀಲೆಮುನ್ನವಂತುಕುಸುಮಾಸ್ತಂಪ್ರಟ್ಟದೊಂಬಿಪ್ಪುಗಂಲಲಿತೀವಧುವಿಂಗವಂತನರಸಂಜ  
ಕ್ಷೋಣಿಪಂಚಂಗವೇತಲದೇವೀವ  
<sup>27</sup> ಭುಗಂಸುತೃಳಿಚಿಂತಪುಷ್ಪಾಧಿಕಂಪ್ರಟ್ಟದೊಂಬಿಲವದ್ವೈರಿಕುಂಜಂತಕಂಜಯಭುಜಂಬಲ್ಲುಳಭೂಪಂಚಕಂ || ಲಿಪುಭೂಪಾಳಭುಂ  
ದಂಲಿಪುಸುನೋಕರಾಕರ  
<sup>28</sup> ಣಂಕಂಲಿಪುರಾಜನೈಘೇಪುಕಂಲಿಪುನೋಧ್ಯಾಂತಪಾತಸುಪಾತಂ ಲಿಪುಧಾತ್ರೀಶಾದ್ರಿವಜ್ರಂ ಲಿಪುನೃಪತಿತಮಸ್ತೋಮವಿಧ್ವಂಸನಾ  
ಕ್ತುಕಂಲಿಪುಪ್ರಥ್ವೀಮಂಕುಂಜನಂ  
<sup>29</sup> ನುದಯಿಸಿದಂವೀರಭೃಗುಳದೇವಂ || ಗತಲೀಳಂಲಂಕನಂಚಂತಿಲಕಂಭಯೋಗ್ರಜ್ವರಂಗೂಜ್ವರಂಸಂಧೃತರೂಳಂಗಂನುಚ್ಚೈರಿಕರ  
ಧೃತವಿಗಸತ್ಪ್ರವಂಜುನಶೋದ್ವೈತ  
<sup>30</sup> ಲೇಳಂಚೋಳನಾದಂಕದನದನದೋಳಂಚೋಲಿಯಂ ಪೋಯ್ನೀರಾಹಿತಭೂಪ್ರಜ್ಞುಳಕಾನಂಕನತುಳಿಳಂವೀರಬಲ್ಲುಳದೇವಂ || ಭರ  
ದಿಂದಂತನ್ನದೋಗ್ಗಲ್ಪುರಿದನೋಡೆಯರಸಂಕಾಯುಕ್ತಾ  
<sup>31</sup> ದಲ್ಲುಂಪುಣ್ಯರಿಬಲ್ಲುಳಕ್ಷೀತಿರಂ ನಡೆದುಬಳಿಯುಂ ಮುತ್ತಿಸೋಗದೇದೋತ್ತರದಂತಾಳಾತನಂಚೂಣ್ಣೀತ ನಿಖರದೋಳುಚ್ಚಂಗಿ  
ಯೋಗ್ಗಲ್ಪಿ ದಂಭಾಸುರಕಾಂತದೇಶಕೋಶ  
<sup>32</sup> ವ್ರಜಜನಕಪಯೋಘಾಸ್ತುತಂಪಾಂಡ್ಯಭೂಪಂ || ಚಿರಕಾಲಂಪುಗಳ್ ಸಂಧ್ಯಮೆನಿಸಿದ್ಭೂಚ್ಚಂಗಿಯಂಮುತ್ತಿ ದುರ್ಧರತೇಜೋನಿಧಿದೂ  
ಗೋಣಿಯನಿಕೋಡಾಕಾಮದೇವಾನೋ  
<sup>33</sup> ಶ್ವರನಂಸಂಜೋಡೆಯಕ್ಷೀತಿಶ್ವರನನಾಭಂಡಾರಮಂಜ್ವೀಯರಂತುರಗಮ್ರತಮುಮಂ ಸಮಂತುಡಿಂಬಲ್ಲುಳಭೂಪಂಚಕಂ || ಸ್ವಸ್ತಿ ಸ  
ಮಧಿಗತಮಂಚಮುಕಾಬ್ಬಮುಕಾಮಂಡೇ  
<sup>34</sup> ಶ್ವರಂದ್ವಾರವತೀಪುರವರಾಧಿಶ್ವರಂ | ತುಳಂವಳಂಜಳಧಿಬಡವಾನಳಂದಾಯಾದದಾವಾನಳಂ ಪಾಂಡ್ಯಕುಳಕಮಳವೇದಂಚಗಂಚಭೀರಂಚ  
ಮಂಡೇಕಪೇಟಿಕಾಣಿಚೋಳಕಟಿಕನೂಕುಕಾ  
<sup>35</sup> ಣ || ಸಂಗ್ರಾಮೋಮ | ಕಲಿಕಾಲಕಾಮ | ಸಕಳವಂದಿಬೃಂದಸಂತಪ್ತನ ಸಮಗ್ರವಿತರಣವಿನೋದ | ವಾಸಂತಿಕಾದೇವಿಬಲ್ಲುಪರ  
ಪ್ರಸಾದ | ಯಾದವಕುಳಂಬರದ್ವಯಮಣಿ | ಮಂಡ  
<sup>36</sup> ಳಕಮಕುಟಿಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡಮಲಸರೋಗ್ಗಂಡನಿವಾರಂಭಿಗಲದುರ್ಗಮಲ್ಲ | ನಾಮಾದಿಪ್ರಕೃತಸುತಂತ್ರೇಮುತ್ತಿಭುವನ  
ವಲ್ಲತಳಕಾಡುಕೋಗು  
<sup>37</sup> ನಂಗಲಿನೋಳಂಬಾಡಿಲವನವನುಂಗಲೋಂಡ ಭುಜಂಗಳಿರಗಂಗಪ್ರತಾಪಪೂಯ್ಯಂವೀರಭೃಗುಳದೇವರ್ಧಕ್ಷೀ ಮಂಡಲಮಂದು  
ಪ್ಪನಿಗ್ರಹಪ್ಪಪ್ರತಿಪಾಳ  
<sup>38</sup> ಸಪೂರ್ವಕಂಸುಬಂಕುಧಾವಿನೋದದಿಂರಾಜ್ಯೋಗಿಯುತಿರತತ್ವದಸದೋಳಂಜೀವಿ || ತನಗಾರಾಧ್ಯಂಹರಂವಿಕ್ರಮಭುಜಪಂಚೋವೀರ  
ಬಲ್ಲುಳದೇವಾನೋಮಾ  
<sup>39</sup> ಳಂಸ್ಯಾವಿವಿಭಾಜಿತವಿಮಳಚರಿತ್ರೋತ್ತರಂ ಕಂಭುದೇವಂಜನಕಂಜೈವೈಷ್ಣುಚಿಂತಾಮಣಿ ಜನನಿಜಗತ್ಪ್ರಾತೀಯಕ್ತವೈಯಂದಂದಿನಿ  
ಸಂಗ್ರೇಹದ್ರಮಾಳಪ್ರಭುಗನ  
<sup>40</sup> ಮಮಕಾಳಿಯಮಂತ್ರೀಶವರ್ಗಂ || ಪತಿಭಕ್ತಂವರಮಂತ್ರಕೃತಿಯುತನಿದ್ರಂಗಂತು ಭಾಸ್ವದ್ವ್ರಹಸ್ವತಿಮಂತ್ರೀಶ್ವರನಾದನಂತವಿಳ  
ಸದ್ಭುಳದೇವಾನೋಪತಿಗಿವಿರು

- [illegible]

- <sup>60</sup> ಧರ್ಮಸಂಧ್ಯಾಪರದನೇರದಭಾಸುರ ಯಶೋಭಿರಾಮಂಕಾಮಂ || ಸಿರಿಗಂವಿಪ್ಲವಗವೆನ್ನು ಮುಂನವಿಸಮಾನ್ಯಂ ಪುಟ್ಟಿದೊಂಕಂಭುಗಂಠಿ  
ಸಂಜಾತೇವೇತುಪದ್ಯದನನಾಮೊಂ ಪುತ್ರನನ್ನಿಗಿಳೇಧರಣೀವಿ
- <sup>61</sup> ಶ್ರುತಚಂದ್ರಮಾಸಿವಿಭುಗಂತ್ರಿಯಾಚೆಯುಕ್ತಂಗೆವುದ್ದಿ ರತೇಜಂ ಗುಣಿಸೋಮನುಭವಿಸಿದಂನಿಸ್ಸೀಮಪುಣ್ಯೋದಯಂ || ವರಲಕ್ಷ್ಮೀ  
ಪ್ರಿಯವಲ್ಲಭಂವಿಜಯಕಾಂಶಾಕ್ಷಣ್ಯಪೂರಂವಿಭಾಸುರ
- <sup>62</sup> ವಾಣೀಪ್ಪದಯಾಧಿಸಂತುಹಿತರಕ್ಷೀರವಾರಾಸಿ ಪಾಂಡುರಕೀರ್ತಿರನುದಗ್ರದುರ್ಧರತುರಂಗಾರೂಢದೇವನ್ತ ನುದ್ಧರಕಾನ್ತಾಕಮನೀ  
ಯಕಾಮನೇದಯೋಗೋಮುನೀಧಾತ್ರಿಯೊಳ ||
- <sup>63</sup> ಪರಮಾರಾಧ್ಯನನನ್ನ ಸಾಖ್ಯನಿಳಮಂ ಶ್ರೀಮಜ್ಜಿಪಾಧೀಶ್ವರಂಗುರುಸೈದ್ಯಾದ್ವಿ ಕಚಕ್ರವರ್ತಿರನಯಕೀರ್ತಿ ಖ್ಯಾತಯೋಗೀಶ್ವರಂಧರಣೀವಿ  
ಶ್ರುತಚಂದ್ರಮಾಸಿವಿಜಯಪ್ರತ್ಯಾಂತನಿಂದಂದಡಾದೊರ್
- <sup>64</sup> ಯಾದಾಚಲದೇವಿಗಮ ವಿಶೋಭ್ಯಾತ್ಮೀತ್ರಿಗಾಧಾತ್ರಿಯೊಳ || ಭರದಿಂದೆಳುಗೊಳತೀರ್ಥದೊಜ್ಜನಪತಿ ಶ್ರೀಭಾರ್ವದೇವೋದ್ಯಮಂ  
ವಿರಮಂವೂಡಿಸಿದಳವಿನೂತನಯಕೀರ್ತಿ ಖ್ಯಾತಯೋಗೀ
- <sup>65</sup> ಸ್ವಭಾಸುರಬೋಧ್ಯತು ಬಾಳಚಂದ್ರಮುನಿಪಾದಾಂಭೋಜನೀಭಕ್ತೆ ಸುಸ್ಥಿರಯಪ್ಪಾಚಲದೇವೀತಿ ವಿರದಾಣಚಕ್ರಸ್ಥಪ್ತಿಯಿಂ ||  
ತದ್ಗುರುಕುಳಶ್ರೀಮೂಲಸಂಘದೇವಿಯಾಗಣ
- <sup>66</sup> ಪುಸ್ತಕಗಚ್ಚಕೊಂಡಕುಂದಾನಯದೊಳ || ಕಂ || ವಿದಿತಗುಣಚಂದ್ರಸಿದ್ಧಾನ್ತ ದೇವಸುತನಾತ್ಮವೇದಿಪರಮತಭೂಭುಧ್ವಿದುರನಯ  
ಕೀರ್ತಿರಸಿದ್ಧಾನ್ತ ದೇವನೇಸದಂಮುನೀಂದ್ರನಗತತಂದ್ರಂ
- <sup>67</sup> ವರಸೈದ್ಯಾನ್ತ ಪಯೋಧಿವರ್ಧನರತತ್ವಾಧಿಸಂತಾರಪಾರುಚಿಭೂಜಿತಕೀರ್ತಿ ಧೌತನಿಖೋರ್ವೀಮಂಡಳಂ ದುರ್ಧರಸ್ಮರಣಾಣಾವ  
ಳಮೇಳು ಜಾಳಪನಂಭವ್ಯಾಂಬುಜಪ್ರಾತರಸುರ
- <sup>68</sup> ನಿಶ್ರೀನಯಕೀರ್ತಿರದೇವಮುನಿಪಂ ವಿಖ್ಯಾತಿಯಂತಾ ದೊಂ || ತಚ್ಚೈಶ್ವರ || ವರಸೈದ್ಯಾನ್ತ ಕಳಾಸುಕೀರ್ತಿ ಮುನಿಪ್ರೀಮಪ್ರಭಾ  
ಚಂದ್ರದೇವರಃಪ್ರಸ್ತುತಮಾಘನಂದಿಮುನಿರಾಜಪ್ಪಗಡ್ಡನಂದಿವ್ರ
- <sup>69</sup> ತೀಶ್ವರರುರ್ವೀನುತನೇವಿಚಂದ್ರ ಮುನಿಪಾಥೋತ್ತರಾದ್ವಿರನರವೀಶ್ರೀನಯಕೀರ್ತಿರದೇವ ಮುನಿಪಾದಾಂಭೋರುಪಾಧಾಕರ ||  
ಸ್ತುತಮಾತಂಗೆಮೃಗೇಂದ್ರನುಭವಯಕೀರ್ತಿ ಖ್ಯಾತಯೋ
- <sup>70</sup> ಗೀಂದ್ರಭಾಸುರಪಾದಾಂಬುರುಪಾನವಸ್ತುಧುಕರಂ ಚಂಡತ ಪೋಕ್ಷ್ಮಿಗೀಶ್ವರನಾದೊಂನರಪಾಳಮಾಣಿರುಪಾಳಾಚ್ಚಿ ತಾಂಭ್ರದ್ವ  
ಯಾಸ್ಥಿರನಾಧ್ಯಾತ್ಮಿಕಬಳಚಂದ್ರಮುನಿಸಂಚಾರತ್ರ
- <sup>71</sup> ಚಕ್ರೇಶ್ವರಂ || ಗೌರತಪಂಗಳಂನೇಗಲ್ಲತಾನೇರದಗ್ಗಡ ಚಂದ್ರಮಾಸಿಯೊಳನಾರಿಯುಗ್ಗನ್ನದ ಸೊಬಗುಬೆಳ್ಳಲವುಂಧವದೊಳ್ವರನ್ತ  
ರಂ ಸಾರತಪಂಗಳಂಪಡೆತುತಾನೇರದೊಳ ಗಡಚಂದ್ರಮಾಸಿಗಂಭೀರ
- <sup>72</sup> ಯನಿಪ್ಪತನ್ನ ನನಿಪಾಚಲವೊಲೈಯಿಗಂಗೆನೊನ್ನರ || ಶಕವರ್ಷದಸಾಯಿರದನೂಜನಾಲ್ತಿನಯ ಪ್ಪವನಂವತ್ತರದಪಾಪ್ಯುಲಹುಳ  
ತದಿಗುಕ್ರಪಾರದುತ್ತರಾಯಣನಂ
- <sup>73</sup> ಕ್ರಾನ್ತಿಯಂದು || ವೃ || ಲೀಲದಿಚಂದ್ರಮಾಸಿವಿಭಾವಾಚಲವೇವಿ ನಿಜೋದ್ಭವಕಾಂತಯಾಚೋಳ ಮೃಗಾಕ್ಷಿವೂಡಿಸಿದಬೆಳ್ಳುಳತೀರ್ಥದ  
ಪುಣ್ಯದೇವರಃಪ್ರತ್ಯಾಂತನಿಂದಂದಡಾದೊರ್
- <sup>74</sup> ತ್ತನುದಾರವೀರಬಲ್ಲಾಳನೃಪಾಲಕನ್ಧರಮುನಿಪ್ರಿಯಮುನಿವನೆಯೈಸದ್ವಿನಂ || ತದವನಿಸತ್ತದತ್ತಿಯನದನಾಚಲಿಬಾಳಚಂದ್ರಮು  
ನಿರಾಜಪ್ರೀತವಯುಗಮಂಪೂ
- <sup>75</sup> ಜನಿತತುರದಧಿವರನಿಮಿರಕೀರ್ತಿರಜನಪತಿಗಿತ್ತಳ || ಅನ್ತುಧಾರಾಪೂರ್ವಕಾಮಾಡಿಕೊಟ್ಟತದ್ಗುಮುನೀವೆ | ಮೂಡಕೆಂಬರಯ  
ಪಳ್ಳ | ಮಲ್ಲಿಂತಂಕವೆಟ್ಟುಪಿ | ಅಲ್ಲಿಂತಂಕುರಿ
- <sup>76</sup> ಯಜ್ಞದ್ವಾರ || ಅಲ್ಲಿಂತಂಕಅಲದನುರ | ಅಲ್ಲಿಂತಂಕಮೇಯಜ್ಞನೊಪ್ಪಿ | ಅಲ್ಲಿಂತಂಕಲಂಕದಪಾಳೊಪ್ಪಿ | ಅಲ್ಲಿಂತಂಕನಾಗರಗಟ್ಟಕ್ಕೆ  
ಯೋದವದ್ವಾರ | ಅಲ್ಲಿಂದನುಂಕವೆಟ್ಟುಮಪ್ಪಳಂ | ಅಲ್ಲಿಂದನುಂ
- <sup>77</sup> ವರನಲ್ಲಿಯಗುಂಡು | ಅಲ್ಲಿಂದನುಂಕವೆಟ್ಟುಪಿ | ಅಲ್ಲಿಂದನುಂಕಯೆರಯಕ್ಕಲ್ಲ | ಅಲ್ಲಿಂದನುಂಕವಲ್ಲ ಪವದಕೊಳ | ಅಲ್ಲಿಂದನುಂಕ  
ನಿತ್ತಿ | ಅಲ್ಲಿಂದನುಂಕವಿಂಡಿದಾರವೊಪ್ಪಿ | ಅಲ್ಲಿಂದನುಂಕಲೋಣಿಯು
- <sup>78</sup> ವರ || ಅಲ್ಲಿಂದನುಂಕವೇನಕುಮಾರವುಳ್ಳ | ಅಲ್ಲಿಂದನುಂಕಮಣಿಸೆಯುಗುಂಡು | ಅಲ್ಲಿಂದನುಂಕಲಾಲದಗುಂಡು | ಅಲ್ಲಿಂದನುಂಕದೊ  
ಪ್ಪು | ಅಲ್ಲಿಂದನುಂಕವೆಟ್ಟುಗುಂಡು | ಅಲ್ಲಿಂದನುಂಕವತ್ತಯುಗಿಯನು

- <sup>79</sup> ಡ್ಢ | ಅಲ್ಲಿಂಮೂಡಲಾಲದಮರ | ಅಲ್ಲಿಂಮೂಡಲೈ ಲಿಪಿಯುಪ್ಪಮಂನೀಮಗೂಡಿತು || ಸ್ಥಳವೃತ್ತಿ || ಪ್ರಕರಣದಕೇರಿಯೋನ  
ತಮ್ಮಬಾಣಾಕೈಯಿಂಮೂಡಲಾಂಪುಕ್ಕನೇಳ್ಳ  
<sup>80</sup> ಜಿಯಬಾಮಗಟ್ಟಮಂಬಟ್ಟರದೇನೇ || ಮೂಡಸಾಗರ | ತಂತನಗರ | ಪಮಪಮಗಟ್ಟ | ಬಡಗನಟ್ಟಕಲ || ಓಯಪಕ್ಕಿಯ  
ಬೈಯಕೆಪೆಯತೋಟ | ಕೇತಂಗೆಯಿ | ಗಂಸಮುಪ್ಪದೇಳೇರಿಯ  
<sup>81</sup> ತೋಟ | ಬಸದಿಯಮುಂದೂಅಂಗಡಿಂಪುತ್ತು || ನಾನಾದೇನುಮುಂದೂನಗರಮುಂದೇವರಪ್ಪವಿಧಾಚ್ಚನೇಗಿಬಟ್ಟಮದವನದೇ  
ಜಿಯಗಿಬಳ್ಳಂ ಅಡಕೆಯಹೇಜಿಯಗಿಹಾಗಂ ಮೆಳಸದೇಜಿಯಗಿಹಾ  
<sup>82</sup> ಗಂ ಅರಿಸದಹೇಜಿಯಗಿಹಾಗಂ ಹತ್ತಿಯಮೇಳವೇಗಿಹಾಗಂ ನೀರೆಮಮೇಳವೇಗಿಹಾಗಂ ಎಲೆಯಹೇಜಿಯಗಿಹಾಗಂ || ವಾ  
ನಂವಾಪಾಲನಂವಾತ್ರದಾನಾಚ್ಚೇಯೋನುಪಾಲನಂ | ದನಾಪ್ಪ  
<sup>83</sup> ಗ್ಗಮವಾಪ್ಪೇತಿಪಾಲನಾದೇಪುತಂಪದಂ || ಬಹುಭಿವ್ವಸುಧಾದತ್ತಾ ರಾಧಿಸ್ಸಗರಾದಿಃ | ಯಸ್ಸಯಸ್ಸಯದಾಧೂಮಿಸ್ತ ಸ್ತತಸ್ತತ  
ದಾಫಲಂ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಪರತಿವಸುಂ  
<sup>84</sup> ಧರಾಂ | ಪಪ್ಪಿವ್ವರ್ಪಸಸ್ರೂ ವಿಪ್ಪಯಾಂಜಾಯತೇತ್ತಿಂ || ಮಂಗಳಮಾ ೨೨ ೨೨ ೨೨ ||

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ಅಕ್ಕನಬಿಸ್ತಿ ಮಹಾದ್ವಾರಕ್ಕೆ ಯೆದುರಾಗಿ ದಕ್ಷಿಣಗೋಡೆಯಲ್ಲಿ.

- <sup>1</sup> ಜ್ವಯಾಪ್ಪಯಕುವತ್ಸರೇದ್ವಿತಯಯುಕ್ತ ವೈಶಾಖಕೇ  
<sup>2</sup> ಮಹೇಶನಯವಾರಕೇಯುತಬಳಿಪ್ಪದಕ್ಷೇಪರೇ | ೨೨  
<sup>3</sup> ತಾಪನಿಧಿದೇವರಾಟ್ಟಲಯಮಾಪ್ತ ಹಂತಾಸಮೇ  
<sup>4</sup> ಚತುರ್ದಶದಿನೇಕಥಂಪಿತ್ಯಯುತೋನಿವಾರ್ಯಗತಿ ||

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ಪೂರ್ವಕಡೆಮೂಲೆಯಲ್ಲಿ.

- <sup>1</sup> ತಾರಣಸಂವತ್ಸರದಧಾದ್ರಪದಬಹುಳದಕಮಿಯೂ  
<sup>2</sup> ಸೋಮವಾರದಲಾಹರಿರಾಯನಸ್ವಸ್ಥನಾದನು

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- <sup>1</sup> ಜ್ವಯಾಪ್ಪಯಕುವತ್ಸರೇದ್ವಿತಯಯುಕ್ತ ವೈಶಾಖಕೇಮಹೇಶನಯ  
<sup>2</sup> ವಾರಕೇಯು . . . . .

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ನಗರಜಿನಾಲಯದ ಮೊದಲೆ.

- <sup>1</sup> ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸೃಷ್ಟಿದಾಮೋಘೇಶಂಭನಂ | ಜಯಾತ್ಮ್ಯಲೋಕೈರಾಧಿಸ್ತಾಪನಂಜಿನದಾನಂ || ಭಯಲೋಭದ್ವಯ  
<sup>2</sup> ದೂರನಂಮದನಘೋರಧ್ಯಾಂತೇವ್ರಾಂಶುವಂನಯನಿಕ್ಷೇಪಯುತಪ್ರಮಾ  
<sup>3</sup> ಣಮನಿನ್ನೀತಾತ್ಮಗನಂದೇಶನಂನಯನಾಂಮದನಾಂತಕಾಂತತಮಂ  
<sup>4</sup> ಸಿದ್ಧಾಂತಾತ್ಮಗನಂನಯಃ | ತ್ವಿವ್ರತಿರಾಜನಂನಂದೇಶಂಪಾಪೋತ್ತರಂಮಿಗುಗುಂ ||  
<sup>5</sup> ಅವರಾಚ್ಚೈವ್ಯರು || ಶ್ರೀದ್ವಾಮಂದಿತ್ಯವಿದ್ಯದೇವರು ಶ್ರೀಭಾನು | ತ್ವಿವ್ರದ್ವಿದೇವ

- <sup>1</sup>ರುಬುಳುಚಂದ್ರದೇವರುಪ್ರಭಾಚಂದ್ರದೇವರು ಮಾಘನಂದಿಭಟ್ಟಾರಕದೇವರುಮಂ  
<sup>2</sup>ತ್ರವಾದಿಸದ್ವಂದಿದೇವರು ನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರು ಇನ್ನಿವರಶಿಷ್ಯರುನಯಕೀರ್ತ್ತಿದೇವ  
<sup>3</sup>ರು || ಧರೆಯೊಳುಖಂಡೆಮೂಳಭದ್ರವಿಳಸದ್ವಂಶೋಪ್ಪವರಸತ್ಯಚಿವ  
<sup>4</sup>ತರಸಿಂಹಪರಾಕ್ರಮಾನ್ವಿತರನೇಕಾಂಭೋಧಿವೇಳಾಪುರಾಂತರನಾ  
<sup>5</sup>ನಾವ್ಯವಪಾರಜಾಳಕುಶಲರವಿಭಾಷಿತರತ್ನತ್ರಯಾಭರಣರವಳ್ಳುಳತೀರ್ಥವಾ  
<sup>6</sup>ನಿನಗರಂಗಳುರೂಢಿಯಂತಾಪ್ತಿದರು || ಶ್ರೀಗೊಂಮುಟಪುರದ  
<sup>7</sup>ಸಮಸ್ತನಗರಂಗಳ್ಳೀಮತುಪ್ರತಾಪಚಕ್ರವರ್ತಿನೀರಬಲ್ಲೊಳದೇವರಕುಮಾರ  
<sup>8</sup>ನೋಮೇಶ್ವರದೇವನಪ್ರಧಾನಂಬರಿಯಮಾಣಿಕ್ಯಭಂಡಾರಿಮದೇವನಂಬಯಕರ  
<sup>9</sup>ಸಂಸಿದ್ಧಿಯಲುಶ್ರೀಮನ್ಮಯಕೀರ್ತ್ತಿದೇವರುಕೊಟ್ಟಜಾಸನದರ್ಥಳೆಯಕ್ರಮವೆಂತೆಂ  
<sup>10</sup>ದಚ್ಚಗೊಂಮುಟಪುರದಮನೆದಜಿ ಅಕ್ಷಯಸಂವತ್ಸರಮೊದಲಾಗಿಆಚಂ  
<sup>11</sup>ದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುವಂತಾಗಿ ಹಣವೆಂದರಮೊದಲಿಗೊಂಟುಪುರವಂತತ್ತು  
<sup>12</sup>ಸುಖವಿಪ್ಪರುತೇಲಿಗರಗಾಣವೊಳಗಾಗಿಅರಮನೆಯನ್ಯಾಯವನ್ಯಾಯಮಾ  
<sup>13</sup>ಳಬ್ರಯವನುಂಬಂದಡಂ ಆಸ್ಥಳದಾಚಾಯ್ಯರುತಾವೇತೆತ್ತನಿನ್ನಯಿಸು  
<sup>14</sup>ವರಯುಕ್ತಲಕಾರಣಕಥೆಯಿಲ್ಲಕಾಶಾಸನಮರ್ಯಾದೆಯೊಂವಿಣ್ಣಿದವರು  
<sup>15</sup>ಧರ್ಮಸ್ಥಳವಕೆಡಿಸಿದವರುಕಾತೀರ್ಥದ ನಖರಂಗಳೊಳಗೊಬ್ಬರಿಬ್ಬರುಗ್ರಾ  
<sup>16</sup>ಮಣಿಗಳಾಗಿ ಆಚಾಯ್ಯರಿಗೆಕಾಟಲ್ಯಬುದ್ಧಿಯಂಕಲಿಸುವಂತೆಕೂಂ  
<sup>17</sup>ದನನದುತ್ತೂಳಸಂಟವೆಂಮಾಡಿ ಹಾಗಬಳಿಯನೊಂಟೆಡಿಕೊಳ್ಳಿಯೆಂದು ಆಚಾ  
<sup>18</sup>ಯ್ಯರಿಗೆಮನಂಕೊಟ್ಟಡೆಅವರುಸಮಯದ್ರೋಹರುರಾಜದ್ರೋಹರಬಣಂಜಿಗ  
<sup>19</sup>ವಗಮರುನೆತ್ತಗಯರುಕೊಲೆಕವರ್ತೆಗೊಡೆಯರು ಇದನಜ್ಞಿದುನಖ  
<sup>20</sup>ರಂಗಳೊಳುಪೇಕ್ಷಿಸಿದರಾದೆಕಾಧರ್ಮವನಖರಂಗಳೇಕೆಡಿಸಿದವರಲ್ಲದೆಆಚಾ  
<sup>21</sup>ಯ್ಯರುಂದಂಜ್ಜನನಂಕೆಡಿಸಿದವರಲ್ಲ ನಖರಂಗಳಅನುಮತವಿಲ್ಲದೆಬಿಟ್ಟರಿಬ್ಬರು  
<sup>22</sup>ಗ್ರಾಮಣಿಗಳುಆಚಾರ್ಯರಮನೆಯನಕ್ಕೆ ಅರಮನೆಯನಕ್ಕೆ ಹೋಕ್ಕ  
<sup>23</sup>ಡೆಸಮಯದ್ರೋಹರುಮಾನ್ಯಮನ್ನಣೆಯಪೂರ್ವಮರ್ಯಾದೆನಡೆಸು  
<sup>24</sup>ವರುಕಾಮರ್ಯಾದೇಯಂಕೆಡಿಸಿದವರು ಗಂಗೆಯತಡಿಯಕುಟೆಯಂ  
<sup>25</sup>ಬ್ರಾಹ್ಮಣಂಕೊಂದಪಾಸದಪೋಷರು | ಸ್ವದತ್ತಾಂಸರದತ್ತಾಂವಾಯೋಪರೇ  
<sup>26</sup>ತಿವಸುಂಧರಾಂ | ಪಪ್ಪಿರ್ವರ್ಪಸಪ್ರಾಣಿವಿಪ್ಪಯಾಂಚಾಯತೇಕ್ರಿಮಿಃ ||

ನಗರಜಿನಾಲಯದವಳಗೆ ದಕ್ಷಿಣಕಡೆ.

- <sup>1</sup>ಶ್ರೀಮತ್ತರಮಗಂಭೀರಸ್ಯದ್ವಾದಾಮೋಘಲಾಂಛನಂ | ಜೀ  
<sup>2</sup>ಯಾತ್ಮೈಶೋಕ್ಯನಾಥಸ್ಯಕಾಸನಂಜನಕಾಸನಂ ||  
<sup>3</sup>ನಮಃಕುಮುದಚಂದ್ರಾಯವಿದ್ಯಾವಿಹದಮೂ  
<sup>4</sup>ರ್ತಯೇ | ಯಸ್ಯವಾಕ್ಯಂದ್ರಿಕಾಭವ್ಯಕುಮುದಾನಂ  
<sup>5</sup>ದನಂದಿನೀ || ನಮೋನ ಪ್ರಜನಾನಂದಸ್ಯಂದಿನೀಮಾಘನಂದಿನೀ |  
<sup>6</sup>ಜಗತ್ಪ್ರಸಿದ್ಧಸಿದ್ಧಾಂತವೇದಿನೀಚಿತ್ರಮೋದಿನೀ || ಸ್ಯಸ್ತೀ

- <sup>7</sup>ಜನ್ಮಗೇಹಂನಿಭೃತನಿರುಪಮೌರ್ವ್ಯಾನಳೋದ್ಧಾ ಮತೇಜಂವಿಸ್ತುರಾನ್ತಃ  
<sup>8</sup>ಕೃತೋವ್ವೀತೃತಮಮುಳಯರ್ದ್ರಸಂಭೂತಿಧಾಮಂ | ವಸ್ತುಬ್ರಾ  
<sup>9</sup>ತೋದ್ಧವಸ್ಥಾನಕಮತೀಯಸತ್ತ್ವವಳಂಬಂಗಭೀರಂ  
<sup>10</sup>ಸ್ತುತ್ಯುನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮೆಸಗುಂಹೋಯ್ಯ  
<sup>11</sup>ಳೋವ್ವೀತೃತವಂಶಂ || ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಘೃತಮಂಸಕವರ್ಷಂ ೧೦೦ ||  
<sup>12</sup>ನೆಯ ಚಿತ್ರಭಾನುಸಂವತ್ಸರ ಶ್ರಾವಣಸುಂಯ್ಯದಂದುಸ್ವಸ್ತಿ ಸಮಸ್ತ  
<sup>13</sup>ಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯರುಂ ಆಚಾರ್ಯವ  
<sup>14</sup>ರ್ಯರುಂಶ್ರೀಮೂಲಸಂಘದೊಂಗಳೇಶ್ವರದೇವೀಯಗಣಾಗ್ರಗಣ್ಯ  
<sup>15</sup>ರುಂರಾಜಗುರುಗಳುಮವ್ವ ನೇಮಿಚಂದ್ರಪಂಡಿತವೇವರಶಿಷ್ಯರು  
<sup>16</sup>ಬಾಳಚಂದ್ರದೇವರು ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯರುಂಆಚಾರ್ಯ  
<sup>17</sup>ವರ್ಯರುಂಹೊಯ್ಯಳರಾಯಂಜಗುರುಗಳುಮಪ್ರೀಮಾ  
<sup>18</sup>ಘನುಂದಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳ ಪ್ರಿಯಗುಂಡುಗಳುನಪ್ರಶ್ರೀತಳುಗು  
<sup>19</sup>ಳತೀರ್ಥದಬಲಾತ್ಕಾರಗಣಾಗ್ರಗಣ್ಯರುಂಅಗಣ್ಯಪುಣ್ಯರುಮವ್ವ  
<sup>20</sup>ಸಮಸ್ತ ಮಾಣಿಕ್ಯನಗರಂಗಳುನುರಜಿನಾಲಯದ ಆದಿವೇರ  
<sup>21</sup>ಅಮೃತಪದಿಗಿರಾಜೇಯನಹೃದಯಮೂಲವರೆಗೊಳಗಾದವವಳಗಜಿ  
<sup>22</sup>ಯಕಳಗಿಪೂರ್ವದತ್ತಿಮೊದಲೇರಿಯತೋಟಮಂ ಅಮೃತಪಡಿಯಗದ್ದೆ . .  
<sup>23</sup>ಅಜೀರ್ಣಮಿಯಸೆರುವೆಗಿಅಜೀರ್ಣಂದ್ರದೇವರಕಯ್ಯಲುಸಮ  
<sup>24</sup>ಸ್ತಮಾಣಿಕ್ಯನಗರಂಗಳು ಬಿನ್ನಿಕೊಂಡವಳಯದಾನನದಕ್ರಮವೆನ್ನೆಂಬಡಿ  
<sup>25</sup>ರಾಜೆಯನಹೃದಯಮಾಣಿಕ್ಯಾಂಜ್ಞಾನದೇವರ ದೇವದಾನದಗದ್ದೆಹೊಣ  
<sup>26</sup>ಗಾಗಿಅಗದ್ದೆಹಂಮೂಡಲನಟ್ಟಕಲ್ಲು | ಅಲ್ಲಿಂತಂಕಹಾಸಪಿಗಲ್ಲು | ಅಲ್ಲಿಂತಂಕಗಿ  
<sup>27</sup>ಡಗನುಳದಗುಂಡುಗಿ ಮೂಡಲಿಂಕಟ್ಟದಗದ್ದೆ | ನೀರೊತ್ತೊಳಗಾದಚತು  
<sup>28</sup>ಸ್ಸೇಮೆ | ಅತಿಂಕಟ್ಟದಪಡುವಣಿಕೋಡಿಯಲಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿಬರದಮುಕ್ಕೊ  
<sup>29</sup>ಡಪಸುಪನೆಟ್ಟಿ ಅಲ್ಲಿಂತಂಕಹುರಿಯ ಕಟ್ಟಪಪಲಹಾಸಪಿಗಲ್ಲು | ಅಲ್ಲಿಂಮೂಡ . .  
<sup>30</sup>ಯದೇವರಗಜಿಯಂತಂಕಣ . . . ಯಮುಂದಿನಲ್ಲಿಬರದಮುಕ್ಕೊಡಪಸುಪಿಗ  
<sup>31</sup>ನೆಟ್ಟ . . . . . ಮೇಲೆಕಜಿ ಯಬಡಗಣಿಕೋಡಿಯಗುಂಡಿನಲ್ಲಿಬರದ  
<sup>32</sup>ಮುಕ್ಕೊಡಪಸುಪನೆಟ್ಟಿಹಕಜಿಯುರಿಂಕಟ್ಟಿವೆಳಗಾದತುಸ್ಸೇಮೆಯಗದ್ದೆ

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ನಗರಜಿನಾಲಯದೊಳಗೆ ಉತ್ತರಭಾಗದಲ್ಲಿ.

- <sup>1</sup>ಶ್ರಮತ್ಪರಮಗಂಭೀರಸೃಷ್ಟಿದಾಮೋಘಲಂಘನಂ | ಜೇಯಾತ್ಮೈಳೋತ್ಯ  
<sup>2</sup>ನಾಘಸೃಣಸನಂಜಿನಶಸನಂ || ಸ್ವಸ್ತಿಶ್ರೀಜನ್ಮಗೇಹಂನಿಭೃತನಿರುಪಮೌರ್ವ್ಯಾ  
<sup>3</sup>ನಳೋದ್ಧಾ ಮತೇಜಂವಿಸ್ತುರಾಂತಕೃತೋವ್ವೀತೃತಮಮುಳಯರ್ದ್ರಸಂ  
<sup>4</sup>ಭೂತಿಧಾಮಂ | ವಸ್ತುಬ್ರಾತೋದ್ಧವಸ್ಥಾನಕಮತೀಯಸತ್ತ್ವವಳಂಬಂಗಭೀರಂ  
<sup>5</sup>ಪ್ರಸ್ತುತ್ಯುನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮೆಸಗುಂಹೋಯ್ಯಳೋವ್ವೀತೃತವಂಶಂ || ಆದಪಿಠಕಾ

- <sup>6</sup>ಸ್ತು ಭದೋದನಗ್ನಗುಣಮಂದೇವೇಭದುದ್ಧಾ ಮ ಸತ್ಯದಗುವ್ಯಂಹಿಮರಶ್ಮಿಯುಜ್ಜ  
<sup>7</sup>ಳಕಳಾಸಂಪತ್ತಿ ಯಂಸಾರಿಜಾತದುದಾರತ್ವದಪನೋವ್ಯನನಿತಾಂತಂತ್ಯಾ ತಾನಲ್ಪಿ ಪು  
<sup>8</sup>ಟ್ಟುದನುದೇವತವೀರವೈರಿವಿನಯಾದಿತ್ಯವನೇಪಾಲಕಂ || ಕ || ವಿನಯಾದಿತ್ಯನೃಪಾ  
<sup>9</sup>ಲನತನುಭವನೇಜಿಯಂಗಳೂಭುಜಂತತ್ತ ನಯಂ ವಿನುತಂವಿಷ್ಟು ನೃಪಾಲಂಜನಸತಿತ  
<sup>10</sup>ದಪತ್ಯನೇವನೇನರಸಿಂಹಂ || ತತ್ಪುತ್ರಂ || ಗತಲೀಳಂಲಾಳನಾಳಂಬಿತಬಹಳಭಯೋ  
<sup>11</sup>ಗ್ರಜ್ಜರಂಗೂಜ್ಜ ರಂಸಂಧೃತಲೂಳಂಗೂಳನುಚ್ಚೈಃ ಕರಧೃತವಿಳಸತ್ಪಲ್ಲವಂಪಲ್ಲವಂಪ್ರೋಜ್ಞೈತ  
<sup>12</sup>ಚೇಳಂಚೋಳನಾದಂಕದನವದನದೋಳ ಭೇರಿಯಂಪೊಯ್ಸಿವೀರಾಹಿತಫೂಪ್ಪ  
<sup>13</sup>ಜ್ಜಾಳಕಾಳಾನಳನತಳಲಳಂ ವೀರಬಲ್ಲಾಳದೇವಂ || ಚರಕಾಲಂಪುಗಳ್ಳ ಸಾಧ್ಯಮೆನಿ  
<sup>14</sup>ಸುದ್ಧಾಳಚ್ಚಂಗಿಯಂಮುತ್ರಿ ದುಧ್ಧರತಲೇಪೋಸಿಧಿಧೂಗೋಗಿಣಿಯನೆಕೋಡಾಕಾಮದೇವಾನೇಶ್ಯ  
<sup>15</sup>ರನಂಸಂದೋಡೆಯಕ್ಷಿತಿಶ್ವರನಪಾಳಂಚಾರಮಂಸ್ತ್ರೀಯರಂತರಗವ್ರಾತಮುಮಂಸಮಂ  
<sup>16</sup>ತುಪಿಡಿದಂಬಲ್ಲಾಳಭೂಪಾಲಕಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಕಬ್ಬಿ ಮಹಾಮಂಡಳೇಶ್ಯ  
<sup>17</sup>ರದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರ | ತುಳವಬಳಹಳಧಿಬವಾನಳ | ದಾಯಾದದಾವಾನಳ |  
<sup>18</sup>ಪಾಂಧ್ಯಕುಳಕಮಳವೇದಂಡ | ಗಂಡಫೇರಂಡ | ಮಂಡಳಿಕದೇವಿಕಾಣ | ಚೋಳಕಟಕಸೂಚಿಕಾಣ | ಸಂ  
<sup>19</sup>ಗ್ರಾಮಭೀಮ | ಕಲಿಕಾಲತಾಪ | ಸಕಳವಂದಿಬ್ಬಂಧಸಂತಪ್ತಗಣಸಮಗ್ರವಿತರಣವಿನೋದ |  
<sup>20</sup>ವಾಸಂತಿಕಾದೇವಿಲಬ್ಧಿ ವರಪ್ರಸಾದ | ಯಾವವಕುಳಂಬರದ್ವೈಮಣಿ | ಮಂಡಳಿಕಮಕು  
<sup>21</sup>ಟಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡಮಲಸರೋಳಂಚನಾಮಾವಿಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮತ್ತಿಭು  
<sup>22</sup>ವನಮಲ್ಲ ತಳಕಾಡುಕೋಂಗುನಂಗಲಿನೋಳಂಬವಾಡಿಬನವಸಹಾನುಂಗಲಿಲೋಕಿಗುಂಡಿಕು  
<sup>23</sup>ವೃಟವಿರಂಬರಗಯೋಳಗದಸಮಸ್ತ ದೇಕದನಾನಾದುಗ್ಗಂಗಳಂಲೀಲಾಮಾತ್ರದಿಂಸಾಧ್ಯಂ  
<sup>24</sup>ಮಾಡಿಕೊಂಡ ಭುಜಬಳವೀರಗಂಗಳಪ್ರತಾಪಚಕ್ರವತ್ತಿ ಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರಸ  
<sup>25</sup>ಮಸ್ತ ಮಹೀಮಂಡಲಮಂಡುಪ್ಪನಿಗ್ರಹಪ್ಪಪ್ರತಿಪಾಲನಪೂರ್ವಕಂಸುಖಸಂಕಥಾವಿನೋ  
<sup>26</sup>ದದಿಂರಾಜ್ಯಂಗಯ್ಯುತಿರತದೀಯ ಕರತಳಕಳಿತಕರಾಳಕರವಾಳಧಾರಾದಳನನಿನ್ಯ  
<sup>27</sup>ಪತ್ನೀಕೃತಚತುಜ್ಜಯೋಧಿರೂಪಾಕೃತ ಪೃಥುಳಪೃಥ್ವೀತಲಾಂತವ್ಯಕ್ತಿಯುಂಶ್ರೀಮದ್ಧ  
<sup>28</sup>ಕ್ಷಣಕುಕ್ಕುಟೇಶ್ವರಬೆನಾಧಿನಾಥ ಪದಕುಲೇಕಯಾಳಂಕೃತಮುಂ ಶ್ರೀಮತ್ಕ ಮತಪರ್ಶ್ವದೇವಾ  
<sup>29</sup>ದಿನಾನಾಜಿನವರಾಗಾರಮಂಡಿತಮುಮಪ್ಪ ಶ್ರೀಮದ್ಬೆಳೂಳತೀರ್ಥದ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯ  
<sup>30</sup>ರಸ್ತ ಪುರಂದರ || ಭಯಲೋಭದ್ವಯದೂರನಂಮದನಫೋರಧ್ಯಾಂತ ತೀಲಾಂಕುವಂ | ನಯನಿಕ್ಷೇ  
<sup>31</sup>ಪಯುತಪ್ರಮಾಣಪರನಿರ್ನೀತಾರ್ಥಸಂದೋದನಂ | ನಯನಾನಂದನಶಾಂತಕಾಂತತನುವಂ  
<sup>32</sup>ಸದ್ವಾನ್ಮಚಕ್ರೇಕನಂ | ನಯಕೀರ್ತಿಬ್ರತಿರಾಜನಂಸನದೊಡಂಪಾಪೋತ್ತರಂಪಿಂಗುಗುಂ || ತಚ್ಚಿಪ್ಯುರೇ  
<sup>33</sup>ದಾಮನನ್ನಿತ್ಯವಿದ್ಯದೇವರುಂ | ಶ್ರೀಭಾನುಕೀರ್ತಿಗುಂಧಂತದೇವರುಂ | ಶ್ರೀಬಾಳಚಂದ್ರದೇವರುಂ | ಶ್ರೀ  
<sup>34</sup>ಪ್ರಭಾಚಂದ್ರದೇವರುಂ | ಶ್ರೀಮಾಘನಂದಿಭಟ್ಟಾರಕದೇವರುಂ | ಶ್ರೀಮಂತ್ರವಾದಿಸದ್ವಂದಿದೇ  
<sup>35</sup>ವರುಂ | ಶ್ರೀನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರುಂ | ಶ್ರೀಮೂಲಸಂಘದೇವೀಯಗಣದಪುಸ್ತಕಗಳ್ಳದ  
<sup>36</sup>ಶ್ರೀಕೊಂಡಕುಂದಾನ್ವಯಭೂಪಣರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯಭೈರವಂನಯಕೀರ್ತಿಗುಂದ್ವಾನ್ಮ  
<sup>37</sup>ಚಕ್ರವತ್ತಿಗಳಗುಡ್ಡಂ || ಕ್ಷಿತಿತಳದೊಳರಾಜಿಸಿದಂಧೃತಸತ್ಯಂನೆಗಳ್ಳನಾಗದೇವಾಮಾತ್ಯಂಪ್ರತಿಪಾಳಿತ  
<sup>38</sup>ಜನಚೈತ್ಯಕೃತಕೃತ್ಯಂಬಂಮದೇವಸಚಿವಾಸತ್ಯಂ || ತದ್ವನಿತ || ಮುದದಿಂಪಟ್ಟಣಸಾಮಿಯಂಬಸರಂತಾ  
<sup>39</sup>ಲ್ಪದ್ವಲಕ್ಷ್ಮೀನಮಾಸ್ತದನಪ್ಪಿಗುಣಮಲ್ಲಿಕೃಷ್ಣವಿಭುಗಂಲೋಕೋತ್ತಮಾಚಾರಸಂಪದಗೀಮಾಚೇವನಿಟ್ಟ  
<sup>40</sup>ಕವ್ಯಗಮನೋನೋತ್ಪಾದಮಂತ್ಯಾ ಪುಟ್ಟದಚಂದವೈರಮಾಗ್ರಗಣೈಭುವನಪ್ರಖ್ಯಾತಿಯಂತಾಳಿದಳ || ತ

- <sup>41</sup>ತ್ವತ್ರ || ಪರಮಾನಂದನಿಂತುನಾಕಪತಿಗಂಪಾಲೋಮಿಗಂಪುಟ್ಟಿಮೋವರಸಾಂದರ್ಯಜಯಂತನಂತತು  
<sup>42</sup>ಹಿನಕ್ಷೀರೋದಕಲೋಳಘನುರ ಕೀರ್ತಿಪ್ರಿಯನಾಗದೇವವಿಭುಗಂಪಂತವೈಗಂಪುಟ್ಟಿಮೋಘೋನೀಪಟ್ಟಣ  
<sup>43</sup>ಸಾಮಿವಿಶ್ವವಿನುತಂತ್ರೀಮಲ್ಲಿದೇವಾಪ್ಪಯಂ || ಕ್ಷಿತಿಯೊಳವಿರುತುವಿಮ್ನದೇವವಿಭುಗಂಪೋಗಂಪೋದೈ  
<sup>44</sup>ವತ್ಸುತನೀಪಟ್ಟಣಸಾಮಿಗಾಜ್ಞತಯರಂಗೀಮಲ್ಲಿದೇವಂಗಮೂಜ್ಞತಗೀಕಾಮಲದೇವಿಗಂಪನಕಸಂಘೋಜಾಪ್ಪಣ  
<sup>45</sup>ವ್ಯೀತಳಸ್ತುತಗೀತಂದಲೆನಾಂಗೀನನಸದಂತ್ರೀನಾಗದೇವೇತತ್ತಮಂ || ಕಾರತೀನೀರಬ್ಬೋಳಪತ್ತಿನಪ್ಪಮಿರುಮುನಾ |  
<sup>46</sup>ನಾಗೇನಪಾರ್ವದೇವಾಗ್ರೇವೈತೃತೃರಂಗಾತ್ಮಕುಟ್ಟಿಮೇ || ಶ್ರೀಮನ್ನಯಕೀರ್ತಿಗಸಿದ್ಧಾಂತಚಕ್ರವತ್ತಿಗಗ್ಗನೀರೋತ್ತಿವಿ  
<sup>47</sup>ನಯಾರ್ಥಪಾಗಿಯುನಿಡುಮುಮಾನಿಷ್ಠಿಯುಮಂತ್ರೀಮತ್ತ ಪುತಪಾರ್ವದೇವರಬಸದಿಯುಮುಂದೂಕಪ್ಪಣ  
<sup>48</sup>ಟ್ಟುಮಂನೃತ್ಯರಂಗಮುಮಂವೂಡಿದತದನನ್ನರಂ || ಶ್ರೀನಗರಜಿನಾಲಯಮಂತ್ರೀನೀಯಮನಮಲಗು  
<sup>49</sup>ಣಗಣುಮೂಡಿದಂತ್ರೀನಾಗದೇವಕಪಿವೇಶ್ರೀನಯಾಕೀರ್ತಿಪ್ರತಿರೂಪದಯುಗಂಪತ್ತಂ || ತಪ್ಪಿನಾಲಯಾಪಿಮಿ  
<sup>50</sup>ಕರಪ್ಪನಗರಂಗಳೆ || ಧರೆಯೊಳಬಂಡ ಮೂಳಂಧದವಿಳಸದ್ವಿಜೋದ್ಧವರಿಸತ್ಯಕಾಂತರವೊಂದ  
<sup>51</sup>ಪರಾಕ್ರಮಸ್ಥಿತನೇಕಾಂಘೋಧಿವೇಳುಪುರಾಂತರನಾನಾವ್ಯವಹಾರಜಾಳಕುಳಿರವಿಂಬಾತರತ್ನತ್ರಯಾ  
<sup>52</sup>ಭರಣದಿಬೆಳ್ಳುಳತಿರ್ಥಪಾನಿವಗರಂಗಳೆ ರೂಢಿಯಂತಾಡಿದರೆ || ಸಕವರ್ಷಂಗಳನೆಯ ರಾಕ್ಷಸನಂಪತ್ಯ  
<sup>53</sup>ರದಜೇಪ್ಪಸುಂ ಬೃಹವಾರದಂದುನಗರಜಿನಾಲಯಕ್ಕೆ ಯಡವಳಗೆಜಿಯೊಂದಲೆಯುತೋಟಮುಂ  
<sup>54</sup>ಯಾಯಿಸಲಿಗೆದ್ದೆಯುಂಉಡುಕರಮನೆಯಮುಂದೂಕೆಜಿಯುಳೆಗಳಣಂ ದ್ವಲಕೋಳಗಂಪನಗು  
<sup>55</sup>ಜಿನಾಲಯದಬಡಗಣ ಕೇತೀಟ್ಟಿಯುಕೇರಿ ಆತಂಕಣ ಎರಡುಮನೆಆಚಂಗಳಿಸ್ತೆ  
<sup>56</sup>ಣ ಎರಡುಮನೆಗೇಡಣಅಯ್ದುಉರಿಂಗೆ ಮಳಚೆಯುಪಣಮೂಣು

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ನಗರಜಿನಾಲಯದ ಒಳಬಾಗಲಿನ ಉತ್ತರಕ್ಕೆ

- <sup>1</sup>ಶ್ರೀಮತುಕಕವರ್ಷಂ  
<sup>2</sup>ಅಂಶನೆಯಪ್ರಮಾದಿಸಂ  
<sup>3</sup>ವತ್ಸರ ಮಾಗ್ಗೇರಿ ಸುಂ  
<sup>4</sup>ಬ್ರಹ್ಮದಂತ್ರೀಲೆಳುಗುಳದತೀ  
<sup>5</sup>ತ್ರ್ಥದಸಮಸ್ತನಖರಂಗಳಿಗೆನಖ  
<sup>6</sup>ರಜಿನಾಲಯದಪೂಜಾಕಾರಿಗಳು  
<sup>7</sup>ಬಡಂಬಟ್ಟುಬರಿದಶಸನದಕ್ರಮ  
<sup>8</sup>ವೆಂತಂದಡೆ | ನಖರಜಿನಾಲಯದ  
<sup>9</sup>ಅದಿದೇವರದೇವದಾನದಗದ್ದೆಬದ್ದಲು  
<sup>10</sup>ಚಲ್ಲಿಉಳ್ಳದನುಬೆಳದಕಾಲದಲುಬೇವರ  
<sup>11</sup>ಅಪ್ಪವಿಧಾಚ್ಛೇದನೀವೃತದದಿಸಹಿತ  
<sup>12</sup>ಶ್ರೀಕಾಯ್ಯವನುನಕರಂಗಳನಿ  
<sup>13</sup>ಯಾಮಿಸುಕೊಟ್ಟದಡಿಯನುಕುಂದ  
<sup>14</sup>ದನಡನುವೆವು ಅದೇವರದಾನದಗದ್ದೆಬದ್ದಲನು  
<sup>15</sup>ಅದಿಕ್ರಯಹಾಲೊತಗುತೆಗಿಂಮವಂಶನಾ



- 16 ದಿಯಗಿಮಕ್ಕಳುಮಕ್ಕಳುತಪ್ಪದೆಆತುಮಾ  
 17 ದಿಸದರಾಜದೋಹಿಸಮಯದೋಹಿ  
 18 ಗಳೆದುಪ್ಪೆಡಂಬಟ್ಟುಬರೆಸದಕಸನಕಂತ  
 19 ಪ್ಪುದಕ್ಕೆ ಅವರವೊಪ್ಪಿಗೊಮ್ಮಟನಾಥ  
 20 ಪ್ರೀತಿಳುಗುಳತೀರ್ಥದನಗರಜಿನಾಲಯದ  
 21 ಆದಿವೇವರಸಿತ್ಯಾಜಿನೀಕಪ್ರೀತುಲಿಗೆಜಿ  
 22 ಯಸೋವಣಾಜ್ಞಾಭಂಡಾರವಾಗಿ  
 23 ಕೊಟ್ಟಗದ್ಯಾಣಂಅಯಿದುಕಾಹೋನಿಂ  
 24 ಗಿಹಾಲಂಬಂ ಸರ್ವಧಾರಿಸಂವತ್ಸ  
 25 ರದ ದ್ವಿತೀಯಾಭಾಪ್ರಪದಸು ಚಪ್ರೀತಿಳುಗುಳ  
 26 ತೀರ್ಥದಜಿನನಾಥಪುರದಸಮಸ್ತಮಾಣಿಕ್ಯನಗರಂ  
 27 ಗಳುತಪ್ಪೊಳಗೊಡಂಬಟ್ಟುಬರೆಸದಕಸನದಕ್ರ  
 28 ಮವಂತುಂದೋಡೆ | ನಗರಜಿನಾಲಯದಶ್ರೀಆರಿ  
 29 ದೇವರಜೀನ್ನೋದ್ಧಾರವು  
 30 ಪಕರಣೋಕ್ತಾಯ್ಯಾಕ್ಕೆ ಪ್ರಾಧಾನ್ಯ  
 31 ಪೂರ್ವಕಮಾಡಿಆಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುವಂ  
 32 ತಾಗಿಅಯರಡುಸಟ್ಟಣದಸಮಸ್ತನಖರಂಗಳೊಸ್ವದೇವರವೇ  
 33 ಋಯಂವಯಂದಂತಪದವಣಗದ್ಯಾಣಸೂಚಕ್ಕೆ  
 34 ದ್ಯಾಣಂಪ್ರಾಂತಹೋಸಾಬಿಯದವಣಾಜಿವೇವರಿಗೆ  
 35 ಸಲುವಂತೆಕೊಟ್ಟಕಾಸನಯಿದರೊಳೆವಿರಹಿತ  
 36 ಗುಪ್ತವನಾರುಮಾಡಿಡಂಡಲವನಸಂತಾನನಿಸ್ತಂತಾನಲ  
 37 ವರೇವದೋಹಿರಾಜದೋಹಿಸಮಯದೋಹಿಗಳೆಂದುವೈಡಂ  
 38 ಬಟ್ಟುಬರೆಸದಸಮಸ್ತನಕರಂಗಳೊಪ್ಪಿಗೊಮ್ಮಟ ||

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ಮಂಗಳಾಯಿ ಬಸ್ತಿಯ ದ್ವಾರದ ದಕ್ಷಿಣ.

(೧ನೇ ಮುಖ.)

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇವಿಯಗಣ  
 2 ಪುಸ್ತಕಗಣ್ಯಕೊಂಡಕುಂದಾನ್ವಯ  
 3 ದ್ರೀಮದಭಿನವಕಾರುಣೀರ್ತಿಪಂ  
 4 ಡಿತಾಚಾರ್ಯರ ಶಿಷ್ಯಳುಸಮ್ಯಕ್ಪ್ರಾಪ್ತ  
 5 ನೀಕಗುಣಗಣಾಧರಣ ಭೂಷಿತ  
 6 ರಾಯಪಾತ್ರಾಕೂಷಾಮಣಿ ಜಳುಗು  
 7 ರದಮಂಗಳಾಯಿಮಾಡಿದ ತ್ರಿಭು  
 8 ವನಚೂಡಾಮಣಿಯೆಂಬಚೈತ್ಯಲ  
 9 ಯಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

ಆ ದ್ವಾರದ ಉತ್ತರ.

- <sup>1</sup>ಶ್ರೀಮತುಪಾಧಿತದೇವರುಗ
- <sup>2</sup>೪ ಗುಡ್ಡ ಗುಡ್ಡದವುಗುಡ್ಡದವುಗುಡ್ಡ
- <sup>3</sup>ನಗೊಂಡನವುಗುಡ್ಡದವು
- <sup>4</sup>ತೃಗದವುಗುಡ್ಡದವು ಕಲ
- <sup>5</sup>ಗೊಂಡನುಗುಡ್ಡದವುಗುಡ್ಡದವು
- <sup>6</sup>ಯಿಮಾಡಿದವುಗುಡ್ಡದವು
- <sup>7</sup>ಡ್ಡನಕಟ್ಟಿದವುಗುಡ್ಡದವು
- <sup>8</sup>ಕೃಷ್ಣವುಗುಡ್ಡದವುಗುಡ್ಡದವು
- <sup>9</sup>ಯಿಬುಸದವು ಕುಟಿಯುಗುಡ್ಡದವು
- <sup>10</sup>ದವುಕಟ್ಟಿದವುಗುಡ್ಡದವು
- <sup>11</sup>೪ಮುಪ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

ಮಂಗಾಯಿಬಸ್ತಿಯ ದಕ್ಷಿಣಗೋಡೆಯಲ್ಲಿ.

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾವ್ಯವೋಘೋಷನಂ ಜೀಯಾತ್ಪ್ರಿಯೋಕ್ತವಾಘಸ್ಯರಾಸನಂಜನದಾಸನಂ | ತಾರಾಸ್ಯಾ
- <sup>2</sup>ಲಕಾಪಿಸುರಕೃತಸುಮನೋವೃಷ್ಟಿಪ್ರಪ್ತರಮಾಸ್ತೋಮಾಕ್ರಮಂತಿದ್ರವಜಗಂಪಟಲೀಡಂಭತೋಯಸ್ಯಮಾದಿಸೋಮುಗೋವೋ
- <sup>3</sup>ಕ್ರಮವನಸರೋರಂಜನೋರಾಜಹಂಸೋಘವಸ್ಥಿತೀಬಿಭಾಸುಮಂಗಳನಗರೇಸಂಘಾಜೀವಿಯತೀರಂ || ನಂದನನಂವತ್ಸರದ ಪುಷ್ಕಲಾ ಲಲಾ
- <sup>4</sup>ಪಿರಿಯಾಪ್ರಾಚೀನಗುಂಪುಟಂಗಳುಗುಂಪುಟವಾಘನಸ್ತುಧಿಯಲ್ಲಿ ಬಂದುಚಿಕ್ಕ ಬಿಟ್ಟದಲಿಚಿಕ್ಕ ಬಸ್ತಿಯಕ್ಕುಕಟ್ಟಿಸಿಜೀನೋ
- <sup>5</sup>ದ್ವಾರಬಡಗವಾಗಿಬಸ್ತಿಯುಮಂಗಾಯಿಬಸ್ತಿಯಲ್ಲಿವೆಂದುಹೇಳಿಯುಬಸ್ತಿಯಲ್ಲಿಜೀನೋದ್ಧಾರವೆಂದುತಂದಕ್ಕೆ ಆಹಾರದಾನ

ವಿಕಾರಿಸಂವತ್ಸರದ ಧ್ವಜನು ೧ ಗೆರಸೋಪ್ಪಯಶ್ರೀಮತಿಪ್ರವೃತ್ತಿಗಳಸಮಸ್ತ ಕೂಟವ್ಯವಕೋಟುಗಂ |

ಭಂಡಾರಬಸ್ತಿಯ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ.

- <sup>1</sup>ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ || ಪಂಚಂಶನಾಗರಮಾಟದ
- <sup>2</sup>ಮಾಮುಖಗ್ನಿಶ್ರೀರಂಗರಾಜಹರಣಂಬುಜಮೂಲದಾಸ | ಶ್ರೀವಿಷ್ಣು
- <sup>3</sup>ಲೋಕಮಣಿಮಂಟಪಮಾರ್ಗದಾಯಾ ರಾಮಾನುಜೋಪವಿತುತೀಯತಿ
- <sup>4</sup>ರಾಜರಾಜ || ರಕವರ್ಷ ೧೦೦೦ನೆಯ ಶ್ರೀಲಕಸಂವತ್ಸರದಧಾರಾ
- <sup>5</sup>ದಲೂಂಟು ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೀಶ್ವರಂ ಅರಿಯುವಿಭಾಷಾ
- <sup>6</sup>ಜಗತ್ಪುಮಾಯರಗಂಡೇಶ್ರೀವೀರಬುಕ್ಕರಾಯನುಪ್ರಭಿರಾ
- <sup>7</sup>ಜ್ಯವಮಾಡುವಕಾಲದಲ್ಲಿ ಜೈನಗೂ ಭಕ್ತರಗೂಸಂವಾದವಲ್ಲ
- <sup>8</sup>ನೆಯುಗೊಂದಿಹೂಸಪಟ್ಟಣವೆನಗುಂಡೆ.ಕಲ್ಲಿ ಹದಪಟ್ಟಣವೊಳಗದನ

- <sup>9</sup>ಮಸ್ತ ನಾಡಭವ್ಯಜನಂಗಳು ಅಬುಕ್ತ ರಾಯಂಗೆಭಕ್ತ ರುಮಾಡುವಅನ್ಯಾಯಂ  
<sup>10</sup>ಗಳಂನುಬಿನ್ನ ಹಂಮಾಡಲಾಗಿ ಕೋವಿರತಿರುಮಲೆಬರಮಾಳಕೋವಿರತಿನಾ  
<sup>11</sup>ರಾಯಣಪುರಂ ಮುಖ್ಯವಾದಸಕಲಾಬಾಲ್ಯರೂ ಸಕಲಸಮಾಂಗಳೂ ಸಕಲಸಾ  
<sup>12</sup>ತ್ವೀಕರೂಮೋಷ್ವಿಕರುತಿರುಪಣಿತಿರುವಿಡಿತ್ತನ್ನೀರವರುನಾಲ್ಪತ್ತೆಂಟುತ . . . ಗ  
<sup>13</sup>ಳುಸಾವಂತಬೋವಕ್ತಳುತಿರುಕುಲ ಜಾಂಬವಕುಲವೋಳಗಾದಹದಿನೆಂಟುನಾ  
<sup>14</sup>ಡಶ್ರೀವೈಷ್ಣವರಕ್ತೆಯ್ಯಲುಮದಾರಾಯನುವೈಷ್ಣವದರ್ಶನಕ್ಕೆ ಉಜ್ಜಿನದರ್ಶನಕ್ಕೆ ಉ  
<sup>15</sup>ಭೇದವಿಲ್ಲವೆಂದರಾಯನುವೈಷ್ಣವರಕ್ತೆಯ್ಯಲು ಜೈನರಕ್ತೆಯ್ಯಿಡಿಮಕೊಟ್ಟುಯಾಜ್ಞೆ  
<sup>16</sup>ನದರ್ಶನಕ್ಕೆ ಪೂರ್ವಮರಿಯಾದೆಯಲುಪಂಚಮಹಾವಾಧ್ಯಂಗಳೂಕಳವುಕ  
<sup>17</sup>ಲುಲುದು ಜೈನದರ್ಶನಕ್ಕೆ ಭಕ್ತರದಸೆಯಿಂದಹಾನಿವೃದ್ಧಿಯಾದರೂವೈಷ್ಣವ  
<sup>18</sup>ಹಾನಿವೃದ್ಧಿಯಾಗಿಪಾಲಿಸುವರಿಯಾಮರಿದಾದೆಯಲುಯಲ್ಲಾಬಾಜ್ಯದೊಳಗುಳ್ಳ  
<sup>19</sup>ಂತಹಬಿಸ್ತಗಣಿಗೇವೈಷ್ಣವರುಕಸನವನಟ್ಟುಪಾಲಿಸುವರುಚಂದ್ರಾರ್ಕ್ಯಸ್ಥಾಯಿ  
<sup>20</sup>ಯಾಗಿವೈಷ್ಣವಸಮಯವು ಜೈನದರ್ಶನವರಕ್ಷಿಸಿಕೊಂಡುಬಹವು ವೈಷ್ಣವರೂಜ್ಞೆ  
<sup>21</sup>ನರೂವೋದಭೇದವಾಗಿಕಾಣಲಾಗದು ಕ್ರೀತಿಸುಮಲೆಯತಾತಯ್ಯಂಗಳು  
<sup>22</sup>ಸಮಸ್ತ ರಾಜ್ಯದಭವ್ಯಜನಂಗಳಅನುಮತದಿಂದ ಬೆಳುಗುಳತಿತ್ಥದಲ್ಲವೈಷ್ಣವ  
<sup>23</sup>ಅಂಗರಕ್ಷಣಿಗೋಸುಕ ಸಮಸ್ತ ರಾಜ್ಯದೊಳಗುಳ್ಳಂತಹಜೈನರುಬಾಗಿಲದಟ್ಟಣಿ  
<sup>24</sup>ಯಾಗಿಮನೆಯನೇವರ್ಪಕ್ಕೆ ೧ ಹಣಕೊಟ್ಟುಆಯಿತ್ತಿ ದಹೊನ್ನಿಗೆ ದೇವರ  
<sup>25</sup>ಅಂಗರಕ್ಷಣಿಯಿಪ್ಪತ್ತಾಳಮಾಸಂತವಿಟ್ಟುಮಿಕ್ಕ ಹೊನ್ನಿಗೆ ಬೇರ್ಣಿಬಿ  
<sup>26</sup>ನಾಲಯಂಗಳಿಗೆಸೊಫೆಯನಿಕ್ಕೂ ದುಯಿಮರಿಯಾದೆಯಲುಚಂದ್ರಾರ್ಕ್ಯ  
<sup>27</sup>ರುಳನ್ನಂ ತಪ್ಪಲೀಯದೇವರ್ಪವರ್ಪಕ್ಕೆ ಕೊಟ್ಟು ಕೀರ್ತಿ ಯನ್ನು ಪುಣ್ಯವನ್ನು ವುಪಾ  
<sup>28</sup>ಜ್ಞಿಸಿಕೊಂಬುದುಯಿವಾಡಿದಕಟ್ಟಳೆಯನು ಅವನೊಬ್ಬನುಮಿಜಿದವನುರಾ  
<sup>29</sup>ಜದೋಹಿಸುಂಘಸಮುದಾಯಕ್ಕೆ ದೋಹಿ ತಪಸ್ವಿಯಾಗಲಿಗ್ರಾಮಣಿಯಾಗಲಿಯಾ  
<sup>30</sup>ಧರ್ಮವಕೆಡಿದರಾದಡೆಗೆಯತಡಿಯಲ್ಲಿಕುಲಿಯನೂ ಬ್ರಾಹ್ಮಣನೂಕೊ  
<sup>31</sup>ಂದಪವದಲ್ಲಿಯೊಹರು || ಶ್ಲೋ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಪರೇತಿವಸುಂ  
<sup>32</sup>ಧರಾಂ | ಪನ್ನಿವರ್ಪಸಹಸ್ರಾಣಿವಿಷ್ವಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ||

ಮೇಲ್ಪಾಟದಲ್ಲಿ ಈಚೆಗೆ ಬರೆದಿರುವುದು.

<sup>1</sup>ಶ್ರೀಕಲ್ಲಿ ಹದ . ದ್ವಿಸಟ್ಟು . . . ಬುಸುವಿಸಟ್ಟುಬುಕ್ತ ರಾಯಂಗೆ ಬಿನಹಂಮಾಡಿತಿರುಮಲೆಯತಾತಯ್ಯ

<sup>2</sup>ಂಗಳುಬಜಯಂಗೈಸಿತರ . ಜೀರ್ಣೋದ್ಧಾರಂಮಾಡಿಸಿದರುಉಭಯಸವ. ಉಕೂಡಿಬುಸುವಿಸಟ್ಟುಯರಿಗಿಂಘ

<sup>3</sup>ನಾಯ್ಕ ಪಟ್ಟವಕಟ್ಟಿದರು ||

ಭಂಡಾರಬಸ್ತಿ ಪೂರ್ವಕಡೆ ಯೆರಡನೇ ಕಾಸನ<sup>1</sup>

(೧ನೇ ಮುಖ)

<sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಘನಂ | ಜೀಯಾತ್ಪ್ರೀತೋಕ್ಯನಾಥ

<sup>2</sup>ಸ್ಯಕಾಸನಂಜಿನಕಾಸನಂ || ಭದ್ರಮಸ್ತು ಜಿನಕಾಸನಾಯ ||



25 ಕಸೂಜಿಕಾಣ | ಸಂಗ್ರಾಮಭೀಮ | ಕಲಿಕಾಲಕಾಮ | ಸಕಳವಂದಿಬೃಹದ್ವ್ಯಾಪಾರಮಗ್ರವಿಶರಣವಿನೋದವಾಸಂತಿಕಾಣದೀವಿ  
ಬೃವರಪ್ರಸಾದ | ಯಾದವಕುಲಾಂ

26 ಬರದ್ವ್ಯಾಮಣಿ | ಮಂಡಳಿಕಮಕುಟಕೋಡಮಣಿ ಕದನಪ್ರಚಂಡ | ಮಲರೋಳಂ | ನಾಮಾದಿಪ್ರಣ್ಣ ಸಹತಂತ್ರಮಾತ್ಮಿಭುವನ  
ಮುಖತಳಕಾಡು

27 ಕೋಗನಂಗಲಿನೋಳಂಬವಾಡಿಬನವನೆ ಹಾನುಂಗಲೋಡಭುಜಬಳವಿರಗಂಗಪ್ರಕಾಶತೋಯ್ಯನಾರಸಿಂಹದೇವರದಕ್ಷಿಣಮುಖಮಂ  
ಡಳಮಂದುಪ್ಪನಿಗ್ರಹ

28 ಪುಷ್ಪಪ್ರತಿಪಳನಪೂರ್ವಕಂ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂಜ್ಯೋಗಿಯುತ್ಪಮಿರ ತರೀಯುತಿತ್ಯವಿಮ್ನ ಭೂಪಳಪಾದಪದ್ಮೋಪಜೀವಿ ||  
ಆನೆಗೈನಾರಸಿಂಹ

29 ಭರಾನಾಥಂವರಪತಿಗವಾಪ್ತಿಸ್ತೀತ್ರೇತಾನಸದನುಚಿತಕಾಯ್ಯವಿಧಾನಪರಂಮಾನ್ಯಮಾತ್ರಿಪುಳಚಮೂದಂ || ವೃ || ಆಕಳಂ  
ಕಂಪಿತವಾಚಿನಂಕ

30 ತ್ರಿಕಂತ್ರೀಯಕ್ಷರಜನಿಜಾಂಬಿಕೋಕಂ ಬಿಕೋಕವಂದಿತ ಸ ಕೀಲಾಬಾರದೈವದಿವೀಶಕದಂಬಸ್ತು ತಪಾದಪದ್ಮನರುಹನಾಥಂಯ  
ದುಕ್ತೋಣಿಪಳಕಾಡೂ

ಡಾಮನಿನಾರಸಿಂಹನಲೀಂಪುಷ್ಪನೋಪಾಳಪಂ || ಧರಯೇಗ್ಲಿರ್ದ್ವಿತಿಣ್ಣಳನನುಧಿಯನೇಂಬಗುಣ್ಣಳನಂ ಮಂದರಮಂಮಾ  
ಕೇಶ್ವರೀಪುಷ್ಪನನಮರಮುಖಜಾ

31 ತಮಂ ಮಿಕ್ಕಾ ಲೋಕೋತ್ತರಮಪ್ಪಪುಷ್ಪನಂಪುಷ್ಪನನವವನೇಂದ್ರಾಂಭ್ರಪಂಕಜಪೂಜೋತ್ತರದೊಳತಳವ್ವಿಪೊಯ್ಯಂಪುಷ್ಪನನಮಕ  
ರಿಸಲ್ಪತ್ತೀನಾಪೇಂನಮತ್ಥಂ ||

32 ಸುಮನಸ್ಸಂತಪಿಸೇವಿತಂಗರುಪತೋನಿರ್ದಿಪ್ಪನೀತಿಕ್ರಮಂಸಮದಾರಾತಿ ಬಳಪ್ರಲೋಧನಕರಂಜೈನಪೂಜಾಸವಾಜಮಹೋ  
ತ್ಸಾಹಪರಂಧು

33 ಲಂಛನವೇಷಂತಾಭಿಭಂಡಾರಿಪುಷ್ಪಮದಂಡಾಧಿಸಿದ್ಧಪಂಮುಖೋಳುಧೈವ್ಯಭವಾಭಿಜಿತಂ || ಸತತಪ್ರಾಣಿವಧಂವಿನೋದವಸ್ತು  
ತಾಳಾಪಂವಾಚಿ ಪ್ರಾಣಿಸ್ತತ

34 ಮನ್ಮಾತ್ಮಕವನಿಕ್ಕಿ ಕೋಳ್ಯದವಲಂತೇಜಂಪರಸ್ಪ್ರೀಯರೋಕರತಿಸಾಭಾಗ್ಯಮಮಾನಕಾಂಕ್ಷೆಮತಿಯಾಯ್ತಿಲ್ಲಗ್ಗಮಾಪ್ತೋಲ್ಲಪಲ್ಪ  
ತರತ್ಪ್ರಕರಕ್ಕೇ

35 ಫಲರೋಳು ಪುಷ್ಪನಂಪುಷ್ಪನಂ || ಕಿಂಞಿರಜಿನಕನೋದ್ಧರಣಾರದಿಯೋಳರನೇರಾಚಮಲ್ಲಭೂವರವರಮಾತ್ರಿರಾಯನೇಬಳಿಕ್ಕಿ ಬುಧಸ್ತುತ  
ನಪ್ಪವಿಮ್ನ ಭೂ

36 ವರವರಮಾತ್ರಿಗಂಗಳನಮತ್ತೆ ಬಳಿಕ್ಕಿ ನೃಸಿಂಹದೇವಭೂಪರವರಮಾತ್ರಿಪುಷ್ಪನೇಂಬಗಿನಿತುಳ್ಯಾಚರೇಳಲಾಗದೇ || ಜಿನಗದಿತಾಗಮಾ  
ತ್ಥವಿದರಸ್ತ ಸಮಸ್ತಬ

37 ಓಪ್ರಪಂಚರತ್ನಪದಮಕುದ್ಧಭಾವನೀತರ್ಗತಮೋಪರನಿಧಿಪುಕುಕುಟಾಸನಮುಲಾರಿದೇವರೆ ಜಗದ್ಗುರುಗಳಗುರುಗಳನಿಜವ್ರತಕ್ಕನೆ  
ಗುಣಗೌರವಕ್ಕೆ ತೋಣಿ

38 ಯಾರೋಚಮೂಪತಿಪುಷ್ಪರಾಜನಾ || ಜಿನಗೇಶೋದ್ಧರಣಂಗೆಂಜಿನಮಹಾಪೂಜಾಸವಾಜಂಗಳೆಂಜಿನಯೋಗಿಬ್ರಜದಾನದಿಂಜಿನದನ್ನೋ  
ತ್ರಕ್ರಿಯಾನಿಧೈಯಂ

39 ಜಿನಸತ್ಯುಣ್ಣಪುರಾಣಸಂಕ್ರವಣದಿಂಸನ್ನೋ ಪಮಂತಾಭಿಭವ್ಯಸುತಂ ನಿಜ್ಜಲಮಿನ್ನೇ ಪೊಳ್ಳುಗಳವಂ ಕ್ರಿಯುಷ್ಪದಂಡಾಧಿಪಂ || ಕ || ನಿಪ್ಪ  
ಟಮೇಜೋರ್ವಮಾದುದನುಪ್ಪಯ್ಯ

40 ನಮಹಾಜಿನೇಂದ್ರಾಯಃ ಮನೀಷೈನಸತುಮಾಡಿವಂ ಕರಮೊಪ್ಪಿರಪುಷ್ಪಮನಸ್ಸಿಂಬಂಕಾಪುರದೋಳ || ಮತ್ತಮಲ್ಲಿಯ ! ವೃ || ಕಲಿತನ  
ಮಾಂವಿಟತ್ವಮಾ

41 ಮನುಷ್ಯಮಾನಾದಿಯೋಳೋರ್ವಯುರ್ವಿಯೋಳ ಕಲಿವಿಟನೆಂಬನಾತನಜಿನಾಲಯಮಂ ನೆರಜೋರ್ವಮಾದುದಂಕಲಿನದ ದಾನೋಳ್ವರಮ  
ಸಾಖ್ಯರವಾರತಿಯೊಟಂವಿ

42 ನಿಜ್ಜಲವನಿಪ್ಪಕಪುಷ್ಪನದಂತಿ ಸಿದ್ಧವರಪಾದ್ರಿತುಂಗಮಂ || ಪ್ರಿಯದಿನ್ದಂಪುಷ್ಪನೇನಾಪತಿಕೋಪಣ ಮಹಾಪೀತ್ಯದೋಳಕ್ಕೆತುಮುಂದಾ  
ರ್ಥಿಯುಮುಳ್ಳನ್ನಂ

<sup>44</sup> ಚತುರ್ವಿಂಶತಿಜನಮುನಿಸಂಘೈಃ ಸ್ಥಿತಂ ತಮಾಗಚ್ಛಯದಾನಂ ಸತ್ಯಪಾಂಗಂ | ಬಹುಕನಕಮನ್ಮಾಶ್ಚೇತ್ರಜಗ್ಗಾತ್ ಸದ್ವೃತ್ತಿಯಿನೋ  
ಲೋಕಮೆಲ್ಲಂ ಪೂರ್ವಬಿ

<sup>45</sup> ದಿಸಿದಂ ಪುಣ್ಯಪುಂಜೈ ಕಥಾಮಂ || ಆಕಲ್ಮಗೇಜಿಯಾದಿತಿರ್ಥಮಮುನ್ನಂ ಗಂಗರಂ ನಿರ್ಮಿತಂ ಲೋಕಪ್ರಸ್ತುತಮಾಯು ಕಾಲವ  
ಶದಿನಾಮಾವೇಷಂಬಿ | ಕ್ವಾ

<sup>46</sup> ಕಲ್ಪಸ್ಮಿರಮಾಗಮಾದಿಸಿದನೀಭಾಸ್ವಜ್ಜಿ ನಾಗಾರಮಂಶ್ರೀಕಾಂತಂತಳದಿನ್ವಮೆಯ್ದ ಕಳಸಂಶ್ರೇಷ್ಠಕುಳದಂಧಾಧಿಪಂ || ಕ || ಪಂಚಮಯಾವ  
ಸತಿಗಳಂಪಚ್ಚಮಂ

<sup>47</sup> ಕಲ್ಯಾಣವಾಂಛೆಯಿಂಪುಳಚಮೂ | ಪಂಚತುರಂಮಾದಿಸಿದಂ ಕಾಯನನಗದೈರ್ಯುನಿನಿಕಲ್ಮಗೇಜಿಯೋ || ಕ || ಪುಳಚಮೂಪ  
ನಗುಣಗಣಮುಳ

<sup>48</sup> ನಿತುಮನಾರೋನಜಿಯೆಪೂಗಳಬೈ ಜಿವರಿ | ಬಳದೊಳೆದುಧಿಯಜಲಮುಳ ನಿತುಮನಾರೋಪವಣಿಸಲೆನಜಿವನ್ನರಿ || ಸಂಶ್ರಿತಸ  
ದ್ಗುಣಂಸಕಲಭವ್ಯನುತಂ

<sup>49</sup> ಜಿನೀಭಾಷಿತಾರ್ಥನಿಸ್ಸಂಕಯಂಬುದ್ಧುಳ ಪೃತನಾಪತಿಕ್ಕಿರವಕುನ್ಯದಂಶ ಕುಭ್ರಾರಯುರಂಜನನ್ನ ತನೋವರಬಳ್ಳುಳತಿರ್ಥದೋ  
ಚತುರ್ವಿಂಶತಿತಿರ್ಥ

<sup>50</sup> ಕೃಷ್ಣಿಳಯಮುಂನಜಿಮಾದಿಸಿದಂದಲಿನ್ನಿದಂ || ಕ || ಗೋಮೃಟಪುರಘೂಪಗಮಿಮಗೋಮೃಟವಗಮೈ ನೆಸವಸ್ತು ಪುಕರಸುತಂಸ  
ಮೃದದಿಂ

<sup>51</sup> ಪುಳಚಮೂಪಂಮಾದಿಸಿದಂ ಜಿನೋತ್ತಮಾಲಯಮನಿದಂ || ವೈ || ಪುಸೂತ್ರಂನೃತ್ಯಗೇಹಂಪ್ರವಿಶ್ವವಿವಸಪ್ಪಕ್ಷದೇಶಕೃತ್ಯಳಸ್ಮರಜೈ  
ನಾವಾಸಯುಗ್ಗಂ ವಿವಿಧಸು

<sup>52</sup> ವಿಧಪತ್ನೋಲ್ಲಸದ್ಭಾವರೂಪೋತ್ತರ ರಾಜದ್ವಾರಕಮೃದ್ಗ್ಯಾದೇರಸತುಳಚತುರ್ವಿಂಶತಿತಿರ್ಥೇಶೇಶಂ ಪರಿಪೂರ್ಣಂ ಪುಣ್ಯಪುಂಡ್ರಪ್ರತಿ  
ಮಮುಸೆ

<sup>53</sup> ದುದೀಯಂದಿಂಪುಳನಿದಂ || ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದಧೇನಿಯಗಣದಪುಸ್ತಕಗಚ್ಛದ ಕೊಂಡಕುಂದಾನ್ಯಯುಘೂಪಗಾರಪ್ರಕ್ರೀ

<sup>54</sup> ಗುಣತಂದ್ರ ಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರಪ್ರಸ್ರೀನಯತಿರ್ತ್ತಿಸಿದ್ಧಾಂತದೇವರನ್ನಪ್ಪರಂದೋಡಿ || ವೈ || ಭಯಮೋಹದ್ಭಯದೂರನಂಮದ  
ನಪೋರಧ್ವಾನ್ತತೀವ್ರಾಂ

<sup>55</sup> ಕುಪಂನಯುಕ್ತೇಶಯುತ ಪ್ರಮಾಣಪರಿನಿಷ್ಠೀತಾರ್ಥಸನ್ನೋದಮಂ ನಯನಾನಂದನದಾನ್ತಕಾನ್ತತನುವಂ ಸಿದ್ಧಾಂತಚಕ್ರೇಶನಂನ  
ಯತಿರ್ತ್ತಿಳಬೃತಿರಾಜ

<sup>56</sup> ನಂನೇದೋಡಂಪುಪೋತ್ತರಂಪಂಗುಂ || ಕೃತವಿಕ್ರೃತೃವಿದಂಬರುತ್ತನರಸಿಂಹಶೋಣಿಪಂಕಜಂ ಸನ್ಮತಿಯಿಂಗೊಂವಟಪುರ್ಣಾಭ  
ಜನರಂಮುತೀಚತುರ್ವಿಂಶಂ

<sup>57</sup> ತ್ರಿಪ್ರತಿಮಾಗೇಹಮನ್ನಿವಕ್ತೃವಿನತಂ ಪೂತ್ರಾಪದಿಯಿಟ್ಟನಪ್ರತಿಮುಲ್ಲಂ ಸವಣೇಪನೂರನಂಪುಂಕಲ್ಪಾನ್ತರಂಸಲ್ಪಿನಂ || ಅದಕ್ಕೆ  
ನಯತಿರ್ತ್ತಿಳಸಿ

<sup>58</sup> ಧ್ವಾನ್ತಚಕ್ರವೃತ್ತಿಗಳಂ ಮಹಾಮಂಡಲಬಾಹ್ಯಾರ್ಥನಾಚಾರ್ಯಮರ್ಪಾಡಿ || ವೈ || ತವದೇವತೈತ್ಯದೇವಾನಂಪನ್ನಪುನಂತಾಂಧತ್ತು  
ವಂಸದ್ಭಾಣಾರ್ಥವನೀಜೈನಗೃಹಕ್ಕೆ

<sup>59</sup> ಮಾಡಿದನಕಂಡಂಪುಳದಂಧಾಧಿಪಂ ಭುವನಪ್ರಸ್ತುತನೋಪ್ಪತಿರ್ವಸವಣೇಪಿಂಬೂರನಂಘೋಡಿಂಬಂ ರವಿಯುಂ ಚಂದ್ರನುಮುರ್ವ  
ವಾಸಳಯಮುಂನಿಲ್ಪನ್ನೆ

<sup>60</sup> ಗೂಸಲ್ಪಿನಂ || ಗ್ರಾಮಸೀಮೆಯಂತಂದಡಿ | ಮೂಡಂದೆಸಯೋ ಸವಣೇಪದಕ್ಕೆ ನೆದಮಸಿದುಕರದಿಯಜಿ ಅಲ್ಲಿಂತಂಕುರಿಯೊಬ್ಬ  
ಯಿಂಪೋಗಲು ಬಿಂಬಿಸಿಟ್ಟಯಕಜಿಯಕೋಡಿಯು

<sup>61</sup> ಕಿಲ್ಬಯಲಬಲ್ಲಿಂತಂಕ ಬರಹಾಳಕಜಿಯೊಬ್ಬ ಗಟ್ಟಿಮೇಲೆದಾಗಿ ಒರಿಯೊಬ್ಬಯಬಿಸರಿಯಂತಂಕಣ ಕೊಂಬೆಯಪುಣಿಸೆತಂಕಣದಸ  
ಯೊಳುಬಿಳಿತ್ತಿಯಸವಣೇಪಯಡೆಯು

<sup>62</sup> ಪರಮಗುಣೈಯಪುಣಿಸಯಕೋಳಿಬರಿದಾಲಬಲ್ಲಿಂಹದುಮಲಸಿಯೊಬ್ಬಯಚಳ್ಳಮೂಡಿದಿಯಡದುಬಳಿಯುಕಜಿಯಂತಂಕಣಕೋ  
ಡಿಯಬಳಿಯಬನ

- <sup>63</sup> ಅಲ್ಲಿಂದತ್ತ ತಟುಹಟಿಯಕಲಿಯಮನಕಟ್ಟಿದತಾಯ್ಯಳ್ಳಜನ್ನವರದ ಹಿರಿಯಕೆಜಿಯತಾಯ್ಯಳ್ಳೇಮೆ | ಹಡುವಣದಸೆಯೊಳಜನ್ನ  
ವರಕ್ಕಂಸವಣೀಬಿಂಗಂ ಸಾಗರಮು
- <sup>64</sup> ಯ್ಯಾದೆಜನ್ನವರಸವಣೀಕೆಜಿಯೇರಿಯ ನಡುವಣಹಿರಿಯಮುಣಸಗೀಮೆಬಡಗಣದಸೆಯೊಳ ಕ್ಕೊ ನಕೋಡುಅದಹಮೂಡಣಬೀ  
ರಜ್ಜನಕೆಜಿ ಅಕೆಜಿಯೊಳಗನವಣೀ
- <sup>65</sup> ಜಬಡುಗನಹಳ್ಳಿಯನಡುವೆಬಸುರಿಯಗೋಣಿ ಅಲ್ಲಿಂಮೂಡಲಬಜ್ಜನಕುಂಮರಿ ಅಲ್ಲಿಂಮೂಡಬಿಲ್ಲದಜಿಯೇಮೆ || ಈಸ್ಯಳದಿಂದಾದದ್ರವ್ಯ  
ಮನಿಲ್ಲಿಯಾಚಾರ್ಯರೀಸ್ಯನದೆ ಬಸದಿಗಳಖಣ್ಣ
- <sup>66</sup> ಸ್ಕುಟತಜೀಣ್ಣೋದ್ಧಾರಕ್ಕಂ ದೇವತಾಪೂಜೆಗಂರಂಗಭೋಗಕ್ಕೆಂಬಸದಿಗೆಬೆಸಗೈಯ್ಯಪ್ರಜೆಗಂಋಷಿಸಮುದಾಯದಾಹಾರದಾನಕ್ಕಂಸಲಿ  
ಸುವುದು || ಇದನಾನಂನಿಜಕಾಲದೊ
- <sup>67</sup> ಇಸುವಿದಿಯಿಂದಾಳೆದ್ದಲೋಕೋತ್ತಮಂ ವಿದಿತನಿಮ್ಮರ್ತಕಪುಣ್ಯಕೀರ್ತ್ತಿಯುಮವಂತಾಂಕಾಳುಗುಂ ಮತ್ತಮಿಂತಿದನಾವಂಶಿವೈನುಕ  
ಟ್ಟಬಗೆಯಂತಂದಾತನಾಳ್ದಂಗಳೇರದರನೆ . . . . . ||
- (ಎನೇ ಮುಖ.)

- <sup>1</sup> ಶ್ರೀಮತ್ತುಪರ್ವದೇವಂಭೂಮು
- <sup>2</sup> ಹಿತಂಮಂತ್ರಿಸುಳ್ಳರಾಜಂಗಂ
- <sup>3</sup> ತದ್ಭಾಮಿಸಿದದ್ವಾಪತಿಗಂಕ್ಷೇಮಾ
- <sup>4</sup> ಯುರ್ವಿಭವವೃದ್ಧಿಯಂಮಾಳ್ಳಭ
- <sup>5</sup> ವಂ || ಕಮನೀಯಾನನಪೇಮತಾ
- <sup>6</sup> ಮರಸದಿನೇತ್ರಾಸಿತಾಂಭೋಜದಿಂದ
- <sup>7</sup> ಮಳಾಂಗದ್ಯುತಿಕಾಂತಿಯಂಕುಚರ
- <sup>8</sup> ಧಾಂಗದ್ವಂದ್ವದಿಂನಿವಾಸಮನ
- <sup>9</sup> ಲುಪದ್ವಲದೇವಿರಾಜಿಸುತಮಿ
- <sup>10</sup> ಪ್ಪಳಪುಷ್ಪರಾಜಾಂತರಂಗಮರಾ
- <sup>11</sup> ಇಂಮಿಯಿಪ್ಪಪದ್ಮಿನಿಯವೊ
- <sup>12</sup> ಲುನಿತ್ಯಪ್ರಸಾದಾಸ್ವದಂ || ಚಲಭಾ
- <sup>13</sup> ವಂನಯನಕ್ಕೆ ಕಾಶ್ಯಮುದರಕ್ಕ
- <sup>14</sup> ತ್ಯಂತರಾಗಂಸದೊಪ್ಪಲಸತ್ಪಣಿತ
- <sup>15</sup> ಲಕ್ಕೆ ಕಕ್ಕ ಕತವಣ್ಣೋಜಕ್ಕೆ ಕಾ
- <sup>16</sup> ಪ್ಪಣ್ಣಿಂಕಚಕ್ಕ ಲಸತ್ಯಂಗತಿಗಲ್ಲದಿಲ್ಲದ
- <sup>17</sup> ದಯಕ್ಕೆ ನೈದ್ವಪದ್ಮಾವಲಿಲ  
ನಾರತ್ನದರೂಪಲಗುಣಮಂಪೋಲ್ವಂ
- <sup>18</sup> ನರಾಕ್ಷಾನ್ತಿಯರ್ || ಉರಗೇಂದ್ರಕ್ಷೀ
- <sup>19</sup> ನಿರಾಕರರಜತಗಿರಿಸಿ
- <sup>20</sup> ತಚ್ಚತ್ರಗಂಗಾಹರಹಾಸ್ಯರಾ
- <sup>21</sup> ವತೇಭಸ್ಕಟಕವೃಷಭಕುಭಾ
- <sup>22</sup> ಭ್ರೂನೀಹಾರಹಾರಾಮರವಾ
- <sup>23</sup> ಜಿಹ್ವೀತಮಂಕೇರುಹಹಳಧರ
- <sup>24</sup> ವಾಕ್ಯಂಖಹಂಸೇಂದುಕುಂದೋತ್ತರ

- 26 ಚಂಚತ್ತೀರ್ತಿ ಕಾಂತಂಬುಧಜನವಿನುತಂ  
 27 ಭಾನುಕೀರ್ತಿ ಪ್ರತೀಂದ್ರಂ || ಶ್ರೀನ  
 28 ಯಕೀರ್ತಿ ಮುನೀಶ್ವರಸೂನು ಶ್ರೀ  
 29 ಭಾನುಕೀರ್ತಿ ಯತಿಪತಿಗಿತ್ತಂ || ಭೂ  
 30 ವಿನುತನಪ್ಪಹುಳಪಸೇನಾಪತಿಧಾ  
 31 ರಯೆಹಿದುಸವಣೇಂದೂರಂ ||

(ಈನೇ ಮುಖ.)

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯು  
 2 ದಯಕಾಲಿವಾಹನಕವರ್ಷಂ  
 3 ಒಂನೆಯ ಬಹುಧಾನ್ಯಸಂ  
 4 ವತ್ಸರದ ಚೈತ್ರರುದ್ಧಂ ಕುಕ್ರವಾರಭಂಡಾ  
 5 ರಿಯಯ್ಯನಬಸದಿಯಶ್ರೀದೇ  
 6 ವರವಲ್ಲಭದೇವರಿಗೆನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆ  
 7 ಅಕ್ಷಯಭಂಡಾರವಾಗಿಶ್ರೀಮಂ  
 8 ನುಮಹಾಮಂಡಲಾಚಾರ್ಯ  
 9 ರುಉದಯಚಂದ್ರದೇವರೇಷ್ಯ  
 10 ರುಮುನಿಚಂದ್ರದೇವರುಗಂ  
 11 ಪ ೫೬೦ ಹಾಲುಮಾನಾಂಪ್ರೀಮತು  
 12 ಚಂದ್ರಪ್ರಭದೇವರೇಷ್ಯರುಪದು  
 13 ಮಾಂದಿದೇವರುಕೊಟ್ಟು ಪ ೯ ತಂ ಶ್ರೀಮನ್ಮ  
 14 ಹಾಮಂಡಲಾಚಾರ್ಯರು ನೇಮಿಚಂ  
 15 ದ್ರದೇವರತಮ್ಮ ಸಾತಂಣನವರಮಗ  
 16 ಪದುಮಣ್ಣ ನವರುಕೊಟ್ಟುಗಂ ಪಂ  
 17 ಮುನಿಚಂದ್ರದೇವರಅಳಿಯಅರಿ  
 18 ಯಣ್ಣುಗೆಂ ಪಂ || ಬಮ್ಮಣ್ಣಟ್ಟ  
 19 ದುರತಮ್ಮ ಪಾರಿಸದೇವ ಗಂ ಪಂ ||  
 20 ಜನ್ನ ಪುರದಸೇನಪೋವಮಾದಯ್ಯ  
 21 ಗಂ ಪಂ || ಆತನತಮ್ಮ ಪಾರಿಸದೇವಯ್ಯ  
 22 ಸಂಗಣ ಪಂ || ಸೇನುಭೋವ ಪದುಮ  
 23 ಣ್ಣ ನಮಗಚೆಕ್ಕಣ್ಣುಗೆಂ ಭಾರತಿ  
 24 ಯಕ್ಕ ನಿನಮ್ಮದಿಯಕ್ಕ ಪಂ ಕಪ್ಪಗೆ  
 25 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾ  
 26 ಯ್ಯರುಂಜಗುರಂಗಳಮಂ  
 27 ಪ್ಪಶ್ರೀಮೂಲಸಂಘಸಮುದಾಯಂಗಳ  
 28 ದುಮ್ಮುಖಿಸಂವತ್ಸರದ ಆಷಾಢಮಂ



29. . ಗೊಮ್ಮಟದೇವಶ್ರೀಕಮಲ  
 30. ಪಾರಿಶ್ವದೇವರಂಭಂಡಾಯ್ಕಯನ ಬಗದಿ  
 31. ಯೋದೇವರವಲ್ಲಭದೇವರು ಮುಕ್ತ  
 32. ವಾದಬಸದಿಗಳದೇವದಾನದಗದ್ದೆ ಪದ್ಧಲು  
 33. ಸಹಿತಬಾಣಾಭ್ಯಾಂಗಿಕಟಕಶಿಖ  
 34. ಸದಿಮನಕ್ಷತಯವುಮುಂತಾಗಿಯೇನು  
 35. ವನಂಕೊಳ್ಳಿ ವೆಂದುಬಿಟ್ಟುಬೆಳುಗುಳತೀ  
 36. ತ್ವದಸಮಸ್ತ ಮೂಣಿಕ್ಕನಗರಂಗಳಕ  
 37. ಬಾ ಹುನಾಫಲಮೂದಗಾ  
 38. ಡಪ್ರಜೆಗಳುಮುಂತಾಗಿ ರೀ  
 39. ದೇವರವಲ್ಲಭದೇವರಹಾಡು  
 40. ವರಹ್ಯಗಿಸಂಭುದೇವಲಿನ್ಯಾಯವಾಗಿಮ  
 41. ಳಬ್ರಯವಾಗಿಕೊಂಬಗದ್ಯಾಣಾಪ್ತನು  
 42. ಅದೇವರವಲ್ಲಭದೇವರಂಗಳೋಗಕ್ಕೆ ಸಲು  
 43. ವುದುಅಪ್ಪಯಲಿಪ್ಪಭೋಗತೇಜಸಾಮ್ಯತಿ  
 44. ಉಕುಳಯೇನಾದೂಡಂಅದೇವರವಲ್ಲ ಭದೇ  
 45. ವರಂಗಳೋಗಕ್ಕೆ ಸಲು ||

ಭಂಡಾರಬಸ್ತಿಯ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

1. ಶ್ರೀಮತ್ಪರಮಗವ್ಯಾ ರಸ್ಯದ್ವ್ಯಾಧಾ:ಮೂಘಲಾಂಜ್ವನಂಜೀಯಾತ್ಮ್ಯೋಗ್ಯನಾಥಸ್ಯಾಸನಂ  
 2. ಜಿನಶಾಸನಂ || ಭವ್ರಮುಖ್ಯಯಾಜ್ಞೇಂದ್ರಾಣಾಶಾಸನಾಯಾಘನಾಃನೇ | ಕುತೀರ್ತ್ಯಧ್ಯಾನ್ತನಂ  
 3. ಘಾತ ಪ್ರಭೇದಘನಘನವೇ ||  
 4. ಸ್ವಸ್ತಿ ಹೂಯ್ಯಳವಂಜಯಯಮೂಳಯಯದ್ಧನಃ | ಹೃತ್ರಮೌಕ್ತಿ ಕಸನ್ತಾ ನಜ್ಜುಧ್ವೀನಾಯಕಮಂಜ್ಞನಮು || ಶ್ರೀಧರ್ಮಾ  
 5. ಭೃದಯಾಬ್ಜ ಪಂಡತರಣಿಸಮ್ಯಕ್ ಸ್ವತಾಡಮಾಣಿಸ್ತೀಶ್ವರಣಿಪ್ಪತಾವಧರಣಿಃ ದಾನಾತ್ಥಿ ಗಚಿನ್ತಾ ಮಣಿಃ | ವಂಶೀಯಾದ  
 6. ವನಾಮ್ಮಿ ಮೌಕ್ತಿ ಕಮಾಣಿಪ್ಪತ್ಯೋಜಗನ್ಮಣ್ಣನಃ ಕ್ಷೀರಾಬ್ಧಿವಿವಕಾಸ್ತು ಭೋತ್ರವಿನಯಾದಿತ್ಯಾವನೀಶವಳಕಃ || ಅಮಿಡ || ಶ್ರೀಕಾ  
 7. ಮನೀಯಕೇಳಕಮಳೋಲ್ಲಾಸಾತ್ಸನ್ನಿಶ್ಯೋದಯಾದ್ಧ ಪರ್ವಸ್ಥಪ್ತಪಿಪಾಂಧಕಾರಹರಣ:ದ್ಧಯಃಪ್ರತಾಪಾನ್ಯಯಾತ | ದಿಕ್ಷಕ್ರಾಕ್ರಮ  
 8. ಣದ್ವಿಪತ್ಯ ವಳಯಪ್ರಧ್ಯಂಸನಾದ್ಧಿ ತಳಿಲ್ಯಾಶೋನ್ವತ್ಥ ಫನಿಜಾಖ್ಯಯುಪವಿನಯಾದಿತ್ಯಾವನೀಶವಳಕಃ || ಧಾತ್ರಾತ್ರಿಳೋಕೋದರ  
 9. ಸುರಭೂತೈರಂಶೈರ್ಮೃದವಾಶ್ವಸ್ಯವಿನಿಮ್ನಿತ್ರತೇವ | ತಸ್ಯಪ್ರಿಯಾಕೇಳಿಯನಾಮದೇವೀಮನೋಜಾಪ್ಯಪ್ರಕೃತಿರ್ವಿಭೂವ || ತಯೋ  
 10. ರಭೂದ್ಧಿ ಸುತಭೂತಿತ್ರಿ ಫಲಪ್ರಾಕ್ರವಾಕಾನ್ತ ದಿಗಂತ ಭೂಮಿಃ | ತನೂಭವಃಕ್ಷತ್ರಕುಲಪ್ರದೀಪಪ್ರತಾಪತುಷ್ಣೋನ್ವಜಿ ಯಜ್ಞಭೂ  
 ಪಃ || ವಿತರಣ  
 11. ಲತಾಸನನ್ಯಜ್ಞಮದಾರವಿದ್ಧಿ ತಾರಕಾಕುನ್ತಃ | ಸಾಕ್ಷಾತ್ಸಮರಕ್ತತಾನ್ಮೋಜಯತಿಚಿರಂಭೂಪಮಕುಟಮಣಿರಜಿಯಂಗಃ || ಅ  
 ಮಿಡ || ಕರದ  
 12. ಮೃತದ್ಯುತಿತ್ರಿ ಫಮೃದನಿಜಮೂರ್ತಿ ಫದ್ವಿರೂಧಿಕುರುಕುಟಕೇತುಃ | ಕಲಿಕಾಲಜಲಧಿನೇತುಃಜಯತಿಚಿರಂ ಹೃತ್ರಮಾಣಿಪುಣಿರಜಿ  
 ಯಂಗಃ || ಅಮಿಡ || ಜಯ

- 13 ಲಕ್ಷ್ಮೀಕೃತನಂಗಕೃತಪುಷ್ಪಂಗಪ್ರಣಿತಗುಣತುಂಗಃ | ಭೂದ್ರವ್ಯತುಪರಜ್ಞೇಯತುಪರಂತ್ಯಪರಿಲಿಖಮನಿರಜಿಯುಃ || ಅಮಿ  
ತ || ಲಕ್ಷ್ಮೀಪ್ರೇಮ
- 14 ನಿಧಿವ್ಯವದ್ಧಜನತಾಪಾತುಯ್ಯ ಚಾಪ್ಪಾ ನಿಧಿವ್ಯವದ್ಧನೇನೀವಿಕಾಸಮಿಹರೋಗಾಮಿಷ್ಠಾಯ್ಯರತ್ನಾಕರಃ | ಕೀರ್ತಿಗೀಲತಿಕಾವನ  
ನ ಸಮಯಸ್ಸಂದಯ್ಯ ಲಕ್ಷ್ಮೀಮು
- 15 ಯಸ್ಸ್ರೀಮಾನೇಜಿಯಂಗತುಂಗನೃಪತಿಃ ಪೃಷ್ಠೇ ಸುವರ್ಣೈಕತೇ || ಅಮಿತ || ಕಶ್ಯಕೋತ್ಪೇಜಿಯುಃ ಮೂಳಪತೇದ್ವೀಕವ್ಯವ  
ಕ್ರಮುಕ್ತೀಡನಂಗೋತ್ತಮಮಾವಮಂ
- 16 ಜಳಪ್ರಪುರಂದರಾಮಧಾಕ್ಷೀತ'ಹ್ನನಾತ' | ದೋಕೋಳ್ಳಕರಂಚೋಳಕಟಕದ್ರಾಕ್ಯಾಂದೀಕವ್ಯಧಾನ್ನಿಧ್ಯಾವಾಕ್ಯತತಕ  
ಗೊಟ್ಟಮಕರೋದ್ಭಂಗಂಕಂಸ್ಯಚ || ಕಾನ್ತಾ
- 17 ತಸ್ಯಲತಾನೃಪಾಣಲನಾಲವಣ್ಯಪುಷ್ಪೋದಯ್ಯೇಸಾಭಾಗ್ಯಸೃಚವಿತ್ಯ ವಿಸ್ತಯಕೃತಪ್ಪಿತ್ರಿಧಾತ್ರಿಭೃತಃ | ಪುತ್ರಿವದ್ವಿಲನತ್ಕಲಾ  
ಸುಸಕಲಾ ಸ್ಯಂ
- 18 ಭೋಜಯೋನೇವ್ಯಧೂರಾಸೀಡೇಲನಾಮಪುಣ್ಯವನಿತಾರಾಜ್ಞೇಯಕ'ಪ್ರಸವೀ || ಅಮಿತ || ಕಾನ್ತ'ಕದಳೀಕಾನ್ತಾ ಪುಷ್ಪಕುಚಕುಂ  
ಭುವದಾಲಸಾಭಾತಿಸ
- 19 ದಾ | ಸ್ಮರಸಮರಜಜ್ಜ ವಿಜಯಮತಪೋದ್ಭವಚಾರುಮೂರ್ತಿರೇತಲದೇವೀ || ಅಮಿತ || ಕಚೇವರಕ್ರಂಜನಕಾತ್ಮಜೇವರಾಮಂಗಿರಂ  
ದ್ರಸ್ಯಸುತೇವಕಮ್ಭಂ | ಪದ್ಮೇ
- 20 ವವಿಷ್ಟಮದಯತ್ಯಜಸ್ರಂಸಾನಂದ ಲಕ್ಷ್ಮೀರೇಜಿಯುಃ ಭೂಪಂ || ಕಾಸಲ್ಯಯಾದಕರೋಭುವಿರಾಮತದ್ರಂ'ಪ್ರೇವೇವೇವನಿತ  
ಯಾವಸುದೇ
- 21 ವಭೂಪಃ | ಕೃಷ್ಣೇರಚೇಪ್ರವದಯೇವಜಮನ್ತಮಿದೋ ವಿಪ್ಲಂತಯಾಸನ್ನಪತಿಜ್ಞನಯಾಂಬಭೂವ || ಉದಯತಿವಿದ್ವಾತ  
ಸ್ತಿಸ್ತನೇರದರಚಕ್ರಕಾ
- 22 ಕಮಿಭಾಧಿಸುತಂದ್ರೇ | ಅಧಿಕತರೈಯಮಭಜತ್ಯ ವಳಯಕುಲವಶ್ಯವಮಳಧಮ್ನಾಂಭೋಧಿಃ || ಅಮಿತ || ನಿರ್ವೃತಕೋಯತೂ  
ರೋಭೂಕ್ಯತಕೋಂ
- 23 ಗರಾಃರಾಯಪುರಃ | ಘಟ್ಟಪಘಟ್ಟಕವಾಟಕಂಟಕಾಂಚೇಪುರಸ್ಸವಿಷ್ಟನೃಪಃ || ಅಮಿತ || ಅತಃನಿಜುಖಪದಾಪತಿಧೋಲೈಕೃತ  
24 ತದ್ವಿರಾಟನರಪತಿಗುಣಃ | ವನವಾಸತವನವಾಗೋವಿಷ್ಟನೃಪಸ್ತರೇತೋರಾವಲ್ಲೂರಃ || ಅಮಿತ || ನಿಜಸೀನಾಪದಧೋಲೈಕದ್ವೀಕವಿತ  
ಮಾಪ್ರ
- 25 ಹಾರೀಣಾಃ | ಕಳಪಂಚೋಣಿತಾಯುನಿರಾತೀಕೃತನಿಜಕರಾಸಿರವನಿವವಿಷ್ಟಃ || ಅಮಿತ || ನರಸಿಂಹವಮ್ನಾಂಭೂಭೂಜನಪ್ರಭಾ  
ಜಭೂ
- 26 ಜಪರಕುರಮೋಃ | ಚಿತ್ರಂವಿಷ್ಟನೃಪಾಲಕೃತಕೃತ್ವೋಪ್ಯಜನಿಜೇತರತ್ನಚಕ್ರಃ || ಅನಿಯಮಪೃಥುಪಾಶ್ವಾರ್ಯಾಂಮಾರಾಹ್ಯಂ  
ಗೀಗಿರೀಂದ್ರ
- 27 ಹತಿಪವಿಡ್ಘಃ || ತಳವನಪುರಲಕ್ಷ್ಮೀಂಪುನರಹರಜ್ಜಯಮಿವಾಪೋನ್ನವಿಷ್ಟನೃಪಃ || ಅಮಿತ || ಚಕ್ರೀಷಿತಮಾಳವೇಶ್ವರಜಗ  
ದ್ವೇವಾಧಿಸ್ಯ
- 28 ನ್ಯಾಣ್ಣವಂಶೋಣ್ಣವಂತಂಸಹಸಾಂಬಿತ ರತಳೇನಾಹತ್ಯಮೃತ್ಯುಪ್ರಭುಃ | ಪ್ರಾಕ್ಪಶ್ಚಾದಿನಾಗ್ರಹೀದಿಹಮುತತ್ಕೃತ್ಯವೇಣ್ಯ  
ವಧೀವಿಷ್ಟಃ
- 29 ಭೃಗುಜದಣ್ಣಚೋಣ್ಣೀತನಿತಾನ್ಮೋತ್ತುಬ್ಬತುಜ್ಞಾಚಲಃ || ಅಮಿತ || ಇರುಂಗೋಜೋಣೀಪತಿವೃಗಮೃಗಾರಾತಿರತುಳಕದಂಬ  
ಹೋಣೀಕಕ್ಷಿತಿರಾಹ
- 30 ಕಾಳಜ್ಯೇದಪರಃ | ನಿಜವ್ಯಾಪುಕೃಪ್ರಕಟಿತಲಸಚ್ಚಾಯ್ಯಮುಹಮಾಸವಿಷ್ಟಃ ಪೃಥ್ವೀಶೋನಭವತಿವಚೋಗೋಚರಗುಣಃ || ಸಾ  
31 ಹೂಲಕ್ಷ್ಮೀವ್ಯವದದಗಮೇವಿಷ್ಟಲೋಕಸ್ಯನಾಮ್ನಾ ಲಕ್ಷ್ಮೀದೇವೀವಿರದಯರಸಾದಿಗ್ಧಿಕ್ವಕ್ರಭತ್ತೇ | ದೃಢದ್ವೈರಂಕ್ಷಿತಿರತಿಜವ್ರಾತ  
ವಿಧ್ಯಂಸವಿಷ್ಟಃ
- 32 ವಿಷ್ಟೇಸ್ತಸ್ಯಪ್ರಣಯವನಧಾಣಿತ್ಯುಧಾನಿವ್ವಿತಾಬ್ಧೀ || ಬ್ರಹ್ಮಾಣ್ಣಭೂಃ ಭೂತಾಮಳಕೀರ್ತಿಲಕ್ಷ್ಮೀಕಾನ್ತಸ್ತಯೋರಜನಿನೂನು  
ರಾಜಾ
- 33 ತಲಪ್ರಃ | ಪೃಥ್ವೀಪಾಣ್ಣಪೃಥೋರಿವಪುಷ್ಪಪಾಪೋದೈತ್ಯದ್ವಿಪತ್ಯಮಲಯೋರಿವನಾರಸಿಂಹಃ || ಅಮಿತ || ಗಬ್ಬಂಂಬಬ್ಬರ  
ಮುಷ್ಟಾಕಾಷ್ಟಾ ನೇತಯಂಚೋ

- <sup>34</sup> 'ಚುರುಂ'ಕುರುಕ್ಷೇಮಂಧಿಕ್ಷಮಚೇರಚೇವರಮುಖಾಂ ದೂರೇಣವಿಕ್ಷಾಪಮ | ಸ್ವಂಗೋಜೇತಿಸ್ತಂಪಂಪೂರಿನ್ಯಪತೇಮ್ನಾಧ್ಯೇನದಸ್ಸ  
ವ್ಯದಾ
- <sup>35</sup> 'ದುನ್ವಾರಸ್ಸರತಿಧ್ಯನಿಃಪಂಜನಾನ್ಯಿಗ್ಭಗತನಿಗ್ಭಿಗಪಚಿತ' || ಅಮಿತ || ಲಾಬ್ಯಾಂಸ್ಯಪಪರೇಪರತತ್ರತರೇರೇನೃತ್ರತೇಜಸ್ವಿತಾಂಡನಿ  
ತ್ವಂಕುಣಃ
- <sup>36</sup> 'ಪರತ್ರರಥಿನಾಮೃತಕೃತಿರ್ತಿರದಾತ' | ರಾಜ್ಯಾಚದ್ರಮಸಜ್ಜರತ್ರವಿಷವಾಗ್ನುತ್ವಚಪ್ರಪ್ನಯುಧಾದೃಶ್ಯತ್ರಾನ್ಯಜನೇಮನಾಕ್ಷ  
ಸಪತೇಶ್ವೇ
- <sup>37</sup> 'ನಾರಸಿಂಹೋನ್ಯಪಃ || ಅಮಿತ || ಸಭುಜಯವೀರಗಂಗಪ್ರತಾಪಮೊಪ್ಪುಳುಪರಮಮಾ | ಪಾಳಯತಿಚತುಸ್ಸಮಯಮಯ್ಯಾರಾಮ  
ಮ್ಪುನಿ
- <sup>38</sup> 'ಧಿವಾಪ್ರೀತ್ಯಾ || ಚಗಲವೇದಿರಮಣೋಯಾದಪಕುಲಕಮಳಮುಮಮಾತ್ಮಾಣ್ಯಶ್ರೀ || ಛಾಪ್ಪಾಪ್ರಪ್ತವಿರೋಧಿವಲಕಪನಂ ದಿ  
ಗೈತ್ರಯಾತ್ರಾ
- <sup>39</sup> 'ವಿಧಾವಾರುಷೋದಯಭೂಧರವಿರವಿರಾಂನಿರವರ್ತಿ'ಯಾ | ಸತ್ಯವಕ್ಷಣಕುಕ್ಕುಟೇಶ್ವರಜಿಸ್ತೀರಸದಯುಗ್ಮಾನಿಧಿರಾಜ್ಯಸ್ಯಾಭ್ಯಾ  
ದಯಾಯಕೃತಿವಿದಂಸ್ತಸ್ಯಾಪ್ತಭಾಷಣಾ || ಸರ್ವಾಭ್ಯಾಕುಲಾಕುಲಯ್ಯಾವಿಧೌಯೋಗೇಶ್ವರಾಯಣಮದತ್ತೇಣೇತಿ
- <sup>40</sup> 'ಜ್ಞಗುರುನಾಚಗರೋಹಿ || ಲೋಕಾಂಬಿಕಾತಸೂಜೇನಪ್ಪರಾಜಸ್ಯಸೂನುನಾ | ಜ್ಞಾಯಸುಃಲೋಕರತ್ನಯ್ಯುಲಕ್ಷ್ಮಣಾಮರಯೋರ  
ಹಿ || ಪ.ಲಧಾರಿಸ್ತಾಮಿದದಪ್ರಥಿತಮುರು. ವಾಚಿವಶಗಗನಾಯಮತಾ | ಹಿಸುರುಜನಾಗಂಗಮುಃಸಿಃಸಿಲಜಿನಾಗರದಾನತೋದಧಿಭಸ್ಮ ||
- <sup>41</sup> 'ದೂರೀಕೃತಕಸ್ಯಗತೃಕಳಂಕೇನಭೂಯಸಾ | ಚರಿತ್ರಸಯಸಾಂತ್ರಿಕಧಮೇಕೃತವಿಣಗಿನಾ || ತ್ರಿಶಕ್ತಿಶಕ್ತಿವಿಧ್ವಂಸಮದವದ್ಧರಿ  
ವೈರಾಹ | ದು
- <sup>42</sup> 'ಭೀನವನನ್ನೂತಮಂತ್ರಿಸಾಣೀಕೃತಮೃಗಿನಾ || ಚತುರ್ವಿಗಾಂತಚಿಶೀವ್ರಶ್ರೀನಿಗಳಯಸುಗಳಯಚಲಂ | ಸತ್ಯಮ್ನಾಚತೃನೋದ್ಯಾ  
ತಾಂತ್ಯಪ್ಪನ್ನಿನಿವ್ಯಾಹಿತತತಃ ||
- <sup>43</sup> 'ಪ್ರೀಯಾಯಸ್ಯನವ್ಯುತ್ಪತ್ತಿ ಚೂಡಾಮಣೀಗುಣಾಬ್ಜಯಾ | ಭವ್ಯತೂಡಾಮಣಿನ್ನಾಮ ತಸ್ಮೈಶ್ರೀತ್ಯಾದದಾತ್ತತಃ || ದಾನಾತ್ಮಕಂಭ  
ಪ್ರಚೂ
- <sup>44</sup> 'ಡಾವಣಿ ಜಿನವನತಾವಾನಾಸಸ್ಮೇನಂ ಭೋಗಾತ್ಕಲಾಸುಜೇನ್ಮೋಫಲಭವಿಹಟನೇಂದ್ರಾಪ್ರವಿಧ್ಯಚ್ಚಕ್ಷಣಾತ್ಮಕಂ | ಶ್ರೀ  
ಪಾರ್ಶ್ವಸ್ಯಾಮಿನಾಚ
- <sup>45</sup> 'ತ್ರಿಜಗದ್ಭಸತೇಕುಕ್ಕುಟೇಶ್ವರಪತ್ಯಾಪ್ರಣ್ಯಕ್ರಾನ್ಯಕಾಯಾವಿವದನವಿಧಯೇಮುಪ್ರಕಾಸಪ್ಪಯನ್ವಾ || ಏಕಾಣೀತ್ಯುತರಸಪ  
ಸ್ರರಕವರ್ಷೇಷುಗತೇಷು ಪ್ರವಾದಿಸಂಪತ್ತರಸ್ಯಪ್ರಪ್ತವಾಗಸ ಉದ್ಧಕುಕ್ರವಾರಚತುರ್ವಕ್ತ್ರಾಮುತರಾಯಣಸುಕ್ರಾನ್ತಶ್ರೀ
- <sup>46</sup> 'ಮೂಲಸಂಘದೇಶಿಯಗಣಪ್ತಕ ಗಚ್ಛ ಸಂಬಂಧಿನಂವಿಧಾಯ || ನರಸಿಂಹಮಾನ್ರಿತದುನ್ರಿತಕಳಕಪ್ರದಕಪುಚ್ಚಕರಜಿಹ್ವೀ
- <sup>47</sup> 'ಶೇ | ಯಾನತಧಾರಾಗಂಗಾಯಿನಿತವಿಧ್ವಂಸರತಿಜೇನೇರಪಾದಸರಸೀಮಧ್ಯೇ || ಸವಣೀಜುಮದೂಘಪತಿರಗಣಿತಬಲಿಕಣ್ಣಾಸ್ತಪತಿ
- <sup>48</sup> 'ಬಿಂಬರಪತಿ | ಪ್ರಗುಣಿತಕುಲೇರವಿಭವಸ್ತಗುಣೀಕೃತಸೇವವಿಕ್ರಮೋನರಸಿಂಹಃ || ಅತಸ್ತದ್ಗ್ರಾಮೇಮಾಭಿಧಾನ್ಯ
- <sup>49</sup> 'ತೇ || ತತ್ರಪ್ರಾವೃಗಸ್ಯಾದಿಸವಣೀಪುಷ್ಕ ನಮಜೇಯಗೀಮೇಕರಡಿಯಪಿ ಅಲ್ಲಿಂತೆಂಕುರಿಯೊಪ್ಪ ಯುಂಪೋಗುಬಿಂಬಿಸಿಟ್ಟಯಕಪಿ  
ಯಕೂ
- <sup>50</sup> 'ಜಿನುಃಪ್ಪಯುಲ || ಅಲ್ಲಿಂತೆಂಕುರಿಯಾಳ ಕೆಜಿಯಅಪ್ಪುಗಟ್ಟು ಮೇರಯಾಗುರಿಯೊಪ್ಪ ಯುಂಪುರಿಯ ತೆಂಕುಣಕೆಂಬರಿಯಾಡು
- <sup>51</sup> 'ಣಿ || ದಕ್ಷಿಣಸ್ಯಂದಿಬಿಳತಿ ಯಸವಣೀಜಯಾಡೆಯಮಯದಿಂಣಿಯ ಹುಣಿಸೆಯಕೊಳುರಿಯಾಲ | ಅಲ್ಲಿಂಪಡುಮಲ
- <sup>52</sup> 'ಹಿರಿಯೊಪ್ಪಯುಲೈ ಮೂಜಿಯುಡುಮಣಬಳ್ಳೀಯಕಪಿಯತೆಂಕುಣಕೋಡಿಯಬಿಳಿಯಬಿನ || ಅಲ್ಲಿಂದತ್ತ
- <sup>53</sup> 'ಜಾಕೇಯಕಲಿಯನುನಕಟ್ಟುಪತಾಯುಳ್ಳವನ್ನ ಮರದಹಿರಿಯಕೆಜಿಯತಾಯುಳ್ಳಸೀಮೆ || ಪಪ್ಪ ಮಾಯಾದಿಜನ್ನವರಕ್ಕಂ
- <sup>54</sup> 'ಸವಣೀಜುಂಗಳಾಗರಮರಿಯಾದಜನ್ನವರಸವಣೀಕೆಜಿಯೇರಿಯನಡುಮಣ ಹಿರಿಯಹುಣಿಸೇಸೀಮೆ || ಉತ್ತರಸ್ಯಂದಿಶ
- <sup>55</sup> 'ನಕೋಪುಅಪಜಮೂಡಣ ಬೀರಜ್ಜ ನಕೆಜಿಯಾಕೆಜಿಯೋಳಗಸವಣೀ ಬಡಗನಹ್ನಯನಡುವೆಲಸುರಿಯದಣ || ೬ •
- <sup>56</sup> 'ಪ್ಪಿಂಮೂಜುಲಟ್ಟ ನಕುಂಮರಿಲ್ಲ ಮೂಜಿಬಿಟ್ಟನುಸೀಮೆ || ಸಮೂನೋಯಂಧವ್ಯಗಸೇತುನ್ಯಪಾಣಾಂಕಾಲಿಕಾಲೇಪಾಲಿನೋ

- 60 ಭವದ್ಭಿಃ | ಸವ್ಯಾಸನೇತಾನ್ಭವನಿಷ್ಕುತಿಫವೇದ್ರಾನಾನ್ಭಯೋಘೋಯೋಚತೇರಾಮಚಂದ್ರಃ || ಸ್ವದತ್ತಾಂಧರದತ್ತಾಂವಾಯೋ  
ಹರೇ
- 61 ತವಸುಧರಂ | ಪಷ್ಪಿಂವರ್ಪಸಹಸ್ರಾಣಿವಿಪ್ರಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ನವಿಷಂವಿಷಮಿತ್ಯಾಪುರ್ದೇವಸ್ಯಂವಿಷಮುಷ್ಯತೇ | ವಿ  
62 ಜನೇಕಾಶಿನಂದನಿ ದೇವಸ್ಯಂಪುತ್ರಪಾತ್ರಕಂ || ರವಜ್ಯೋತ್ಸಾಸ್ವೀಷ್ಣೋವಪುಷಿ ಬಲಶ್ಚನ್ಯನರಸೋನಿಬಾಧೀಶ್ಚ್ರೀಣಾಂಸ್ಥರದು  
63 ರುದುಕೂಲ್ಮಿಕವನನಂ | ತ್ರಿಲೋಕಪ್ರಾಸಾದಪ್ರಕಟಿತಸುಧಾಧಾಮವಿವಂದಯಿಕೋಯಸ್ಯ ತ್ರೀವರ್ಣಾಸಜಯತೀತರಂಪುಷ್ಪ  
64 ಜವಿಘಃ || ಅಸ್ತು ಸ್ಥಸ್ತು ಚಿರಾಯಪುಷ್ಪವತೇತ್ಯೇತೈವಚೂಡಾಮಣೀಭಸ್ಯ ತ್ಯಾಗಸರೋಜಪಣ್ಯ ತರಣೀಗಾವಿಧ್ಯಯ್ಯವಾರಾನ್ನಿಧೇ |  
65 ಭುಸ್ಯದ್ವಿತ್ಯಕಳಾನಿಧೇಜಿನಂತಕ್ಷೀರಾಚ್ಛಿವೃಥಿಸ್ತ ವೇಸ್ಯೋದ್ಯತೀಶ್ಚಿಗಿತಾಮ್ನುಜೋದರಲಸದ್ವಾರಾಸಿವಾಭ್ಯುಪಗಮೇ || ಶ್ರೀಗೋಮ್ನು  
66 ಟಪುರದತ್ತಿವೈಸುಂಕದನ್ವಿಲಿತವೇದೇಜಿಂಗೆ ಂಂಪಸುಂಪಗೆಚಯ್ಯುತ್ತ ಉಪ್ಪು ..... ಗಿರಿನಿಗೆ ಹಸುಂಪಗೋ  
67 ಪಲಗಮೇಳಸುಪೇಜಿಂಗೆ ಬಳ್ಳಿಗಹಸುಂಪಗೆಮಾನಗಮಜ್ಜಿವನ್ನಾ ಯದವ್ಲವಿಲಯು ..... ಹುಗುಹುಗುಮೇಲೆಲೆ  
68 ಂಂಗಾಣದೆಹಿ ಪನಿತುಮಂತಮ್ಮ ಸುಂಕಪಥಿಕಾರದಂಜುತತುವಿರ್ವಿಗಲತೀತ್ಥಣ್ಣಾಕರಪೂ ..... ಪ್ರಧಾನಸವ್ಯಾಧಿ  
69 ಕಾಂಟಿಲಿಯುಭಂಡಾರಪುಷ್ಪಯ್ಯಂಗಳಬೆಗ್ಗೆ ಬೆಲಕ್ಕ ಯ್ಯಂಗಳಂಹುಗ್ಗೆ ಬೆಲ ..... ಬೊಯ್ಯಳವಾರನಿಂದದೇ  
70 ವನಕಯ್ಯದೇಶಿಕೊಂಡುಬಿಟ್ಟರು ಇದ್ವತ್ತ ಶಾಶ್ವತವನವೆವೆಹಿವ ..... ತಾಂನುನಿಮದೇಸದ್ವಾ  
71 ಣಿತನ್ನೇಳ್ವೆಂದದೇಳಾಣ್ಣ ರವೊಂದರಮಾಗ್ಗೆ ಮೆಂದವೆವೆಹಿವ ..... ಳಿಯಿಂದಲರವೆವೆಹಿವ  
72 ತ್ರಿಗೋಳಂನೇತ್ರಂಗಳಿಂದಾನಸಂಪೊಸವಾನಿಯನಮಿಂದನಿಂ ತ್ರಿಗವದಾತಿ ..... ತ್ರಿಗವದಮುನಿಯೊಬ್ಬಬಾ  
73 ಸ್ತಚಕ್ರೇಣಿಂದಸೆಗುಂಜೊನಿವಮ್ಗ ಮೊಂದವೆಹಿಕ್ಕೆ (ವಣ್ಣಿ ದಂಬಿಂಗೆನಂ | ..... ವೆಲವ್ವೇತಮೂಡಾಯ  
74 ಕಃ | ಕ್ರೀಮುಳ್ಳಸವಣೀಜುಮೇವೇವದದಾಡಾಯ .....  
75 ತ್ವಾಮುದಾಧಾರಾಪೂರ್ವಕಮುಪ್ಪರಾಸು ತೀರ್ಥ ..... ಶ್ರೀ ಶ್ರೀ  
76 ಭವ್ಯಾಂಭೋರುಹಭಾಸ್ವ ರಸ್ಸರಸರಿಂಜೀವರ ..... ಮುಷ್ಯಾಕರತ್ನಾಕ  
77 ರಃ | ಸಿದ್ಧಾಂತಾಯುಧಿವರ್ಧಕಾಪ್ರವೃತತೇಕಂವರ್ಧಕೈಃಕಾಶಿಸಿದ್ಧಿ ..... ಭವಾಶೀ ||

ಮುಂತದ ಉತ್ಪರೇಧಾಗದ್ವಿ.

- 1 ಶ್ರೀಮದ್ವರಮಾಗುಭೀರಸ್ಯುದ್ಧಾರಾಚೋಪಲಾಭ  
2 ನಂ | ಜೀಯಾತ್ವೈಶ್ವೇಗೇತ್ಯಾಧಾಪ್ಯರಾಸುಂಜಿತವನಂ || ಸ್ವ  
3 ಸ್ತ್ರೀವರ್ಧಕಮಾನಸ್ಯವರ್ಧಕಮಾನಸ್ಯವಾನೇ | ಶ್ರೀಕೋವತುಂಬ  
4 ನಾಮಾಭಗುಚ್ಚ ತುಂಬಗುಳಚರಣಃ || ತಸ್ಯುಷ್ಣಯಿಜನಿ  
5 ಬ್ರಾಹ್ಮೇವಿಬ್ರಾಹ್ಮೇದೇಶಿಕೇಗಣೇ | ಗುಣೀವೇವೇಂದ್ರಸಿದ್ಧಾಂತದೇವೇದೇವ  
6 ದ್ರವಂದಿತಃ || ಅಪರಸಂತಾನದೋಳ || ವೃ || ಪರವಂದಿಕ್ಷಿ  
7 ತ್ರಿಭುಗ್ನಿಜಾತಕುಲೇಶ್ರೀಮೂಲಸಂಘಾಪ್ತಃ | ಟ್ಟರಣಂ  
8 ಪುಸ್ತಕಗಚ್ಛದೇಶಿಗಗಣಪ್ರಾಪ್ಯತಯೋಗೀಶ್ವರಾ |  
9 ಭರಣಂಮನ್ಮಥಭಂಜನಂಜಗದೊಳಬಂಜ್ಯತನಂ  
10 ದಿವಾ | ಕರಣಂಬ್ರತಿಪೂಜಿನಾಗಮಸುಧಾಂಭೋ  
11 ರಾಶಿಪಾರಾಧಿಸಂ || ಅಂತೆನಲಿಂತೆನಲ್ಕರಿಯೆನೆಯ್ದು  
12 ಜಾತ್ಯಯನಂದ್ಯರವೃದಂ | ಪಂತಳದಿಪ್ಪರೇಂಬವೆ  
13 ಬಲ್ಲಿ ಸದ್ಭದ್ರಸಂಯಮಾಪರಿ | ತ್ರಂತಪಮೆಂಬವತ್ತ

- 14 <sup>14</sup>ಳಗಮಿಂತುದಿವಾಕರನಂದಿವೇವನೈ | ದ್ಧಂತಿಗಗ್ಗೊಂ  
 15 <sup>15</sup>ದೊಡೊಂದುರನನೋತ್ತಿ ಯೊಳಾನದನೆಂತುಬಣ್ಣಿ ಪೆಂ ||  
 16 <sup>16</sup>ತತ್ತಿಪ್ಪರಪ್ಪ || ನೆಜೆಯತನುತ್ರಮಿಕ್ಕಿದವೊಲೊ  
 17 <sup>17</sup>ಮಲಂತಿನೆವೆಯ್ಯನೊಮ್ಮೆಯುಂ | ತುರಸುಮದಿಲ್ಲನಿ  
 18 <sup>18</sup>ದ್ದೆ ವರಮಗ್ಗು ಲನಿಕ್ಕು ಮದಿಲ್ಲಬಾಗಿಲಂ | ಕಿಲುತಜಿ  
 19 <sup>19</sup>ಯಂಬುದಿಲ್ಲ:ಗುಳ್ಳುದಿಲ್ಲಮಲಂಗುಮದಿಲ್ಲಹೀಂ  
 20 <sup>20</sup>ದ್ರನುಂ | ನೆಜೆವನೆಬಣ್ಣಿ ಸಲ್ಲಣಗಣಾವಯಂ  
 21 <sup>21</sup>ಮಳಧಾರಿದೇವರಾ || ಅವರೇಪ್ಪರ || ವೈ || ಕಂತುಮದಾ  
 22 <sup>22</sup>ಪಹಸ್ಸಕಳಜೇವದಯಾಪರಜೈನಮಾಗ್ಗರಾ | ದ್ಧಂ  
 23 <sup>23</sup>ತಪಯೋಧಿಗಳು ವಿಷಯವೈರಿಗಳುದ್ಧತಕ  
 24 <sup>24</sup>ವ್ಯಕಳಂಜನ | ಸ್ಪಂತತಭವ್ಯಪದ್ಮದಿನಕೃತ್ಯಭರಂ ಕುಭ  
 25 <sup>25</sup>ಚಂದ್ರದೇವಣ್ಣಿ | ದ್ಧಂತಮುನೀಂದ್ರರಂ ಪೊಗಳ್ಳುದಂಬು  
 26 <sup>26</sup>ಧವೇಷ್ವಿತಭೂರಿಭೂತಳಂ || ಇಂತಿವರಗುರುಗ  
 27 <sup>27</sup>ಳಪ್ಪ್ರೀಮದ್ವಿವಾಕರಣಂದಿಸಿದ್ಧಂತದೇವರಾ ||  
 28 <sup>28</sup>ವೈ || ಆ ಮುನಿದೀಕ್ಷೆಯಂಕುಡಸಮಗ್ರತಪೋ  
 29 <sup>29</sup>ನಿಧಿಯಾಗಿದನಚಿಂ | ತಾಮಣಿಯಾಗಿಸದ್ಗ  
 30 <sup>30</sup>ಣಗಣಾಗ್ರಣಿಯಾಗಿ ಬಯಾದಮುಜ್ಜಮಾ | ಮು  
 31 <sup>31</sup>ಖಲಕ್ಷಿ ಪ್ರಿಯಾಗಿ ವಿನಯಾಣ್ಣವಚಂದ್ರಿಕೆಯಾಗಿಸಂ  
 32 <sup>32</sup>ತತಂ | ಶ್ರೀಮತಿಗಂತಿಯನ್ನೆಗಳ್ಳರುಮ್ವಿಯೊಳುವೈ  
 33 <sup>33</sup>ರಕೂರ್ತುಕೀರ್ತ್ತಿರಲೆ || ಶ್ರೀಮತಿಗಂತಿಯಜ್ಜಿತಕ  
 34 <sup>34</sup>ಪಾಯಿಗಳುಗ್ರತಪಂಗಳಿಂದಮಿಂ | ತೀಮಹಿಯೊ  
 35 <sup>35</sup>ಕಪೋಗತ್ತೆಗಳೆನೆಗತ್ತೆಗಳೆನೋಂತುಸಮಾಧಿಯಂಜಗ |  
 36 <sup>36</sup>ತ್ವಾಮಿಯನಿಪ್ಪದೊಂಪಿನಜಿನೇಂದ್ರನ ಪಾದಪಯೋಜ  
 37 <sup>37</sup>ಯುಗ್ಮಮಂ | ಶ್ರೀಮದಿಚಿತ್ತದೊಳ್ಳಲಿಸದೇವನಿವಾಸ  
 38 <sup>38</sup>ವಿಭೂತಿಗೆಯ್ದಿರಳ || ಸಕವರ್ಷಂ ಗಂಟಗನೆಯವಿ  
 39 <sup>39</sup>ಳಂಬಿಸಂವತ್ಸರದ ಫಾಲ್ಗುಣಕುಡ್ಧಪಂಚಮಾಬುಧ  
 40 <sup>40</sup>ವಾರದಂದುಸನ್ನೈಸನವಿಧಿಯಿಂಶ್ರೀಮತಿಗಂತಿಯಮ್ಮೂಡಿ  
 41 <sup>41</sup>ಬದೇವಲೋಕಕ್ಕೆ ಸಂದರ || ಅಗಣಿತಮೆನೊರಾರುತಪಂ | ಪ್ರ  
 42 <sup>42</sup>ಗುಣಿತಗುಣಗಣವಿಭೂಷಣಾಳಂಕೃತೆಯಿಂ | ತಗಣಿತ  
 43 <sup>43</sup>ನಿಜಗುರುವಿಗೆನಿಸಿ | ಧಿಗೆಯಂವಾಂಕಪೈಗಂತಿಯಮ್ಮೂಡಿಸಿದರ ||  
 44 <sup>44</sup>ಕರುಣಂಪ್ರಾಣಿಗಣಂಗಳೊಳೆತುರತಾಸಂಪತ್ತಿಸಿದ್ಧಾಂತ  
 45 <sup>45</sup>ದೊಳ | ಪರಿತೋಷಂಗುಣಸೇವ್ಯಭವ್ಯಜನದೊಳನಿಮ್ಮೂ  
 46 <sup>46</sup>ತ್ವರತ್ನಂಮುನೀ | ಕ್ವರರೊಳಧೀರತಘೋರವೀರತಪದೊ  
 47 <sup>47</sup>ಳಕಯ್ಯಣ್ಣಿ ಪೊಣ್ಣುತದಿವಾ | ಕರಣಂದಿವ್ರತಿಯೆಂಪ  
 48 <sup>48</sup>ನೇಂತಳದನೋಯೋಗೀಂದ್ರಬೃಂದಂಗಳೊಳ ||

ಮತದಲ್ಲಿರುವ ತಾಮ್ರರಾಸನ.

- <sup>18</sup> ಸ್ವಸ್ತಿಂ ಶ್ರೀಽಲಿವಾಹನಕವರೂಪ
- <sup>2</sup> ಗೋಷ್ಠಿನಿಯೋವಸುವತ್ಸರ
- <sup>3</sup> ದಲಪಾಡಬುಧ್ಯೋಸ್ತಿರವಾರಬು
- <sup>4</sup> ಕ್ಯಯೋಗದಲೋಮೃಮಹಾರಾಜಾ
- <sup>5</sup> ಧಿರಾಜರಾಜಪರವೇಶ್ವರ ಅರಿರಾ
- <sup>6</sup> ಯಮಸ್ತು ಕರೂಲರಣಾಗತವಜ್ರ
- <sup>7</sup> ಪಂಜರಪರನಾರೀಸಜೋದರ ಸತು
- <sup>8</sup> ತ್ಯಾಗಗಾರಾಕ್ರಮಮುದ್ರಾಮುದ್ರಿತ
- <sup>9</sup> ಭುವನವಲ್ಲಭಸುವರ್ಣಕಲಸ್ಯಾಪ
- <sup>10</sup> ನಾಚಾರ್ಯಪದ್ಮಮೃಗಶ್ರೇಷ್ಠರಂ
- <sup>11</sup> ದ ಮುಖಸೂರಪಟ್ಟಣಪುರವ
- <sup>12</sup> ರಾಧೀಶ್ವರಂ ದ ಚಾಮರಾಜಪ್ರೇಡ
- <sup>13</sup> ಯರಯ್ಯನವರು ದೇವರಜೆಗು
- <sup>14</sup> ಳದಗುಂಮಟನಾಥಸ್ವಾಮಿಯವರ
- <sup>15</sup> ಅರ್ಚನಾವೃತ್ತಿಯಸ್ವಾಸ್ತಿ ಯನುಸ್ಥಾನ
- <sup>16</sup> ದವರುತಮತಮ ಅನುಪ
- <sup>17</sup> ತ್ಯದಿಂದಾವರ್ತಕಗುರಸ್ತರಿಗೇಡ
- <sup>18</sup> ಹುಬ್ಬೋಗ್ಯಾದಿಯಾಗಿಕೊಟ್ಟು ಆಡ
- <sup>19</sup> ಹುಗುರರುಬಹುಕಾಲಾಚನು
- <sup>20</sup> ಭವಿಸಿಬರುತ್ತಾಯಿರಲಾಗಿ ಚಾಮರ.ಜ
- <sup>21</sup> ವೈಡೆಯರಯ್ಯನವರು ವಿಚಾರಿಸಿ
- <sup>22</sup> ಡಹುದೋಗ್ಯಾದಿಯಅನುಭವಿಸಿ
- <sup>23</sup> ರುತ್ತಾಯಿದಂತ ವರ್ತಕಗುರಸ್ತರೆನುಕರೆ
- <sup>24</sup> ಯಿಸಿ | ಸ್ಥಾನದವರಿಗೇವುಕೊಟ್ಟಂಥಸಾಲ
- <sup>25</sup> ವನುತೀರಿಸಿಕೊಡಿಸುವುದು ಹೇಳಲಾಗಿವ
- <sup>26</sup> ತ್ತಕಗುರಸ್ತರು ಅಡಿದಮಾತು ತಾವುಸ್ಥಿ
- <sup>27</sup> ನದವರಿಗೇಕೊಟ್ಟಂಥಸಾಲವು ತಮ
- <sup>28</sup> ತಂದೆತಾಯಿಗಳಿಗೆಪೂಜ್ಯವಾಗಲಿ
- <sup>29</sup> ಯೆಂದುಧಾರಾದತ್ತವಾಗಿಧಾರೆಯನು
- <sup>30</sup> ಯೆರೆದುಕೊಟ್ಟವುಯೆಂದು ಸಮಸ್ತರು
- <sup>31</sup> ಆಡಲಾಗಿ | ಸ್ಥಾನದವರಿವರ್ತಕಗು
- <sup>32</sup> ರಸ್ತರ ಕೈಯಲ್ಲ | ಗುಂಮಟನಾಥಸ್ವಾ

- <sup>33</sup>ಮಿಯಸಂನಿಧಿಯಲ್ಲಿದೇವರುಗುರುಸಾ  
<sup>34</sup>ಕ್ಷಿಯಾಗಿದಾರಯನುಯಿಸಿ || ಅಶಂ  
<sup>35</sup>ದ್ರಾಕ್ ಸ್ಥಾಯಿಯಾಗಿದೇವತಾಸೇವೆಯನುಮಾ  
<sup>36</sup>ದಿಕೊಂಡುಸುಖದ್ವಯಾಹರು ಎಂದುಬಿ  
<sup>37</sup>ದಿಸಿಕೊಟ್ಟಧರ್ಮಶಾಸನ || ಮುಂದೆ  
<sup>38</sup>ಳುಗುಳದಸ್ಥಾನದವರುಸ್ವಾಸ್ಥಿಯನು  
<sup>39</sup>ವಾನಾನೊಬ್ಬನುಅಡಹುಹಿಡಿದಂತವ  
<sup>40</sup>ರೂಅಡವಳೊಟ್ಟಂತವರುದರುಕನಧರ್ಮ  
<sup>41</sup>ಕ್ಕೆ ಹೊರಗುಸ್ಥಾನಮಾನ್ಯಕ್ಕೆಕಾರಣ  
<sup>42</sup>ವಿಲ್ಲ | ಯಿಷ್ಟಕ್ಕೂ ಮಿರಲಿಡವಳೊಟ್ಟಂತ  
<sup>43</sup>ವರುಅಡಹುಹಿಡಿದಂತವರನ್ನು ಈರಾಜ್ಯ  
<sup>44</sup>ಕ್ಕೆ ಅಧಿಪತಿಯಾಗಿದ್ದಂಥದೊರೆಗಳುಈ  
<sup>45</sup>ದೇವರಧರ್ಮವನ್ನು ಪೂರ್ವಮೇರೆಗೆನಡೆಸಲುಳ್ಳ  
<sup>46</sup>ವರು || ಈಮೇರೆಗೆನಡೆಸಲಿಯದೆಲುವೇಕ್ಷೆ  
<sup>47</sup>ಯದೊರೆಗಳಿಗೆವಾರಣಾಸಿಯಲ್ಲಿನಹಸ್ಯ  
<sup>48</sup>ಕಪಟಿಯನುಬ್ರಾಹ್ಮಣರನ್ನು ಕೊಂದಪಾ  
<sup>49</sup>ಪಕ್ಕೆ ಹೋದರಾಯೆಂದುಬರಿಸಿಕೊಟ್ಟ  
<sup>50</sup>ಧರ್ಮಶಾಸನಮಂಗಳಮಹಾಶ್ರೀ ||  
<sup>51</sup>ಶ್ರೀ ಶ್ರೀ

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ಮಠದಲ್ಲಿರುವ ಸನ್ನದು.

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಪನೋಫಲಾಘನಂ |  
<sup>2</sup>ಜೇಯಾತ್ಮ್ಯರೋಹ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ||  
<sup>3</sup>ನಾನಾದೇವಸ್ಯ ಪಾಲಮಾಲಿವಿಲಸನ್ಮಾಣಿಕ್ಯರತ್ನ ಪ್ರಭಾಭಾಸ್ವತ್ಪಾದಸರೋಜಯುಗ್ಮರುಚಿರಃಶ್ರೀಕೃಷ್ಣ ರಾಜಪ್ರಭುಃ |  
<sup>4</sup>ಶ್ರೀಕರ್ಣಾಟಕದೇಶಭಾನುರಮಹೀಶೂರಸ್ಯ ಸಿಂಹಾಸನಃ ಶ್ರೀಶಾಮಕ್ಷತಿಪಾಲಸೂನುರವನೋಜೇಯಾತ್ಮಹಸ್ರಂಸಮಾಃ ||  
<sup>5</sup>ಸ್ವಸ್ತಿ ಶ್ರೀವರ್ಧಮಾನಾಖ್ಯೇಜಿನೇಮುಕ್ತಿಂಗತೇಸತಿ |  
<sup>6</sup>ವಹ್ನಿ ರಂಧ್ರಾಬ್ಧಿನೇತ್ಯುಕ್ತ ವತ್ಸರೇಪುಮಿತೇಪುವೈ ||  
<sup>7</sup>ವಿಕ್ರಮಾಂಕಸಮಾಸ್ತಿದುಗಜಸಾಮಜಹಸ್ತಿಭಿಃ |  
<sup>8</sup>ಸತೀಪುಗಣನೀಯಾಸುಗಣಿತಜ್ಞೈರ್ಬ್ಬುಧೈಸ್ತದಾ ||  
<sup>9</sup>ಶಾಲಿವಾಹನವರ್ಷೇಪುನೇತ್ರಬಾಣನಗೇಂದುಭಿಃ |  
<sup>10</sup>ಪ್ರಮಿತೇಪುವಿಕ್ರತ್ಯುಪ್ತೇಪ್ರವಣೇಮಾಸುಮಂಗಲೇ ||  
<sup>11</sup>ಕೃಷ್ಣ ಪಕ್ಷೇಚಪಚಮ್ಯಾಂತಿಥೌಶಂದ್ರಸ್ಯವಾನರೇ |  
<sup>12</sup>ದೋರ್ಧ್ರಂಶಂಕುಂಡಿತಾರಾತಿನ್ಯಶೀರ್ತವ್ಯಾಪ್ತದಿಕ್ಶತಃ |  
<sup>13</sup>ನಃಶ್ರೀಮಾಕೃಷ್ಣ ರಾಜೇಂದ್ರಸ್ಯಾಯುಶ್ರೀಸುಖಲಬ್ಧಯೇ |

- 14 ಪತಸ್ತಿನದಕ್ಷಿಣೇಕಾಶಾನಗರೇಷು ಉತ್ಪದ್ಯತೇ ||  
 15 ವಿಂಧ್ಯದ್ರಾಘಿಸಮಾನಸ್ಯಶ್ರೀಮತೋಗೊಮ್ಮಟೇನಃ |  
 16 ಶ್ರೀಪಾದಪದ್ಮಪೂಜಾಯೈಶೇಷಾಣಾಂಜನವೇಶ್ವನಾಂ ||  
 17 ಸಾದ್ಧರ್ಮ್ಯವಾದ್ರಿಪಾರ್ಶ್ವೇಶಚಾರುಶ್ರೇಷ್ಠೈಶ್ಚವೇಶ್ವನಾ |  
 18 ದ್ವಾತ್ರಿಂಶತ್ಪ್ರಮಿತಾನಾಂ ಶ್ರೀಸಪರ್ಯೋತ್ಸವಹೇತವೇ ||  
 19 ಜಿನೇಂದ್ರಪಂಚಕಲ್ಯಾಣಶ್ರೀರಥೋತ್ಸವಸಂಪದೇ |  
 20 ಶ್ರೀಚಾರುಕೀರ್ತಿರ್ಯೋಗೇಂದ್ರಮಠರಕ್ಷಣಾಕಾರಣಾತ್ ||  
 21 ಆಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನಾದಿಸಂಪದೇ |  
 22 ಚಳ್ಳುಳುಖ್ಯಮಹಾಗ್ರಾಮಂವಿಂಧ್ಯಚಂದ್ರಾದ್ರಿಭಾಸುರಂ ||  
 23 ಭೂದೇವೀಮಂಗಳಾದರ್ಶಕಲ್ಯಾಣಾಖ್ಯಸರೋಸ್ವಿತಂ |  
 24 ಜಿನಾಲಯಸ್ತುಲಲಿತೈರ್ಮೃಂಡಿತಂಗೋಪುರಾಸ್ವಿತೈಃ ||  
 25 ಸತತಃಕಂಸಚಾಂದೇಯಂಜೊಸಹಸ್ರಸಮಾಹ್ವಯಂ |  
 26 ಈಶಾನದಿಸ್ಥಿತಂಗ್ರಾಮಂಶಾಲ್ಯಾದ್ಯುತ್ಪತ್ತಿಭಾಸುರಂ ||  
 27 ಉತ್ತಮೈಶ್ವೇತಿವಿಖ್ಯಾತಂಪ್ರತೀಚ್ಯಾಂಕಕುಭಿಃಸ್ಥಿತಂ |  
 28 ಗ್ರಾಮಂಕಬ್ಬುಳುನಾಮಾನಂಗ್ರಾಮಂಗೋಪಾಲಸಂಕುಲಂ ||  
 29 ಪೂರ್ವ್ಯಂಪೂರ್ಣಾರ್ಯುಸಂಪತ್ತಂಕುಮಾರೇನ್ಯಪತಾಸತಿ |  
 30 ಇತಿಗ್ರಾಮಾಚತುಸ್ಸಂಖ್ಯಾನದದಾಭಕ್ತಾನ್ಯಸ್ವಯಂಮುದಾ ||  
 31 ಸ್ವಸ್ತಿಶ್ರೀಡಿಳಿಹೇಮಾದ್ರಿಸುಧಾಸಂಗೀತನಾಮಸು |  
 32 ತಥಾಸ್ತೇತಪುರಹೇಮವೇಣುಪಳ್ಳುಳರೂಢಿಷು ||  
 33 ಸಂಸ್ಥಾನೇಷುಲಸತ್ಪ್ರಿದ್ಧಸಿಂಹಪೀಠವಿಭಾಗಿನಾಂ |  
 34 ಶ್ರೀಮತಾಂಚಾರುಕೀರ್ತೀನಾಂಪಂಡಿತಾನಾಂಸತಾಂವರೇ ||  
 35 ಶಾಸನೀಶ್ಚತೃತಾನ್ಯಾಮಾನರ್ಪಯಾಮಾಸಸಾದರಂ |  
 36 ಎಷಃಶ್ರೀಕೃಷ್ಣಭೂಪಾಲಃಪಾಲಿತಾಖಿಲಮಂಡಲಃ ||

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ತಾವರೆಕೆರೆಗೆ ಉತ್ತರ, ಬಂಡೆಯಮೇಲೆ.

- 1 ಶ್ರೀಕವರುಷ ೧೫೬೫ನೆಯ  
 2 ಶ್ರೀಮನ್ಮಾರುತುಕೀರ್ತಿಪಂಡಿತರು  
 3 ತಿಃ | ಸೂಚಾನುಸಂವತ್ಸರೇ | ಮಾಸೇಪುಷ್ಯ  
 4 ಚತುರ್ದಶೀತಿಥಿವರೇಕೃಷ್ಣೇಸು  
 5 ಪಕ್ಷೇಮಾಸ | ಮಧ್ಯಾಹ್ನೇವರ  
 6 ಮೂಲಭೇಷಕರಣೇಭಾಗ್ಯವೈ  
 7 ವಾರಾಧ್ಯವೇ | ಯೋಗೇಸ್ವರ್ಗಪು  
 8 ರಂಜಾಮಮತಿಮಾನತ್ರೈವಿ  
 9 ದೈಚಕ್ರೇಶ್ವರಃ || ಶ್ರೀ ||



ಉರಿಂದ ಪೂರ್ವಕ್ಕೆ ಬಾಣಾವರ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ.

- <sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀಮತಃ ತಳಕಾಡುಗೊಂಡು
- <sup>2</sup> ಜಬಳವೀರಗಂಗಪೂಯ್ಯದೇವರಾಂಜಿ
- <sup>3</sup> ಯದಂ ಡನಾಯಕರುಂಜ್ಯಾಲುತ್ತ ರೋತ್ತ
- <sup>4</sup> ರವಾಗ್ರೀಗೋಮಟ್ಟಿಸ್ವರದೇವರಬಲದವಸಯ
- <sup>5</sup> ಹಳ್ಳಿ ವಕಂಡುಹಲ್ಲದಿಚಲವಂಕರಾವಹಡಿ
- <sup>6</sup> ಜಯಗವಪಿ ಸಿಟ್ಟಿಯಮಗಂ ಬಿಟ್ಟಸಿಟ್ಟಿಯ
- <sup>7</sup> ರಾವಯಮಗಂಮಾಂಸಿಟ್ಟಿ . . . . .
- <sup>8</sup> ಟ್ಟಮಕ್ಕಳುಮರಿಸಿಟ್ಟಿ . . . . .
- <sup>9</sup> ಯಿವರತಲಿಹೂಳುಹಕ್ಕಿ . . . . .

ಜಿನನಾಥಪುರ ಅರೆಗಲ್ಲುಬಸ್ತಿಯ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

- <sup>1</sup> ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಿವೋಘಾಂಭುಃ | ಜೀಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯಾಭಿನವಂ ಜಿನಃಸನಂ ||
- <sup>2</sup> ಭದ್ರಮಸ್ತು ಜಿನಾಸನಾಯಸಂಪದ್ಯತಾಂಪುತಿವಿಧಾನಪೇತವೇ | ಅನ್ಯಪಾದಿಮದಹಸ್ತಮಸ್ತಕ
- <sup>3</sup> ಸ್ಥಾಪನಾಯಘಟನೇಪಟೀಯಸೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಕ್ರಿಯಾಂಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂ
- <sup>4</sup> ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಲತೀಲಕಂಜ್ಯಾಕೃತ್ಯಾಭರಣೋಮತ್ತಿಭುವನಮ
- <sup>5</sup> ಛಿದೇವರಾಜ್ಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲ್ಲುತ್ತಮಿರೆ ||
- <sup>6</sup> ವಿನಯಾದಿತ್ಯನೃಪಾಂಜನವಿನುತಂಪೂಯ್ಯಾಂಜನರಾಜ್ಯಯಾದಿನಪಂ | ಮನುಷ್ಯಗೃಹನೇನಿಗೃಹವನನಿಧಿಮನ್ಯ
- <sup>7</sup> ತಸಮಸ್ತಧಾತ್ರೀತಳದೋ || ತತ್ಪುತ್ರ || ಏತಿಯಂಜನಪೂಯ್ಯಾಂಜನತ್ವಜಿಯಟ್ಟಿವೀರಾಧಿಭೂಪರಂಧರದಡೆಯೊ
- <sup>8</sup> ಕತಱುಸಂದೂಗೊಬ್ಬವೀರಕ್ಕೆ ಜಿವಪಟ್ಟಿಗಿಬ್ಬ ಸುಖದರಾಜ್ಯಾಗೆಯ್ಯಂ || ಅನೇಗೃಹಗನೃಪಾಂಜನನುಬೃಹದೈರಿಮದ್ದ
- <sup>9</sup> ನಂಸಕಳಧರಿತ್ರೀನಾಥನರ್ಥಿಜನತಾಕಾನೀನಂಧರಗೆನೆಗೃಹಬಿಲ್ಲುಗಳನೃಪಂ || ಆತನಮ್ಮ || ಕೊಂಗಳಂಮಲೆ
- <sup>10</sup> ಯೊಳುಮಾನಂಗೆಯ್ಯಳವಡಿಸಿತಾಕಿಗುಂಡಿವರಂದೇಶಂಗಳನಿಕ್ಕಿಗೊಂಡನೃಪಿಂಗ್ರೀವಿಲ್ಲ ವರ್ಧನೋದ್ವೀಪಾಳಂ ||
- <sup>11</sup> ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾರಾಜ ಮಹಾಮಂಡಳೇಶ್ವರಂದ್ಯಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವ
- <sup>12</sup> ಕುಳಂಬರದ್ವಯಮಣಿಸಮೃತ್ಯುಚೂಡಾಮಣಿಮಲಸರೋಗ್ಗಂಡರಾಜಮಾರ್ತೃಷತಳಕಾಡುಕೊಂಗುನಂಗೆಲಿಕೊ
- <sup>13</sup> ಯತೂತ್ತರಯೂರಾಜ್ಯಂಗಿತಲೆಯೂಪೋಗುಂಜ್ಯ ಮಂದಿವುಮೊದಲಾಗುಪಲವುದುಗ್ಗಗಳಂಕೊಂಡುಗಂಗವಾ
- <sup>14</sup> ದಿಶೊಂಬತ್ತಋಷಿಸಂರಮಂಪುತ್ರಿಸಾಂಸುಖದಿರಾಜ್ಯಾಗೆಯುತ್ತ ಮಿರೆತತ್ಪಾದಪದ್ಮೋಜಪೇವಿಗಳ || ವೃ ||
- <sup>15</sup> ಜಿನಧರ್ಮಾಗ್ರಣಿನಾಗವರ್ಮನಸುತೋಮಾರಮಯ್ಯಂಜಗದ್ವಿನುತಂತ್ಯತನೇಚಿರಾಜನಮ
- <sup>16</sup> ಕಂಕಾಂಡಿವೃದ್ಧೋತ್ತರನಾ | ತನಚಿತ್ತೋತ್ಸವೇಪೋಚಿಕಟ್ಟಿಆವಗ್ಗತ್ತುತ್ಸಾಹದಿಂಪುಟ್ಟಿಬಿಟ್ಟಮೃಚಮೂಸನೆ
- <sup>17</sup> ಮನದಟಿಂಗ್ರೀಗಂಗೆದಂಡಾಧಿಪಂ || ಅನ್ನು || ಅದಟಪುಣ್ಣ ತಿಸತ್ಯಮಣ್ಣ ಚಲಮಾಯುಃ ಸಾಚಮಾಧಾಯ್ಯ
- <sup>18</sup> ಮಣ್ಣುಬಿಟಂತನ್ನ ತೆನಿನ್ನ ವೆಂಬಗುಣಸಂಪೂತಂಗಳಂತಾಳ್ವಿಲೋಕದವಂದಿಸ್ತತಿಗತಂತಣ್ಣಿಧಿಕ | ಕೇನಾರ್ಥಿ
- <sup>19</sup> ಯಂದಿತ್ತು ಲುಗದವೊಂದಿವೆಂದೆಂದೆ ಜನಿಸದಂವಿಶ್ವಂಭರಾಭಾಗದೋಳ || ತಳಕಾಡಸ
- <sup>20</sup> ಘದತ್ತಿ ಕೊಂಗನೊಳಕೊಂಡಾಜಂ . . . . . ಯಂತೂದ್ದಿ ದೋಬ್ಬಳದಿಂವೇಗಿಯಂಕಳಿ ನರಸಿಂಗಂಗೆಸ್ತಕಾ

- <sup>21</sup>ವಾಸಮನಿಳಯಮಾಡಿದನಿಮಿತ್ತವಿಧ್ವಂಸನಾನ್ಯಮಾಗ್ಗದಿಂಗಂಗಮಂಡಳಮಂಕೊಂಡನಾ  
<sup>22</sup>ತಿಯೂಧಮಿಗುಂಗಂಗದಂಡಾಧಿಪಂ || ಅತನವಿರಯಾನ್ || ವ್ಯಾಪಿತದ್ವೈಯದುಕ  
<sup>23</sup>ಶ್ರೀಪತಿವಿರಲವಿನೋದಪತಿಧನಪತಿವಿದ್ಯಾಪತಿಯನಿಪ್ಪಬಮೃಚಮೂಪತಿಜನಪತಿದದಾ  
<sup>24</sup>ಬ್ರಬ್ರಿಂಗನನಿದ್ಯಂ || ಅತನಪತಿ || ಪರಮಶ್ರೀಜನನಾಪ್ತಂ || ಗುರುಗಳಶ್ರೀಭಾನುಶ್ರೀದೇವರಲಕ್ಷ್ಮೀ || ಕರ  
<sup>25</sup>ನನಿಪ್ಪಬಮೃದೇವನ || ಪುರುಷನನಲಬುಗಣಪ್ಪ ಪಡೆವಳಜನಮಂ || ಕಂ || ಅಸತಿಗೆಪುಣ್ಯವತಿಗೆ  
<sup>26</sup>ವಿ || ಏಸದಕಣಿಸಕಳಭವ್ಯಸೇವ್ಯಂಗಬ್ಬಾ || ವಾಸದಿನುದಯಿಸಿವಂಸನ || ಛಾಸುರತರಶೀತಿಯೇತದಂಡಾಧೀ  
<sup>27</sup>ಕಂ || ವೈ || ಮಾಡಿಸಿದಂಜನೇಂದ್ರಭವನಗಳನಾಕೊಪಣಾದಿತ್ಯಾದಲು || ರೂಡಿಯನೇಗೆವೆತ್ತಸವಪ್ರಶ್ನಗಳದಲುಮನು  
<sup>28</sup>ಚಿತ್ರಭಿತ್ತಿಯಿ || ನೋಡಿದರಂಮನಂಗೊಳಪುವೆಂಬನಮೇಚಚಮೂಪನತ್ಥಿಕ್ಕೈ || ಸೂಡಿದರತ್ತೀಕೊಂಡುಕೊನದಾ  
<sup>29</sup>ಡೆಜಸನಲಿದಾಡಲೀಲಿಯಿ || ಅನ್ನುದಾನವಿನೋದನುಂಜಿನಧಮ್ಮಾಭ್ಯುದಯಪ್ರವೋದನುಮಾಗಿಸಲಕಾಲಗು  
<sup>30</sup>ಖದಲಿಮ್ಮೇಳಕಸನ್ಯಾಸನವಿಧಿಯೆಂಬರೀರಮಂಟುಪ್ಪಸುರಲೋಕನಿವಾಸಿಯಾದನಿತ್ತ || ವೈ || ಮಲವ  
<sup>31</sup>ತ್ಯುಧ್ಯತದೇಕಕಂಟಕರನಾಟಂದಾತ್ತಜಂಕೊಂಡುದೊಬ್ಬಲದಿಂಕೊಂಗರನೊತ್ತಿ ವೈರಿನೃಪರಂಜನ್ನಟ್ಟತೂಳ್ಳೋ  
<sup>32</sup>ದಿಸು || ತ್ತನೃಮಂಡಳಮಂತತ್ವತಿಯೈ ಮಾಡಿಜಗದೊಳಗೊರಕ್ಕೆ ತಾನಿಂತುಗುಂದಲೆಯಾದಂಕಲಿ  
<sup>33</sup>ಗಂಗನಗತನಯಂಶ್ರೀದೊಪ್ಪದಂಡಾಧಿಪಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಗಂಜಮಹಾಕವ್ಯ ಮಹಾಸಾಮಂ  
<sup>34</sup>ತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕವೈರಿಭಯದಾಯಕದ್ರೋಹಫರಟ್ಟನಂಗ್ರಾಮಜ  
<sup>35</sup>ತ್ತಲಟ್ಟ || ಹಯವತ್ಸರಾಜಂ || ಕಾನ್ತಾಮನೋಜ || ಗೋತ್ರಪವಿತ್ರ || ಬುಧಜನಮಿತ್ರಂ ||  
<sup>36</sup>ಶ್ರೀಮತುಪೊಪ್ಪದೇವದಂಡನಾಯಕಂ || ತಮ್ಮಣ್ಣ ನಪ್ಪವಿಚಿರಾಜದಂಡನಾಯಕಂಗೆ  
<sup>37</sup>ಪರೋಕ್ಷವಿನಯಂನಿಸಿಧಿಗೆಯಂನಿಲಿಸಿಅತನಮಾಡಿಸಿದಲಸದಿಗೆ || ಖಂಡಸ್ಥುಟಿತಕ್ಕ  
<sup>38</sup>ವಾಹಾರದಾನಕ್ಕಂ || ಗಂಗಸಮುದ್ರದಲು ೧೦ ಖಂಡುಗದ್ದೆಯುಂಕೊವಿನತೋಟಮುಂಬಸದಿ  
<sup>39</sup>ಯಮೂಡಣಿಕಿಲುಕಿಪಿಯುಂ || ಬಕ್ಕನಕಿಪಿಯುಂಜಿದ್ವಲಿಯುಂತಮ್ಮ ಗುರುಗಳಪ್ಪಶ್ರೀಮೂಲ  
<sup>40</sup>ಸಂಘದದೊಳಗೊಡಪುಸ್ತಕಗಚ್ಚಶ್ರೀಮತುಸುಭೃದ್ಗುಂದಾಂತದೇವರಲಿಪ್ಯರಪ್ಪಮಾಧ [ಪ]  
<sup>41</sup>ಚಂದ್ರದೇವಗ್ಗೇಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟದತ್ತಿ || ಕೋ || ಸ್ವದತ್ತಾಪರದತ್ತಾಂವಾಯೋಪ  
<sup>42</sup>ರೇತವಸುಂಧರಾಂ || ಪಪ್ಪಿವ್ಯರ್ಪಕಸಹಸ್ರಾಣಿವಿಪ್ಪಯುಂಜಾಯತೇಶ್ರೀಮಿ || ಅಸಿತ . ಕಾಂತಿಗರು . ವ್ಯರ್ಥಗೀತತಯೇ  
<sup>43</sup>ಶನೇಚಿರಾಜನದ್ಧಾಗನೆಯೆಮಾತಾದೊಳಸರಸಮಂಕಾಣಿಫಲತಳದೊಳಗೇಚಿಕ್ಕಪ್ಪರ . ರೂಪಂ || ದಾನದೊಳಭಿಮು  
<sup>44</sup>ನದೊಳಮಾನಿನಿ . . . . . ಯೆನ್ನುಕುಡುವಳಿದಾನಮನ್ನೇಚ್ಚಯತಿಮುಚ್ಚತನಯವೊಲೆ || ಅನ್ನುಪರಮ . ರೂಪದೊನಯನದೊ  
<sup>45</sup>ನಾಯಕಿತಿಶ್ರೀಮತುಕುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಿಚಿಕ್ಕಪ್ಪಯಂತಮ್ಮತ್ತಯಗಣಪ್ಪಯುಂಕೊಸನಮಂನಿಲಿಸಿಮಹಾಪೂಜಾ  
<sup>46</sup>ಮಾಡಿದಮಹಾದಾನಂಗೈಯ್ದಳಂದಿನ . . . . . ಮಾತು || ಶ್ರೀ ||



## ADDENDA ET CORRIGENDA.

### Introduction.

- | Page.        | Line. |  |
|--------------|-------|--|
| 9,           | 32,   | For "be blinded" read "be taught blinded."   |
|              |       | The story of the blinding of Kunāla is thus related in the Rishinapāṭa-prakarapa as given by Dr. Bhandarkar (Report on Sans. Mss. for 1883—4, p. 135). "Asōkaśrī's son was Kunāla, who was living at Ujjayini when he was 8 years old. Seeing him old enough for study, Asōkaśrī wrote to him <i>Kunālō adhīyatām</i> . His step-mother, who wanted the kingdom for her son, put unobserved an anusvāra over the letter 'a' with collyrium, and thus changed <i>adhīyatām</i> to <i>anūdhīyatām</i> . Kunāla obeyed what he thought were his father's orders and put out his own eyes."! |
| 18,          | 1,    | after "bottom" insert "and the bottom one at the top."   |
| 19, note 10, |       | top of column 2, after "bhramara" read "nava-Trinētra, nanne-veḍēṅga, vana-gajamalla-rachhega."  |
| 21,          | 38,   | after "about" insert "the time."   |
| 34,          | 5,    | after "vaṃśa" insert "Also that he was Vira Mārttāṇḍa Dēva, the hero who pursued after Gōvindarasa, unfit for his kingdom; and who slew Rāchayya within the walls of his fort."  |
| 44,          | 27,   | after "grammar" insert "by Gaṅgēśa."   |
| 60,          | 27,   | for "executed by" read "executed for."   |
| 65,          | 23,   | after "illustration" insert "(p. 114)."  |

### Roman Text.

- |     |        |   |
|-----|--------|---|
| 3,  | 9,     | after "panar-bhavakk" add "re āgi."           |
| 7,  | 24,    | for "nivāsa-dattu" read "nivāsad attā."       |
| 42, | 19,    | for "mahimāsa" read "mahimā sa."              |
| "   | 40,    | for "avāṅghri" read "ivāṅghri—"               |
| 41, | 30,31, | carry to outer margin.                        |
| "   | 33,    | for "pātuval" read "pāntu val."               |
| 47, | 18,    | omit "(probably either Taila or Satyāśraya)." |
| 50, | 9,     | for "south" read "north."                     |
| 58, | 25,    | read "saralga] indida Kakk-anvaya."           |
| "   | 37,    | read "Māduvaram Dēyilamman embar vesariṇ."    |
| 59, | 1,     | for "avarola" read "avar oḍa—"                |
|     | 2,     | for "Gutti" read "Gunti."                     |
|     | 13,    | for "appa" read "abbe."                       |
|     |        | after "Sōyibbe" continue "S'ri Gunti."        |
|     | 21,    | for "padmaṇi" read "padma—"                   |
|     | 27,    | for "Sitā—" read "Sitā."                      |
|     | 23,    | read "yā Vāchā vacanē Jinārchana—" &c.        |

## Roman Text.

Page.	Line.	
60,	14,	read "danan ele mālisidam."
62,	16,	for "paṭṭalam" read "paṭalam."
77,	25,	for "sā" read "sa."
	26,	read "jīyamāna-dvêshêtarālpikaramāya."
	27,	for "bōdham" read "bhōdam."
	28,	for "kudpitsa" read "kudrik saḥ."
	29,	for "bhidhijushi" read "bhidājushi."
78,	39,	for "vikrīḍad" read "dik krīḍad."
	40,	read "vê lyāvêlyādy-avidyā."
80,	17,	read "āsānāchchihā mukurī-kṛitā."
102,	3,	for "sarppa-darppad-" read "sarppad-darppa."
113,	12,	for "gevaṭṭagigā" read "gevaṭṭāgigīlu."
	18,	for "elup" read "ēlup" and for "yoluma" read "yēluma."
	19,	for "tīkigundivarup" read "Lōkīgundī varup."
	35,	for "Vēngiyam" read "Bēngiriyam."
114,	11,	for "vittiyim" read "bhittiyim."
	17,	after "tūld" insert "ōḷisutt."
	18,	for "birade" read "birakke."
	21,	for "diya" read "diyaka."
		for "manuja" read "Manoḥa."
	24,	for "khaṇḍu" read "khaṇḍuga."
118,		at head of No. 25 insert "(Date is about A.D. 980)."
134,	28,	for "des're" read "appetite."
137,	35,	read "Only by two has Vāpi, the light of the three worlds, gone forth here below,— the one Jinarāja, the other Vādirāja."
167,	10,	read "by the visit to Jina in Vidēha; through the virtue of " &c.

## Kannada Text.

ಪುಟ.	ಪದ್ಯ.	ಅನುವಾದ.	ಉದ್ಧ.
1	16	ದ್ವಿಪ	ದ್ವಿಪ
3	11	—	ಸತ್ಯೇನೋತ್ಥವತ್ಸತ್ವತಿ
19	17	ಸಿತಯಶ	ಸಿತಯಶ
27	29	ಬಲಭಾಗ	ಪೂರ್ವಭಾಗ
29	6	ಸುಖೇಂದ್ರ	ಸುಖೇಂದ್ರ
33	24	ಸಮ್ಯಕ್ಸಿದ್ಧನಾಗಮಾ	ಸಮ್ಯಕ್ಸಿದ್ಧನಾಗಮಾ
50	30	ಲೋಕಗುಂಡಿ	ಲೋಕಗುಂಡಿ
69	57ನೇಶಾಸನದಲ್ಲಿ ಉತ್ತರಮುಖ ಬೋವಲನೇದು, ಪೂರ್ವಮುಖ ಯೆರಡನೇದು, ದಕ್ಷಿಣಮುಖ ಮೂರನೇದು, ಪಶ್ಚಿಮಮುಖ ನಾಲ್ಕನೇದು.		
77	23		ಯಶೋಲಂಬಮಾದುವರಂದೇಯಿಲಮ್ಮನೆಂಬರೆಸರಿಂ
	24	ಅವರೋಳ	ಅವರೋಳ
		ಗುತಿ	ಗಂತಿ
	32	ವಿದ್ಯಾರ್ಥನವೃತ್ತಿ	ವಿದ್ಯಾರ್ಥನವೃತ್ತಿ
		ನೋಯಿಬೈತ್ತಿಗುಂತಿ	ನೋಯಿಬೈತ್ತಿಗುಂತಿ

## Kannada Text.

ಪುಟ.	ಪದ್ಯ.	ಅಶುದ್ಧ.	ಶುದ್ಧ.
78	10	ಪದ್ಯಂ ಯಾಸೀತಾ	ಪದ್ಯ ಯಾಸೀತಾ
	19	ನಾಮನದಿತೋ	ನಾಮಗುತೋ
82	22	ಗಭಸ್ತಿರಾ...	ಗಭಸ್ತಿ ಸಮುತ್ಥಿತಃ ದುಲಭಃ ಪ್ರಾಪ್ತಃ ಸಮಸ್ತಃ ಸ್ವರತಃ ಸು ಪಟಲಂಜನಧರ್ಮೈಃ
91	2	ತೋಳುಕದ	ತೋಳುಕದ
104	29	ಸಾ ಜಾಯಮಾನಾದ್ಯದೇತರಾಕಲ್ಪೀ	ಸ ಜಾಯಮಾನಾದ್ಯದೇತರಾಕಲ್ಪೀ
	31	ಪೋಧಂ ಕುದ್ಯತ್ಯೇ	ಭೇದಂ ಕುದ್ಯತ್ಯೇ
106	9	ದಿಕ್ರೀಡ	ದಿಕ್ರೀಡ
108	15	ನಿಜೋದ್ಧತಾಂಕೆ	ನಿಜೋದ್ಧತಾಂತೆ
	17	ನುರೆಯು	ನುರಿಯು
113	24	ಕುಳೋಕರಾ	ಕುಳುಕರಾ
114	12	ಭಾಗದ	ಭಾಗದ
116	21	ವಿಭುರವೊ	ವಿಭುವೆ
123	15	ಮೂಪ್ತಪಂ	ಮೂಪ್ತಪಂ
	16	ಪಿತ್ರಯುತೋ	ಪಿತ್ರಪತೇ
	19	ರಾಯನಸ್ವಸ್ಥ	ರಾಯನಸ್ವಸ್ಥ
131	32	ಸರ್ವದರ್ಪದ್ವಾವಾನಳ	ಸರ್ವದರ್ಪದ್ವಾವಾನಳ
133	3	ಕಲ್ಲಂಗೇಪಿ	ಕಲ್ಲಂಗೇಪಿ
137	26	ರಾಹುಕೇಗೀ	ರಾಹುಕೇಗೀ
138	33	ಜನ್ನಮರ	ಜನ್ನಮರ
144	21	ತಾಕಿಗುಂಡಿ	ತಾಕಿಗುಂಡಿ
	28	ಸತ್ಯಮಣ್ಣು	ಸತ್ಯಮಣ್ಣು
	29	ಸಂಸ್ಕೃತಂ	ಸಂಸ್ಕೃತಂ
	30	ಭಾಗದವೇಟದಮೆದಂಗದಜ	ಭಾಗದವೇಟದಮೆದಂಗದಜ
	31	ವೇಗಿಯಂ	ವೇಗಿಯಂ



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